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NOBILISSIMO: VIRO,
GVILIELMO CECILIO, EQVITI
AVRATO, BARONI BVRGHLEIENSI, SVMMO ANGLIÆ THESAVRARIO, ET CANTABRIGIENSIS ACADEMIÆ CANCELLARIO:
HENRICVS SMITHVS HÆC
PIGNORA IN GRATI ANIMI TESTIMONIVM
CONSECRAVIT.

Ar London

## THE SEVERALL TEXTS titles of the Sermons contained in this Booke.

Reverbanced by the river A Preparative to Mariage.

A Treatife of the Lords Supper, in two Sermons.

1.Com11.23.14 &c.

The Lord Ie fus in the night that be, &c. 1

The Examination of Viurie, in two Sermons.

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Lord who shall dwell in thy Tabernacle, coc.

The Christians Sacrifice.

PROVER 17.269 01 wan of day ...

My Sonne gine me thy beart, coc.

The true triall of the Spirits.

1.THESS.5.19.10.&c.

Quench not the Spirit, &c.

The Wedding Garment.

Rom.13.14.

Put you on the Lord Iefus Christ, coc.

The way to walkein.

Rom.13.13.

Let us walke honestly, as in the day, ore.

The pride of Nabuchadnezzar.

DAN.4.26.27.

At the end of twelve moneths be, &c.

The fall of Nabuchadnezzar.

DAN 4.28.29.30.

While the word was in his month, coc.

The Restitution of Nabuchadnezzar. arrow she mades

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And at the end of seven daies, &c.

The honour of Humilitie.

T.PETER S.f. . . sol to gue of the house

God resisteth the proud, and gineth, erc. I !!

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Ecci E 1200 of Marine & guild C

Remember thy Creator in the daies of &c.

The triall of the Righteous.

PSALM:74.19.

Many are the troubles of the righteons, &c.

Thane faid, Leave

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So runne that ye may obtaine. The Lawyers Question.

LVKB.10.25.

And behold a certaine Lawyer flood up, oc.

The Lawginers Answer to the Lawyers question,

LVKE. 10.26. And be faid voto him, coc.

Moworth

The Censure of Christ vpon the Answer.

Ecaufe ficknesse hath restrained me from preaching, I am ontent to doe any good by writing. Happie is that author which is in stead of other, that after his booke is read, men neede reade no moe of that matter. I goe voon a Theame which many have traversed before me prolicly, or cursorily, or barrenly: If I have performed by studie any more then the rest let my reader indge, and give glorie to him which teacheth by whom he will. What I have endenoured,my felfe do feele and others know. We are ignorant of mamy things for a few that we understand : but I have been alway ashamed that my writing should weigh lighter for want of paines, which is the bane of printing, and surfetteth the Reader. Now I fend thee like a Bee to gather honie out of flowers and weedes. Enery garden is furwished with others, and so is ours. Reade, pray, and meditate: thy profit shall be little in any booke, vnleffe thou reade alone, and vnleffe thou reade all, and record after, as the Bercans did the Sermons of Paul. It is one of the births of my fainting, therefore take it with a right hand: and if thou finde any thing that doth make thee better, I repent not that others importunitie hath obtained it for thee. Farewell. As Iacob bleffed his sommes when he left them, so now I must leave my fruit to others: I pray God to bleffe it, that it may bring foorth fruit in other, and be the favour of life to all that reade it.

.2.H, Hird nienidT gdond u.g.a. / Incobs Lacobs Lacobs Ladder, or the way to Heauen.

## THE EPISTLE TO THE TREATISE of the Lords Supper.

Sermon the Communicants are prepared: In both are many observations, and the words of the text expounded. Now labour for thy selfcas I have laboured for thee: I would have thee profit somewhat more by this booke, because it hath weakened me more then all the rest.

Farewell.

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## A PREPARATIVE TO MARIAGE.

Ou are come hither to be contracted in the Lord, that is, of two to bee made one: for as God hath knit the bones and finewes together for the ftrengthening of mens bodies, so hee hath knit man and woman together for the strengthening of their life, because two are firmer then one; and therefore when God made the woman for man, hee faid : I will Eccle ... make him an helpe : Thewing that man is stronger by his wife. E- Gen 2.18. uery marriage, before it bee knit, should be contracted, as it is Exo. 22.16 shewed in Exod, 22.16. and Deut. 22.28. which stay betweene Why conthe contract and the mariage, was the time of longing for their margor affection to fettle in, because the deferring of that which wee before Mariage. love, doth kindle the defire, which if it came eafily and freedily Met 3.18 vnto vs, would make vs fet leffe by it. Therfore we read how Io-Ceph and Mary were cotracted before they were married. In the \*contract Christ was conceived, and in the mariage Christ was \* That is, borne, that he might honor both estates; virginitie with his conception, and mariage with his birth. You are contracted, but to tract and bemarried, therefore I paffe fro contracts to speake of mariage, age. the Maria which is nothing els but a communion of life between man and Lat. 1.27 woman, joy ned together according to the ordinance of God. . 42.

First, I will shew the excellencie of mariage; then the institution of it; then the causes of it; then the choise of it; then the du-risgeis. ties of it; and laftly the dinorcement of it.

Well might Paul fay, Mariage is benourable for God hath ho- tife. noured it himselfe. It is honorable for the author, honorable for Heb. 13. the time, & honorable for the place. Whereas all other ordinan-lencie of ces were appointed of God by the hands of men, or the hands of Mariage Angels, mariage was ordained by God himselfe, which cannot Hebase erre. No man nor Angel brought the wife to y husband but God Gen. 3.33 himselfe: to mariage hath more honor of God in this then al o-

The parts of the trea-

A Preparatine to Mariage.

ther ordinances of God beside, because he solemnized it himself.

God.

Then it is honorable for the time, for it was the first ordinace Mariage Then it is nonorable for the thing, which he did after man the first ore that God instituted, even the first thing which he did after man and woman were created, & that in the state of innocencie, before either had finned like v finest flower, which will not thrine but in a cleane ground. Before man had any other calling, he was called to be a husb and, therefore it hath the honour of antiquitie aboue all other ordinances, because it was ordained first. and is the ancientest calling of men.

Then it is honorable for the place: for whereas all other ordinances were inflituted out of Paradife, marriage was inflituted in Paradile, in the happiett place, to fignifie how happie they are that marrie in the Lord, they doe not onely marrie one another, but Christ is married vnto them: and so marriage hath the honour of the place aboue all other ordinances, because it was

ordained in Paradife.

As God the Father honoured mariage, fo did God the Sonne Gm.3-15. which is called the feede of the woman: and therefore mariage was to honored amongst women because of this feed, that when Eli-Zut 1.25. zabeth brought forth a fonne, the faid, that God had take away her rebuke; counting it the honor of women to beare children, and by consequence, the honor of women to be married: for the children which are borne out of mariage, are the dishonour of women, and called by the shamefull name of Battards.

Chrifts fielt a Mariage Iob.2,8.

Verfe 11.

Tiages of Christ.

As Christ honoured mariage with his birth, so he honoured it mirade at with his myracles : for the first myracle which Christ did, hee wrought at a mariage in Canaan, where he turned the water into wine : fo, if Christ be at your mariage, that is, if you marrie in Christ, your water shall be turned into wine, that is, your peace, and your rest, and your joy, and your happines shall begin with your marriage : but if you marrie not in Chrift, then your wine shall be turned into water, that is, you shall live worle hereafter then you did before.

As he honoured it with myracles, fo he honored it with prai-Man. 22.2 fes : for hee compareth the kingdome of God to a wedding, and he compareth holinefie to a wedding Garment. And the fift of Cantic.5.9 Canticles, he is wedded himselfe. Three Ma.

Weercade in Scripture of three mariages of Christ. The first W25, was, when Christ and our nature met together. The second is, when Christ and our soule ioyne together. The third is, the vnio of Christ & his Church. These are Christs three wives. As Christ Rem. 19.7 honoured marriage, so do Christs Disciples: for Iohn calleth the Reme. 19.7 honoured marriage, so do Christs Disciples: for Iohn calleth the Reme. 17.1 coniunction of Christ and the faithfull, a mariage. And in ReBy mariage uel. 21. vers. 9. the Church hath the name of a Bride, whereas the womas Heresie is called an harlot. Further, for the honour of mariage ned into Paul sheweth how by it, the curse of the woman was turned into two blestings, for the womans curse was the paines which she sense of the surfe is turned Gen. 3.16. should suffer in her trauel. Now by mariage this curse is turned Gen. 3.16. should suffer in her trauel. Now by mariage this curse is turned Gen. 3.16. sinto a blessing: for children are the first blessing in all the Scrip-Ioh. 16.11. ture. And therefore Christ saith, that so soone as the mother seeth a man child borne into the world, she forgetteth al her soone rowes, as though her curse were turned into a blessing.

And further Paul faith, that by bearing of childre, if fhe con-1.7 in. 17 tinue in faith & patience, the shall be faued: as though one curse For those were turned into two blessings. For first, the shall have children, try her and after, she shall have saluation. What a merciful God have faith. we, whose curses are blessings? So he loued our parents, when he Note, punished them, that hee could scarse punish them for loue, and

therefore a comfort was folded in his judgement.

To honor mariage more, it is faid, that God tooke a rib out of Gm. 2.22.

Adams fide, and thereof built the woman. He is not faid to make man a wife, but to build him a wife: fignifying, that man & wife make (as it were) one house together, and that the building was not perfect, vntil ý woman was made as well as the ma, therfore if the building be not perfect now, it must be destroyed againe.

Before God made the woman: it is faid, that he cast the man A note of into a sleepe, and in his sleepe he tooke a rib out of his side, and Adams streepe. as he made man of earth, so he made the woman of bone, while Gen. 2.22.

fairly house & riches are green or occerts; he separate & bland, driet

This dothteach vs two things: as the first Adam was a figure 1.cm.15. of the second Adam, so the first Adams sleepe was a figure of the 22.and 45 second Adams sleepe, and the first Adams spouse was a figure of the second Adams spouse. That is, as in the sleepe of Adam, Ene was borne, so in y sleepe of Christ the Church was borne; as a bone came out of the first Adams side, so blood came out of the Ephe, 5.14. second Adams, side. As Adams spouse received life in his sleepe, son 14.6.

A Preparative to Mariage.

fo Christs spouse received life in his sleepe : that is, the death of Christ is the life of the Church, for the Apostle calleth death a fleepe : but Christ which died is called life, shewing that in his death we line. Secondly, this sleepe which the man was cast into, while his wife was created, doth teach vs, that our affectios, our lufts, and our concupiscences should sleepe while we goe about this action. As the man flept while his wife was making, fo our flesh should sleepe while our wife is chusing, least as the love of venison wan Isaack to bleffe one for another, so the love of gen-

trie, or riches, or beautie, make vs take one for another.

Adams rib. Ephe. 5.23

A note of

Gen.27.3.

Adamsfleepe.

To honour marriage more yet, or rather to teach the married how to honour one another, it is faid, that the wife was made of the husbands ribbe, not of his head, for Paul calleth the husband The fathers the wives head: nor of the foot, for he must not set her at his foot: the feruant is appointed to ferue, & the wife to helpe. If the must not match with the head, nor stoope at the foote, where shall he fet her then? He must fet her at his heart, and therfore she which should lie in his bosome, was made in his bosome, and should be as close to him as his ribbe, of which she was fashioned.

Lastly, in al Nations the day of mariage was reputed the ioyfullett day in al their bfe, and is reputed Itill of all, as though the funne of happinesse began that day to shine vpon vs, when a good wife is brought vnto vs. Therefore one faith, that mariage doth fignifie merrie-age, because a play-fellow is come to make our age merrie, as Ifaack and Rebecca sported together.

Salomon confidering all these excellencies, as though wee were more indebted vnto God for this, then other temporall Prosts.14. gifts, faith : House and riches are the inheritance of the fathers, but

a prudent wife commeth of the Lord.

House and riches are given of God, & al things els, and yet he faith, house & riches are given of parents; but a good wife is giuen of God:as though a good wife were fuch a gift, as we should account from God alone, and accept it as if he should fend vs a present fro heaven, with this name written on it, The gift of God.

Bealts are ordained for food, and clothes for warmth, & flow-Sen.39,30 ers for pleasure; but the wife is ordained for ma, like little Zoar. a citie of refuge to flie to in al his troubles, and there is no peace comparable vito her but the peace of confcience

Thus Adam doth.

Gen.2.

Now

Now it must needes be that marriage which was ordained of fuch an excellent author, and in fuch a happy place, and of fuch an ancient time, & after fuch a notable order, must likewise have speciall causes for the ordinance of it. Therefore the holie Ghost doth fhew vs three causes of this vnion.

One is, the propagation of children, fignified in that when Three case Mofes faith, He created them male and female: not both male, nor riage. both female, but one male, and the other female; as if he created Gen. 2,22. them fit to propagate other. And therefore when he had created them fo, to shew that propagation of children is one end of mariage, hee faid vnto them, Increase and mulciplie. That is, Bring Gen. 1.28, forth children, as other creatures bring forth their kind.

For this cause mariage is called Matrimonie, which fignifieth Why Marmothers, because it maketh them mothers which were virgins led Matribefore: & is the feminarie of the world, without which all things monie. should be in vaine, for want of men to vie them, for God referueth the great Citie to himfelfe, and this Suburbs he hath fet out

vnto vs, which are Regents by fea and by land.

If children bee fuch a chiefe end of mariage, then it feemes, that where there can bee no hope of children, for age and other causes, there mariage is not so lawfull, because it is maimed of This is figone of his ends, and feemes rather to be fought for wealth, or for Dens. 23.2 luft, then for this bleffing of children. It is not good grafting of an old head vpon young shoulders, for they will never beare it willingly, but grudgingly.

Twice the wife is called The wife of thy youth : as though when Prou. 9.18 men are olde, the time of marrying were palt. Therefore God Mala.19. makes fuch vnequall matches fo ridiculous enery where, that

they please none but the parties themselves.

The fecond cause is to avoide fornication; this Paul fignifieth Cause. when he faith; For the anoyding of fornication, let enery man have 1. Cong. &. his owne wife. Hee faith not for auoyding of adulteric, but for auoyding of fornication: shewing that fornication is vulawfull too, which y Papifts make lawfull, in maintaining their flewes, Papifis as a stage for fornicators to play vpon, & a Sanctuary to defend fewer them, like to Abfalons tent, which was fored voon the top of the . Se 16:28 house, that all Israel might see how he defiled his fathers concubines. For this cause Malachie faith, that God did create but one Malana

voman.

A Preparatine to Mariage. woman for the man, hee had power to create moe, but to fhew that he would have him to flicke to one therefore he created of one ribbe, but one wife for one husband: And in the Arke there were no moe women then men : but foure wives for foure hufbands, although it was in the beginning of the world, when ma-

ny wives might feeme necessarie to multiplie mankind. If any might have a dispensation herein, it seemes that Kings might be priviledged before any other, because of their successio to the Crowne, if his wife should happen to be barren : and yet the King is forbidden to take many wines, in Deut. 17.17. as well as the Minister, 1. Tim. 3.2. shewing that the danger of the

For this cause wee reade of none but wicked Lamech before

State doth not countervaile the danger of fornication,

Deut .17.17

1.Tim.3.2

but they had the

marke of

the curfe.

the flood, that had more wines then one, whom Ioninian calleth Gen.4.23. a monfter, because he made two ribs of one. And another faith, that the name of his second wife doth fignifie a shadow, because the was not a wife, but the shadow of a wife. For this cause the . Scripture neuer biddeth man to loue his wines, but to loue his Matth 9.5 wife, and faith, They shall be two in one flesh, not three, nor foure, but only two. For this cause King Salomon calleth the whorish Pron. 2.16. woman a strange woman, to shew that she should be a stranger vnto vs, and we should be strange to her. For this cause children Gen.36.25 which are borne in mariage are called Liberi, which fignifieth free borne : and they which are borne out of mariage, are called Baftards, that is, bafe borne, like the Mule which is ingendred of Fornicators like an Affe and a Mare. Therefore adulterers are likened to the dithe diuell. Mai.13.22 uell, which fowed another mas ground, other fow for a harueft, but they fow that which they dare not reape. Therfore children Ffa.128 4 borne in wedlock are couted Gods bleffing, because they come Gen 1.18. by vertue of that bleffing, Increase and multiplie. But before Adam and Ene were married, God neuer faid, Increase, shewing that he did curfe,& not bleffe fuch increase. Therefore we reade Baftards. not in all the Scripture of one Baftard y came to any good, but Ind. 11.1. They might only Tephrah, and to fhew that no inheritance did belong to the in heaven, they had no inheritance in earth, neither were coun-

> Now because marriage was appointed for a remedie against fornication, therefore the law of God inflicted a forer punish-

ted of the congregation as other were. Deut.chap. 27. verf. 2.

ment

ment voon him which did commit vacleannes after marriage, Lul 20.10 then you him which was not married, because hee finned, al- Deut,12.22 though hee had the remedie of finne, like a rich theefe which fornica-Stealeth, and hath no neede.

Now, if mariage be a remedie against the sinne of fornicati- Marriage on then vnleffe Ministers may commit the fin of fornication, of Minis it feems that they may wie the remedie as wel as other; for as it is better for a man to marrie then to burne, fo it is better for al me to marrie then to burne : and therefore Paul faith, Mariage is bonourable amongst all men. And againe, For the anoyding of fornication let enery man have his wife. And as though hee did forefee that fome would except the Minister in time to come; in the first Epiftle of Timothie, the third chapter and fecond verfe, he fpeaketh more precisely of the Ministers wife then of any other, faying Let him be the busband of one wife. And least yee should fay 1. Tim. 3.2 that by one wife he meaneth one Benefice, like the Papifts; hee expoundeth himfelfe in the fourth verfe, and faith, that he must be one that can rule his house well, and his children.

1.Cor.7. 1. Heb. 13.4

Sure God would not have thefe children to bee Baftards, and therefore it is like that he alloweth the Minister a wife. Therfore Paul faid well, that he had no commandement for virginitie: for virginitie cannot be commanded, because it is a special gift, but 1, Cor. 7.6 not a speciall gift to Ministers, and therefore they are not to bee bound more then other. A peculiar gift may not be made a generall rule, because none can vie it but they which haue it. And therefore 1. Cor. 7.17. hee faith, As God bath distributed to enery 1. Cor. 7.17 man, fo let him walke. That is, if he have not the gift of continencie, he is bound to marrie; and therefore Paul commaundeth in the feventh verse, whether he be Minister or other, If they cannot abstaine, let them marrie, as though they tempted God if they. married not like which early Was to him what from parties and

The law was generall, It is not good for man to be alone, exemp- Gen. 2. 18. ting one order of men no more then another. And againe, Christ speaking of chastitie, faith, All men cannot receive this Mar.19.13.1 thing. Therefore, voleffe that wee know that this order of men can receive this thing, Christ forbids to binde them more then other; and therefore as the Priefts were married that taught the Law, fo Christ chose Apostles that were married, to preach the Gofpell,

tratine to Mariage.

Gospell. Therefore the doctrine of Papifts is the doctrine of diuels: for Paul calleth, the forbidding of mariage, the doctrine of

1.Tim 4-3 diuels : a fit title for all their bookes,

Lastly, if marriage be a remedie against sinne, then marriage it felfe is no finne : for if marriage it felfe were a finne, we might not marrie for any cause, because we must not do the least euill, that the greatest good may come of it; and if mariage be not a finne, then the \* duties of marriage are not finne, that is, the fecret of mariage is not euill; and therefore Paul faith, not onely Mariage is honourable, but the bed is honourable, that is, even the action of mariage is as lawfull as mariage.

Befides, Paul faith, Let the husband gine unto the wife due benewelence. Heere is a commaundement to yeeld this dutie; that which is commaunded, is lawfull, and not to doe it, is a breach of the commaundement. Therefore mariage was inflicted before any finne was, to fhew that there is no finne in it, if it be not abused:but because this is rare, therefore after women were delivered, God appointed them to be purified, thewing that fome Leuis. 12. Raine or other doth creep into this actio, which had need to be repented, and therfore when they prayed, Paul would not have

1.Co.7 5. them come together, leaft their prayers should be hindred.

The third cause is to avoide the inconvenience of solitarines, fignified in these wordes: It is not good for man to be alone, as though he had faid; this life would be milerable and irkefome, and ynpleasant to man, if the Lord had not given him a wife to companie his troubles. If it be not good for man to be alone, the it is good for man to have a fellow; therefore as God created 4 paire of all other kindes, so he created a paire of this kinde.

Wee fay that one is none, because hee cannot be fewer then one, he cannot be leffe then one, he cannot be weaker then one: and therefore the Wifeman faith; Wee to him which is alone, that is he which is alone shall have woe. Thoughts, and cares, and feares, will come to him, because he hath none to cofore him, as theeues steale in when the bouse is emptie; like a Turcle, which hath loft his mate, like one legge when the other is cut off,like one wing when the other is clipt, so had the man bin if the woman had not been joyned to him: therefore for mutuall focietie, God coupled two together, that the infinit croubles which lie

Em.3 8.

nd thefe words will not be offentine.

Heb.13.4. z.Cor.7.8.

45.00

Thechird canfe Gen.z.

A Preparative to Mariage. wpon win this world, might be ealed with the comfort & helpe one of another, & that the poore in the worldmight have forme comfort as well as the rich : for The poore man (faith Salomon) is Proute. o.

for faken of his owne brethren, yet God hath prouided one com- Pron 27.2. forter for him, like Ionathans armour-bearer, that Thall never 1.Sam.14.7 forfake him, that is another felfe; which is the only commoditie A wife is (as I may tearmeit) wherein the poore do match the rich: with the poore

out which fome persons should have no helper, no comforter, mans rino friend at all.

TOIL

But as it is not good to be alone, fo Salomon fleweth, That it Pro, 21.9. is better to be alone, then to dwell with a framan dwife, which is like a quotidian ague, to keepe his patient in vrd. Such furies doc haune forme men like Sants fpirit, as though the divel had pine som 16 a fword into their hands to kill themselves: therefore chuse 14. whom thou mailt enjoy, or live alone still, and thou shale not

repent thee of thy bargaine.

That thou maift take and keepe without repentance, now Thechoife. wee will speake of the choife, which fome call the way to good wines dwelling, for their flowers grow not on enery ground: therfore they lay, that in wiving & thriving a man should take counsell of all the world, least he light vpon a curse, while hee Deut. 1.23. feekes for a bleffing. As Mofes confidered what for the fent in- 4. to Canaan, fo thou must regard whom thou fenden on fpie out Two spies a wife for thee. Diferetion is a warie fpie, but fancie is mith fpie, and liketh whom the will millike againe.

In the Revelation Antichrift is described by a woman and in Zach. 5.7. Zacharie sinne is called a woman, which sheweth, that women haue many faults, therefore he which chuseth of them, had need have judgement, and make an Anatomie of their hearts and mindes, before hee fay : This shall be mine. For the wifest man faith, I have found one man of a thou fand, but a woman among them Eccle. 7.30 all have I not found. Although this may be understood of his Concubins, yet it implieth that generally there is a greater infirmitie in wome the in men, because he copareth the together, as though there were a dearth of good women over the world.

For helpe hereof, in 1. Cor. 7.39. wee are taught to marrie in the Lord; then wee must chuse in the Lord too : therefore wee must begin our marriage where Salomon began his wisedome.

Gine

A Preparative to Mariage. 1. Kine .: 9 Sine with thy ferwant an understanding beart. So give vinco thy Gm24.12 feruantan vnderstanding wife. If Abrahams fernant prayed vnto the Lord, to profper his busines, when he went about to chuse a wife for another, how shouldest thou pray when thou goest about a wife for thy felfe, that thou mailt fay after, My lot is fallen Godly, and in a pleasant ground? To direct thee to a right choise herein, the Stee of " holy Ghoft gives thee two rules in the choile of a wife, Godlines and fitnes; Godlines, because our spouse must be like Christs spouse, that is, graced with gifts, and embroidered with vertues. as if wee married holinesse her selte. For the mariage of man and woman is refembled of the Apostle to the marriage of Christ Tobe 5.29 and the Church Now the Church is called holie, because the is care 6.8, holie. In the fixt of the Canticles she is called undefiled, because Pfal.45.9 The is vndefiled. In the 45. Pfalme the is called faire within, because her beautie is inward: So our spouse should be holy, vndefiled, and faire within. As God respecteth the heart, so we must respect the heart, because that must loue, and not the face. Co-1.San,16.7 uetoufneffe hath ever bin a futer to the richeft, and pride to the highest, and lightnes to the fairest : and for revenge hercof, his ioy hath ener ended with his wines youth, which took her beautie with it. The goods of the world are good, and the goods of the bodic are good, but the goods of the minde are better. As Paul commendeth Faith, Hope, and Charitie, but faith, the grea-2.Cor.13. test of these is Charitie : so may I commend beautie, and riches, 13. and godlines, but the best of these is godlines, because it haththe things which it wants, and makes every flate alike with her gift of contentation. Secondly, the mate must be fit : It is not enough to be vertu-A fit wife. ous, but to be futeable, for divers wome have many vertues, and yet do not fit with some men: & diversmen have many vertues, and yet doe not fit to fome women, and therefore we fee many times, even the godly couples to iarre when they are maried, be-

cause there is some vnfitnes betweene them, which make oddes. What is oddes, but the contrarie to ouen? therefore make them

euen (faith one) and there will be no ods. From hence came the

first vie of the Ring in weddings, to represent this evennelle: for

The ceremonie is not approued, but the invention declared.

if it be streighter then the finger, it will pinch, and if it be wider then the finger, it wil fall off; but if it be fir, it neither pincheth A Preparatine to Maringe.

nor flippeth: fo they which are like, friue not, buethey which are vnlike, as fire & water. Therefore one obserueth, that concord is nothing but likenes, and al that strife is for vnfitnes: as in things when they fit not together, & in perfons when they fute not one another. How was God pleased when he had found a King ac- 1. Sam, 2, cording to his own hart? So shall that man be pleased that finds 35. a wife according to his owne hart, whether he be rich or poore, his peace shall affoord him a cheerefull life, & teach him to fing, . In lone is no lacke. Therfore a godly manin our time thanked the The faying Lord that he had not only given him a godly wife, but a fit wife: of a godly for hee faid not that the was the wifelt, nor the holieft, nor the man. humbleft, nor the modeftest wife in the world, but the fittest wife for him in the world, which every man should think when that knot is tied, or elfe to oft as hee feeth a better, he will with that his choise were to make againe. As he did thanke God for fending him a fit wife; fo the vinmaried should pray to God to fend him a fit wife; for if they be not like, they will not like.

The fitnesse is commended by the hole Ghost in two words:
one is in the second of Genesis, and the other is in 2. Cor. 6. 14.
that in Genesis is, Meete: God saith, I will make man a helpe meete Gen. 2.38.
for him. Shewing that a wife cannot helpe well, vnlesse she bee 2. Cor. 6. 14
meete. Further, it sheweth that man is such an excellent creature, that no creature was like vnto him, or meete for him, till

the woman was made of an d found from abuse no oder tout

This meetnesse God sheweth againe in the 22. verse, where Moses saith, That of the rib which was taken out of man, God built the woma: signifying, that as one part of the building doth Gen. 2,22. meete and sit with another: so the wife should meet and sit with the husband; that as they are called couples, so they may be called paires, that is, as a paire of gloues or a paire of hose are like: so man & wife should be like, because they are a paire of friends.

If thou be learned, chuse one that loueth knowledge; if thou be martiall, chuse one that loueth prowesse; if thou must liue by thy labour, chuse one that loueth husbandrie: for valesse her minde stand with thy vocation, thou shalt neither enjoy thy wife nor thy calling.

That other word in 2. Corl 611 4: is Toke, there mariage is called a Yoke. Paul faith, Bee not unequally yoked. If mariage bee a B 2 yoke,

A Proparation to Mariage. yoke, the they which draw in it must be fit, like two oxen which draw the yoke together, or els all the burthen will lie vpon one. Philip.4.3 Therefore they are valled yokefellowes too, to shew that they which draw this yoke must be fellowes. As hee which foweth feede chuseth a fit ground, because they fay, it is good grafting vpon a good stocket to be which will have godly and vertuous children, must chuse a godly and vertuous wife: for like mother Eze. 16.44 (faith Ezechiel) like daughter. Now as the traueller hathmarks in his way, that he may proceed aright: fo the fuiter hath marks in his way that he may chuse aright. There be certaine fignes of this fitnes and godlineffe, both in Fine rules in the the man and in the woman. If thou wilt know a godly man, or a choife of a good wife. godly woman, thou mult marke 5 things; the report, the looks, the speech, the apparel, and the companions; which are like the pulles, that fhew whether we be well or ill. The report, because Pfal.II 26 as the market goes, fo they fav the market men will talk. A good Pro 10 7. man commonly hath a good name, because a good name is one Mark-14-9 of the bleffings which God promueth to good men, but a good name is not to be praifed from the wicked : and therfore Christ Zut, 6.26. faith, Carfed are you when all men speake well of you that is, when euill men fpeake well of you, because this is a figne that you are bb. 15.19. of the world, for the world liketh and praiseth her owne: Yet as Ioh. 8.46. Christ faid, Who can accuse me of sinne? So it should be faid of vs. not who can accuse me of finne? but who can accuse me of this finne? or who can accuse me of that sinne? That is, who can accule me of fwearing? who can accute me of differibling? who can accuse me of fornication? No man can say this of his Zuk 1.6. thought, but every man should say it of the act, tike Zachariah and Elizabeth, which are called viblameable before men, becaufe none could accute them of open finnes. The next figne is the looke for Salomon flith in Eccl. 8.7. Wif-Eccl. 8.7. dome is in the face of a man ! to godlines as in the face of a man, & to follie is in the face of a man, and lowickednesse is in the face of a man. And therefore it is faid in Efay, Chapter 3. verl.9. The triall of their countenance testifieth against them. As though their Esg.3.9. lookes could speake, and therefore wee reade of proud lookes, and angrie lookes, and wanton lookes : because they bewray 

I have heard one say, that a modest man dwels at the signe of a modest countenance, and an honest woman dwelleth at the signe of an honest face, which is like the gate of the Temple that was called Beautifull: shewing, that if the entrie be so beautifull, within is great beautie. To shew how a modest countenance and womanly shamefastnes do commend a chast wise, it is observed that the word Nuprie, which signifieth the mariage of the woman, doth declare the manner of her mariage: for it importeth a covering, because the Virgins which should be maried, when they came to their husbands, for modestie & shame- Gen. 24.65 fastnesse did cover their faces: as we reade of Rebeccab, which so soone as she saw Isaac, and knew that he should be her husband, shee cast a vaile before her face, shewing that modestie should be learned before mariage, which is the dowry that God addeth to her portion.

The third figne is her speech, or rather her silence; for the ornament of a woman is silence; and therefore the law was given for the day
to the man rather then the woman, to shew that hee should bee Moses afthe teacher, and she the hearer. As the Eccho answereth but one ter.
Maids must
for many which are spoken to her: so a maides answere should speakelike
be in a word, for she which is full of talke, is not likely to prove an Becho.

a quiet wife.

The eye and the speech are the mindes glasses, for out of the Matth. 12. abundance of the heart (faith Christ) the mouth freaketh: as though 34. by the speech we might know what aboundeth in the heart; and therefore he faith: By thy words thou shalt be instified, and by thy Maith. 26. words thou shalt be condemned. That is, thou shalt be justified to be 34. wife, or thou shalt be condemned to be foolish : thou shalt bee iustified to bee fober or thou shalt be condemned to bee rash : thou shalt be instified to be humble, or thou shalt be condemned to be proud : thou shalt bee instified to bee louing, or thou shalt be condemned to be enuious. Therefore Salomon faith, A fooles lips are a fnare to his owne soule. Snares are made for other, Pren. 18.7. but this snare catcheth a mans selfe, because it bewraieth his follie, and causeth his trouble, and bringeth him into discredit. Contrariwise, the hart of the wise (laith Salomon) quideth his mouth Pron. 17. wifely, and the words of his mouth have grace. Now to shew that 23. this should be one marke in the choile of thy wife, Salomon de- Ecclef. 12. B 2 fcribing

Pro.19.15 scribing a right wife, latth; She openeth ber mouth with wisedome, Numb.19. and the law of grace is in bertongue. A wife that can speake this

language, is better the the which hath al the tongues. But as the open vellels were counted vucleane, fo account, that the open mouth hath much vucleannesse.

The fourth figne is the apparel, for as the pride of the glutton

Mar. 1.6. John is noted, in that hee went in haire-cloth every day. A modest woman is knowne by her sober attire, as the Prophet Eliah was knowne by his rough garment Looke not for better within then thou seest without : for every one seemeth better then she

2. King. 1.8 is, if the face be vanitie, the hart is pride. He which biddeth thee abstaine from the shew of eaill, would have thee to abstaine

1.Theff.s. from those wines which have the shewes of enill: for it is hard to

Rom. 12.2 Paul faith, Fashion not your selves like unto this world, as though the fashions of men did declare of what side they are.

gether, & fellowes in fin, will be fellowes in league, even as yong Rehoboam chose young companions. The tame beasts will not

8. keepe with the wilde, nor the cleane dwell with the leprous. If a man can be knowne by nothing elfe, then he may be known by his companions: for like will to like, as Salomon faith; Theenes

Pro. 1.11. call one another. Therefore when Danid left iniquitie, hee faid;
Pfal. 6.8. Away from me all ye that worke iniquitie: shewing, that a man neuer abandoneth euility ntill he abandon euili companie: for no
good is concluded in this Parliament. Therefore chuse such a
companion of thy life as hath chosen company like thee before.
For they which did chuse such as loued prophane companions
before, in a while were drawne to be prophane too, that their
wives might loue them. Al these properties are not spied at three

wives might love them. Al these properties are not spied at three or source commings, for hypocritic is spunne with a fine threed, and none are deceived so often as lovers. He which will know all his wives qualities before he be maried to them, must see her earing, and walking, and working, and playing, and talking, and laughing, and chiding, or else hee shall have lesse with her then he looked for, or more then he wished tor.

When these rules are warily observed, they may iowne together,

A Preparatine to Mariage.

ther, and say as Laban & Bethnel said; This commeth of the Lord, Gen, 14 10 therefore wee will not speake against it. How happie are those, in whom saith and loue, and godlinesse are maried together, before they marrie themselves? For none of these martiall, and cloudie, and whining mariages can say, that godlinesse was invited to their Bridale; and therefore the bletlings, which are promised to godlinesse, doe she from them.

Now in this choise are two queltions. First, whether children parents may marrie without their parents consent. Secondly, whether consent in they may marrie with Papists or Atheists, &c. Touching the first, God saith: Honour thy father and thy mother. Now wherein can't Exod. 20. thou honor them more, then in this honorable action, to which they have preserved thee, and brought they op, which concerneth the state of thy whole life. Againe, in the first institution of Mariage, when there was no father to give consent, then our heavenly father gave his consent; God supplied the place of the Gon. 2, 22. father, and brought his daughter vnto her husband, and ever since, the father after the same manner, hath offered his daughter vnto the husband.

Beside there is a law, that if a man defloure a virgin, he shall Exod. 22.

marrie her: but if the father of the virgin do not like of the marriage, then he shall pay vnto her the dowrie of virgins, that is, so much as her virginitie is esteemed, so that the father might allow the mariage, or forbid it.

Againe, there is a law, that if any free man, or free woman Num.30.6 make a vow, it must be kept. But if a virgin make a vow, it shuld not be kept valesethe father approue it, because she is not free: therefore if she did vow to marrie, yet the father hath power by this law to break it. Again our Sauionr saith, that in heave there is no marying, or giving to mariage, shewing that in earth there should be a giving to mariage, as well as marying. Therefore the law speaketh vato the father, saying: Thou shalt not take a wife for the law speaketh vato the father, saying: Thou shalt not take a wife for the sum sine thy saughter to mariage thou doest well. Therefore I but so lob.1.3.6 children are counted part of sobs substance, shewing, that as a man hath the disposition of his owne substance: so he hath the disposition of his owne children. Therefore in Matth.22.30. the wife sayd to bee bestowed in mariage, which signifieth

A Preparator to Mariage.

6m. 29:18 that forme did give her befide her felfe; therefore it is faid that tacob ferued Laban, that Laban might give him his daughter to 1. Sam. 18. wife. Therefore Saul faith to Danid, I will give thee mine eldeft daughter to wife; therefore it is faid that Indah tooke a wife to 17. Gen. 28.6. Er his fonne. Therefore Sichem faith to his father, get mee this Gen.34.9. Gen.24.51, maideto wife. Therefore in the mariage of Ifaac, wee fee Abrabams feruant in the place of I fanc, and Rebecca the maid and her 52.53. Judg. 14.2. parents, fitting in Parliament together : therefore Samplon. though he had found a maid to his liking, yet he would not take her to wife, before he had told his parents, and craued their affent. It is a sweete wedding, when the father and the mother bring a bleffing to the feaft : and a heaute vnion, which is curfed the firft day that it is knit, to but son't hours on a

The parents commit their children to Tutors, but themselues are more then Tutors. If children may not make other contracts without their good will, shall they contract mariage, which have nothing to maintaine it after, vnleffe they returne

to beg of them whom they formed before? the potter of

Mariage

Will you take your fathers money, and will you not take his instruction? Mariage hath need of many Counsellers, and doest thou count thy father too many, which is like the foreman of thy inftructors? If you marke what kinde of youthes they bee, which have fuch halte that they dare not flay for their parents aduice, they are fuch as hunt for nothing but beautie, and for punishment hereof they marry to beggery, and lose their father and mother for their wife : Therefore honor thy parents in this, as thou wouldest that thy children should honor thee.

The fecond question is answered of Paul, when he faith : Be not unequally yoked with infidels. As we should not be yoked with Infidels, fo wee should not bee yoked with Papitts, and so wee with Pashould not bee yoked with Atheists, for that also is to bee vnepifts,&c. qually yoked, vniefie wee be Atheiftstoo. As the Iewes might Gen. 24 3. Exe. 34.16 not marrie with the Chananites, fo wee may not marrie with them which are like Chananites : but as the fonnes of Jacob faid Gen.13.1. Mal. 2.11. vnto Emor, which would marrie their fifter ; We may not give our Errag. 12 fifter to aman uncircumcifed : but if you will be circumcifed like us, Gen.34.14 fifter to aman uncircumcifed : but if you will be circumcifed like us, thenwe will marrie with you.

So parents should fay to fuiters, I may not give my daughter

A Preparative to Maringe.

Shall I say, Be my mife, to whom I may not say, Be my compani- Mar 19.6.
on? Or, Come to my bed, to whom I may not say, Come to my table? Mark, 10.9
How should my mariage speed wel, when I marry one, to whom Esa. 32.11
I may not say, God speed, because she is none of Gods friends?
2.loh, 10.

If a man long for a bad wife, he were best go to hell a wooing, that he may have choise. Is there no friend but y enemy? no tree but the forbidde tree? He marieth with the divell, which marieth with the tepter: for tempter is his name, & to tempt is his nature. Manh. 4.3 When a man may chuse, he should chuse the best, but this man chuseth the worst, like them which call good enill, & evill good.

He prayeth Not to be lead into temptation, and leadeth him- Lake. 11.4 felf into temptation. Surely he doth not feare finne, which doth not shun occasions, & he is worthie to be snared, which maketh a trap for himselfe. When Salomon, the myrror of wisedome, the wonder of the world, the figure of our Lord, by Idolatrous con- 1. King. 1 L. cubines is turned to an Idolater, let no man fay, I shall not be fe- 1.00. duced : but fay, how shall I stand, where such a Cedar fell? The wife must be meet as God faid, Gen. 2, 18. But how is she meete, if thou be a Christian and she a Papist? Wee must marrie in the Lord, as Paul faith, but how do we marry in the Lord, when we marrie the Lords enemies? Our spoule must bee like Christs fpoule, but Christs spoule is neither harlot, nor heretike, nor A- 1.cor.7.39 theift. If the be poore, the Lord reproueth not for that; if the be weake, the Lord reproueth not for that; if the be hard fauoured, the Lord reproueth not for that; all these wants may be dispenfed with: but none giueth any dispensation for godlines but the dtuell. Therefore they which take that priviledge, are like to the which feeke to witches, and are guilty of preferring euill before good.

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A Preparative to Mariage. good. This vnequall mariage, was the chiefe cause that brought the floud, and the first beginning of Giants, and monstrous births, shewing by their monstrous children what a monstrous Gen.6.2. thing it is, for beleeuers and vnbeleeuers to match together. In Matth, 22. Christ sheweth, that before parties maried, they Matth. 22 were wont to put on faire and new garmets, which were called Wedding garments, a warning vnto all which put on wedding Wedding garment. garments, to put on truth and holinefle too, which fo precifely is resembled by that garment more than other. It is noted Luk. 14 that of all them which were inuited to the Lords banquet, and Note. Luket 4.21 came not, only he which had maried a wife, did not defire to be excused, but said stoutly, I cannot come : Shewing how this state doth occupie a man most, and draw him often from the service of God; and therfore we had not need to take the worst, for the best are combersome enough. In the second of Job, it is observed bb.29.6 of the day of his birth, vntill his wife brake foorth into blafphe-3.1. mie, shewing, that wicked women are able to chaunge the stedfaltelt man, more then all temptations beside. Sampson would take a Philiftian to wife, but he loft his honour, his strength, and his life by her, leaft any should doe the like. Achr. 11.6 But what a notable warning is that in 2. Chron. 21.6. where the holy Ghoft faith : Tekoram walked in the waies of Ahab, for he had the daughter of Ahab to wife, as though it were a miracle if he had bin better then he was because his wife was a temptatio. Miferable is that man which is fettered with a woma that liketh not his religion, flewil benibbling at his prayer, and at his ftudie, and at his meditations till the haue tried his deuotions, and turned the edge of his foule, as Danid was tried of his malapart 2. Sam. 16. Michol, The mocked him for his zeale, and liked her felfe in her folly. Many have fallen at this stone. Therefore as Christ faith: Luk. 16.32 Remember Lots wife; fo when thou marieft, remember Jehorams wife, and bee not wedded to her which hath not the Wedding garment: but let vnitie goe first, and let vnion follow after, and hope not to convert her, but feare that fhe will peruert thee, least thou say after like him which should come to the Lords Luk. 14.20 banquet, I have maried a wife and cannot come, Luk. 14.20. Yet the chiefest point is behind, that is, our duties. The duties

of mariage of mariage may bee reduced to the duties of man and wife one

toward

Loon,

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toward another, and their duties toward their children, & their dutie toward their fernants. For themselues, faith one, they must thinke themselnes like two birds, the one is the cock, and the o- Pro. 21.16. ther is the dam: the cocke flieth abroad to bring in, and the dam The man ficteth vpon the nest to keep all at home. So God hath made the like Cock man to trauell abroad, and the woman to keep home: & fo their and Dam. nature, and their wit, and their strength, are fitted accordingly : for the mans pleasure is most abroad, and the womans within.

In every State there is some one vertue which belongeth to that calling more then other : as Iustice vnto Magistrates, and Knowledge vnto Preachers, & Fortitude vnto fouldiers: fo loue is the Mariage vertue, which fings Mufick to their whole life.

Wedlock is made of two loues, which I may cal, the first loue, Mariage and the after loue. As every man is taught to loue God before he compounded of two be bid to loue his neighbour; fothey must loue God before they loues. can loue one another.

To shew the love which should be betweene man and wife, Mariage is called Coningium, which fignifieth a knitting or ioyning together: flewing, that valeffe there be a joyning of harts, and a knitting of affections together, it is not mariage indeede. but in flew and name, and they shall dwell in a house like two poyfons in a stomack, and one shall ever be fick of another.

Therefore, first that they may loue, & keep loue one with another, it is necessarie that they both love God, & as their love increafeth toward him, so it shal increase each to other. But the ma must take heed that his love toward his wife be not greater than his love toward God, as Adam and Sampsons were, for al vnlaw- Gen. 3.6. full love will turne to harred; as the love of Amon did toward Intg. 16.17 Thamar, and because Christ hath forbidden it, therefore he will croffe it. This made Vriab fo fearful, least the pleasure of his wife 2. Son 13. should withdraw his heart from God, that he would not goe to his house, so long as he had cause to mourne and pray, although Manb. 10. he had a wife which feared God like himfelf: & that you may fee it is no cheap dalliance for the husband to make the wife, or the wife to make the husband leffe zealous then they were; in Deut. 3. the wife which did draw her husband from God is condemned to diet therfore good wives, whe their husbands purpole any good, should incourage the like Jacobs wife, which bad him doe Gm 30.16 according

A Preparatine to Mariage. according to the word of God, and if they fee them minded to doe any euil, they should stay them, like the wife of Pilat, which Manh. 17. counselled her husband not to condemne Christ. For feeing holinesse is called the Wedding garment, who shall weare this Manh. 12. Wedding garment, if they weare it not which are wedded? When one holie hath found another, then the holieft feemeth to make the mariage, and his Angels come to the feast. To passe ouer sleights which seldom prosper, vnlesse they have Best policy. in mariage fome warrant. The best policie in mariage is to begin well : for to begin well. as boords well toyned at the first, fit close euer after ; but if they fquare at the first, they warpe more and more: so they which are wellioyned, are well maried : but they which offend their lone before it be fetled, fade euery day like a Marigold, which clofeth her flower as the Sunne goeth downe, till they hate one another more then they loued at first. To begin this concord well, it is necessarie to learne one ano-They must learne one thers nature, and one anothers affections, & one anothers infiranothers mities, because ye must be helpers, and ye cannot help vales you nature. know the difeafe. All the iars almost which do trouble this band, doe rife of this, that one dooth not hit the measure of the others heart, to applie themselves to eithers nature, whereby it cometh to passe, that neither can refraine when either is offended; but one sharpeneth another, when they had neede to bee calmed. 1.cor.9.20 Therefore they must learne of Paul to fashion themselves one to the other, if they would win one another: and if any iar do arife, Epbe.4.25 one faith, in no wife divide beds for it, for then the Sunne goeth downe you their wrath, and the meanes of reconcilement is taken away. Giue pallions no time: for if some mans anger stand but a night it turneth to malice, which is vncurable. The Apostle faith, that there will be offences in the Church: so 1.Cor.11. fure there wil be many offences in mariage; but as he faith, thefe 19. are trials who have faith; fo thefe are but trials who are good husbands, and who are good wives. His anger must be such a mood, as if he did chide with himfelf, and their strife as it were a 1. Sam, 20. fauce made of purpose to sharpen their love whe it waxeth vnpleasant: like I anathans arrowes which were not shot to hurt, but 20. to give warning. Knowing once a couple which were both choletick, & yet neuer fel out, I asked y man how they did order the

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A Preparatine to Mariage.

matter, that their infirmity did not make the discord Heanfwe Afreed red me, whe her fit is voon her, I yeeld to her, as Abraham did to teaching Sara, & when my fit is vponme, the yeelds to me, & lo we never how couftriue together, but afunder. Me thought it was a good example neuer falt to commend vnto all maried folks: for enery one hath his fren-out. zie, and loueth them that can beare his infirmitie. Whom will a Gen. 16.6. woman fuffer, if the will not fuffer her husband? and whole defects wil a man beare, if he wil not beare hers which beareth his? Thus much of their duties in generall, now to their feueral offices. The man may spell his dutie out of his name, for he is called the bead to flew, that as the eye, the tongue, and the eare, are in Ephel. 5.23 the head, to direct the whole body: fo the man should be stored with wildome & understanding, & knowledge, & discretion, to direct his whole family for it is not right v the worle thould rule the better, but the better should rule the worfe, as the best rules al. The husband faith, that his wife must obey him, because he is her better, therfore if he let her be better than himfelf, he feemes to free her from her obedience, and binde himselfe to obey her.

His first dutie is called Harring, that is, hartie affection. As The hufthey are hand-fatted, fo they must be hart-fatted: for y eye, and duties the tongue, and the hand, will be her enemies, if the heart be not ber friend. As Christ draweth all the comandements to love, fo . I may draw all their duties to love, which is the harts gift to the Bride at her marrage. First he must chuse his loue, and then hee must lour his choile; this is the oyle which maketh al chings ead fie. In Salomons long, which is nothing elfe but a description of Christ the Bridegrome, &the Church his spoule, one called the other love, to flew, that though both doe not honour alike, yet both thuld love alike, which the ma may do without tubied o.

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The man is to his wife in the place of Christ to his Church: Vaderfisa therefore the A pottle requireth fuch an affectio of him towards in his mahis spoule, as Christ beareth toward his spoule: for he faith, Huf Ephes, 5.25 bands lone your wines as Christ loved his congregation, that is, with a holic loue, and with a hartie loue, and with a confrant loue, as y Church would be loued of Christ. Will not a man loue his glorie? Why Paul calleth the woman the glorie of the man, for her s. Cor. xx.7 reuerenge makes him to bee reuerenced, and her praite makes him to be praised. Therefore he which lougth not his wife lougth ando

A Preparative to Mariage.

Ephe 5.28 his fhame, because flie is his glorie, Ephel. 5.28. Paul faith, Hee which loueth his wife loueth himfelf: for thereby he enjoyeth peace and comfort, and help to himfelfe in all his affaires; therefore in the fame verfe Paul counfelleth husbands to love their wives as their bodies. And after in the 32 verse, as though it were too Zenit.19. little to lone them as their bodies, he faith : Let enery one lone his 18.

wife as himselfe, that is, as his bodie & foule too. For if God commandedmen to love their neighbors as themselves, much more are they bound to loue their wives as themselves, which are their next neighbours. As Elkanah did not loue his wife leffe for her barrennelle, but faith, Am not I better unto thee then ten fons? as though he fauoured her more for that which the thought her

felfe despised: So a good husband will not take occasion to love his wife leffe for her infirmities, but comfort her more for them, as this man did, that fhe may beare with his infirmities too.

Merk 30.7 When Christ faith; that a man should leave father and mother, and cleane to his wife : he fignifieth how Christ left his father for his spouse, and that man doth not loue his wife to much as hee Thould wrill he affect her more then ever hee did his father or Genat . 1. mother. Therefore when God bad Abraham forfake all his kindred, yet hee bad him not forfake his wife; as though the other sometime might be forfaken for God, but the wife must be kept

for God, like a charge which bindeth for tearme of life.

The hulbands (econd dutie. Man and Wife are two part-DCTP.

His next dutie to loue, is a fruit of his loue : that is, to let all things be comon between them, which were private before. The man and wife are partners, like two oares in a boate, therfore he must divide offices and affaires, and goods with her, causing her to be feared and reverenced, and obeyed of her childre and feruants, like himselfe, for she is an under officer in his commonweale, and therfore the must be affitted & borne out like his deputie, as the Prince standeth with his Magistrates for his owne quiet, because they are y legs which beare him vp. To shew this communitie between husband & wife, he is to maintaine her as he doth himselfe, because Christ faith, They are no more two but Mart 10,3 one. Therfore when he maintaineth her, he must think it but one charge, because he maintaineth no more but himselfe, for they two are one. He may not fay as husbands are woont to fay, That which is thine is mine, and that which is mine is mine owner but

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A Preparatine to Mariage.

that which is mine is thine, and my felfe too. For as it is faid, He which hath given vs his some, can be denie vs any thing? So she may Rom. 8.32 fay, he which hath given me himself, can he deny me any thing? The bodie is better than the goods, therefore if the bodie bee mine, the goods are mine too.

Laftly, he must tender her as much as all herfriends, because The barhe hath taken her from her friends, and couenanted to tender bands last her for them all. To shew how he should tender her, Peter faith, Honour the woman as the weaker veffell. As we do not handle glaf- 1. Pet.3.7. fes like pots, because they are weaker vessels, but touch them nicely and fortly, for feare of crackes, fo a man must increate his wife with gentlenes and fortnes, not expecting that wifedome, nor that faith, nor that patience, nor that strength in the weaker vessell, which should be in the stronger, but thinke when he takes a wife, he takes a vineyard, not grapes, but a vineyard to beare him grapes: therfore he must fow it, and dresse it, and water it, and fence it, & thinke it a good vineyard, if at laft it bring forth grapes. So hee must not looke to finde a wife without a fault, but thinke that shee is committed to him to reclaime her from her faults; for all are defectives: and if hee finde the prouerbe true, That in space commeth grace, hee must reioyce as much at his wife when the amendeth, as the Husbandman reioy ceth when his vineyard beginneth to fructifie.

This is farre from civill warres betweene man and wife; in all Husbands; his offices is found no office to fight. If hee cannot reforme his must hold their wife without beating, he is worthie to be beaten for chusing no better, when he hath vsed all meanes that he may, and yet the is their tengues. It he restless the must take her for his crosse, and say with Ieremy, This is my crosse, and I will beare it. But if hee tirike her, hee takes away his hand from her, which was the first part he gaue her to io yne them together; and she may put up her complaint against him, that hee hath taken away part of her goods. Her checkes

are made for thy lips, and not for thy fifts.

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The very name of a wife, is like the Angel which staied Abra-Gen. 33.33: hams hand when the stroke was comming. If Danid, because he could not expresse the good & comfort of vnitie, was fain to lay, Oh how good and toyful! a thing it is, for brethren to dwell together in Pfa. 133.35 whity! Then weigh and sudge how harsh & bitter a thing it is, for

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A Proparation to Mariage. man & wife to dwel together in enmitie. For the first yeere after pos. 24.9. mariage, God would not have the husband goe to war with his enemies, but no yeere would he have him war with his wife, and sherefore God gaue him that yeere to stay at home & fettle his loue, that he might not war nor iarre after; for the God of peace Marta. 29 dwelleth not in the house of war. As a kingdome cannot stand if it be divided, to a house cannot stand if it be divided; for strife is like fire which leaves nothing but dutt & fmoke & afhes behind Gen. 19.33 it. We read in scriptures ofmasters that stroke their feruats, but neuer of any y stroke his wife, but rebuked her. Lot was drunke when he lay with his daughters in flead of his wife, and fo is hee Dens. 23,2 which striketh his wife in stead of his scream. The law sheweth how a bond-man should be corrected, but v wife is like a Judge. which is joyned in comiffion with her husbad to correct other. Wilethou frike one in his owne house? no more shouldst thou Atrike thy wife in her houle. She is come to thee as to a fanctuary to defend her from hurt, and canft thou hurt her thy felfe? Ther-Gen 20.16 fore Abraham was called Saraes vaile, because hee should shield Gen. 13.8. het : for a vaile is made to laue, Abraham laid to Lot, Are we not brethren? that is, may brethren iarre? But they may fay, Are we not one? can one chide with another? can one fight with another? Hee is a bad hoaft, that welcomes his guest with stripes. Doth a King trample his Crowne? Salomon calleth the wife, The Provided, Crome of her husband: therefore he which woundeth her woundeth his owne honour. She is a free Citizen in thine own house: and hath taken the peace of thee the first day of her mariage to hold thy hands, till the release thee againe. Adam faith of his Gen 2.23. Spoule, This is flesh of my flesh: But no man (laith Paul) ener hated Ephe, s.19 bis owne flesh. So then, if a man aske whether he may strike his wife, God faith nay; thou mailt not hatethy wife, for no man hateth his owne fleth : fhewing, that he flould not come neere blowes, but think his wrath too much : for Paul faith, Be not bitter to your wines : noting that anger in a husband is a vice. Col.3.16. Doth the cocke spurre the henne? Euery man is assamed to lay his hands on a woman, because she cannot match him; therfore he is a shamelesse man which laieth hands on his wife. The hand doth not buffet his owne cheeke, but ftroke it. If a man be seene raging with himselfe, hee is caried to Bedlem : so these mad

A Preparatine to Mariage.

mad men, which beate themselves, should be sent to Bedlem till their madneffe be gone. Salomon faith, Delight continually in ber Prous. 16 lone: that is, begin, proceed and end in loue. In revenge whereof, 1.Tim. 3.31 he sheweth that delight is gone, because he calleth loue their de- Lenit. 19. light. Therefore as Paul faith of Bishops ; A Bishoppe must be no 28. friker : fo a husband must be no ftriker : for hee which ftriketh Deut. 14. his own flesh, breaketh that law which faith, Thou shalt not make 1. King. 18. a skarre in thy flesh: and is like the Baalites, which wounded their It is proowne bodies. Thus we have fent a letter vnto husbands to reade perly mene before they fight. Now let vs goe home to loue againe, Woul- in mourdest thou learne how to make thy march delightfull? Salomon the dead, faid, Reioyce in her love continually. As though thou couldeft not but it doth imply an delight without love, and with love thou maift delight conti- valawfulnually. Therefore loue is called the thankfull vertue, because it nesto hurt rendreth peace and ease, and comfort to them that makes of Pros. 5,19. her. So much to husbands.

Likewise the woman may learne her duty of her names. They mans duare called good wines, as good wife A.and good wife B. Euery es. wife is called a good wife, therefore if they bee not good wines, their names doe belie them, and they are not worth their titles, but answere to a wrong name, as players doe voon a stage. This name pleaseth them well : but beside this, a wife is called a Toke- Phil.4.3. fellow, to fhew y fhe should help her husband to beare his yoke. that is, his griefe must be her griefe; and whether it be the yoke of pouertie, or the yoke of enuse, or the yoke of ficknesse, or the yoke of imprisonmet, the must submit her neck to beare it patiently with him, or elfe fhe is not his yoke-fellow, but his yoke, as though fhee were inflicted upon him for a penaltie, like to lobs lob.2.9. wife, whom the diuell left to torment him, when he tooke away all he had befide. The Apostle biddeth to Reioyce with them that Rem. 12.19 reioyce, and mourne with them that mourne. With whom should the wife reioyee, rather then with her husband ? or with whom should the mourne, rather then with her owne flesh ? I will not 2. Kin. 2.6. leave thee, faith Elisha to Eliah: to the should never leave him til death. Beare one anothers burthen, faith Paul: who shall beare one Gal. 6.2. anothers burthen, if the wife doe not beare the husbands bur- 1.King. 21 then? Wicked lezabel comforted her husband in his ficknesse, 1.Kin.14.4 and Jeroboams wife fought for his health, though the was as bad

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A Preparatise to Mariage. as hee. God did not bid Sara leaue her father, and her countrie. as he bad her husband; yet because he bad Abraham leaue his, fheleft hers too : fhewing that fhe was content, not onely to be his play-fellow, but his yoke-fellow too. Beside a yoke-fellow, she is called a Helper, to helpe him in his Gen. 2.18. bufines, to helpe him in his labors, to helpe him in his troubles, to helpe him in his sicknesse: like a woman Phistian, sometime with her strength, and sometime with her counsell: for sometime 3.Cor. 1.27 as God confoundeth the wife by the foolish, and the strong by the weake : fo heeteacheth the wife by the foolish, and helpeth the strong by the weake. Therfore Peter faith, Husbands are won 1. Pet. 3 1. by the conner fation of their wines. As if he should fay, sometime the Gen. 25.2. weaker veffell is the stronger vessell, and Abraham may take 2.Kin.s.8. counsel of Sara, as Naaman was aduised by his servant. The Shu-2.Kin.6,10 namites counsell made her husband receiue a Prophet into his house, and Hesters counsel made her husband spare the Church: Heft.7.3. fo some haue been better helpers to their husbands, then their husbands have been to them: for it pleased God to prouoke the wise with the foolish, as he did the Iewes with the Gentiles. Beside a helper, she is called a Comforter too, and therfore the Prou. 5.18. man is bid reioyce in his wife: which is as much to fay, that wives 1.54.16.23 must be the rejoycing of their husbands, euen like Danids harpe to comfort Saul. Therefore it is faid of Rebeccab, that the prepa-Gen. 27.9. red meate for her husband, fuch as he loued; fo a good wife is knowne when her words and deeds, and countenances are fuch as her husband loueth, the must not examine whether hee bee wife or fimple, but that she is his wife; and therefore they which are bound must obey, as Abigail loued her husband though hee 2.54.25.3. Were a foole: for the wife is as much despised for taking rule ouer her husband, as hee for yeelding it ynto her. Therefore one faith, that a mankind woman is a monfter, that is, halfe a woman, and halfe a man. It becomes not the mistresse to be master, no more then it bescemeth the master to bee mistresse, but both

Gen. 38.14 Lastly, we call y wife Huswife: that is, house-wife, not a street-Gen. 34.2. wife, like Thamar, nor a field-wife, like Dinab: but a house-wife: Why wives to shew that a good wife keeps her house, & therefore Paul bidare called buswives. deth Titus to exhort women that they bee chast, and keeping at home;

to faile with their owne winde.

home ; presently after Chast, hee faithkeeping at home: as though Time 2.4. home were chastities keeper. And therefore Salomon depainting Pron.7.12 the whore, fetteth her at the doore, now fitting vpon her stals, now walking in the streets, now looking out at the windowes, like curfed Iefabel; as if the held forth the glaffe of temptation, for vanitie to gaze vpon. But chastitie careth to please but one. and therefore the keepes her closet, as if the were still at prayer. The Angell asked Abraham, Where is thy wife? Abraham answered, She is in the Tent. The Angel knew where she was, but yet he asked, that we might fee how women in old time did keep their Gen. 18.9. tents and houses. It is recorded of the Shunamite that she did 2. King 9. aske her husband leave to goe vnto the Prophet, though shee went to a Prophet, and went of a good errand, and for his cause as much as her owne, yet the thought it not meete to go farre abroad without her husbands leave. Phidias whe he should paint a woman, painted her fitting vnder a Snailes shell, fignifying, that she should goe like a snaile, which carrieth his house youn his backe. Salomon bad Shimei, Goe not beyond the riner: fo a wife 1. King. 1. should teach her feet, go not beyond the doore : she must count should teach her feet, go not beyond the doore: The must count 36,37.

the wals of her house like the bounds of the river which Shimei should not might not passe if he would please the king. For when Adam was keepe their away, Ene was made a pray : if her husband bee from her, vntill wives for ftraight, he returne againe, the must think her felfe a widow, that is fepa- but wives rated from man; for Vidna doth fignifie, A viro dinifa, that is, wi- think their dow doth fignifie divided from man : therefore now fhee must house their haue no fellowship, nor companie with men, because she is di- prifon but uided from man. As it becommeth her to keepe home, fo it be-paradife commeth her to keepe filence, and alway speake the best of her where they head. Other feeke their honor in triumph, but the must feeke her A wife may honor in reuerence, for it becometh not any woman to fet light her hafby her husband, nor to publish his infirmities. For they say, that bands is an euill bird that defileth her owne neft, and if a wife vie her fanlis. husband fo, how may the husband vie his wife? Because this is the qualitie of that fexe, to ouerthwart, and vpbraid, & fue the preheminence of their husbands, therefore y Philosophers could not tell how to define a wife, but calleth her, The contrarie to the A wife, the busband, as though nothing were fo crosse and contrarie to a contrarie man, as a wife. This is not Scripture, but no flaunder to many. band.

A Preparatine to Mariage. As David exalted the loue of women about all other loues, fo 1,54,1,26 Salomon mounteth the enuie of women about all other enuies : Pro. 21.19 ftubborne, fullen, tanting, gainfaying, outfacing, with fuch a bit-Gen. 19.26 ter humour, that one would thinke they were molten out of the fale pillar, into which Lots wife was transformed. We fay not all are alike, but this feet hath many disciples : doth the rib that is in mans fide free or gaule him? no more then should she which is made of the rib. Though a woman be wife, and painfull, and have many good parts, yet if the be a throw, her trouble for iarring in the end will make her honest behauiour vnpleasant, as her ouer-pinching at last causeth her good huswiferie to be euil spoken of. Therefore although she bee a wife, yet sometimes she must observe the servants lesson, Not answering againe, and hold Tit.2.9. her peace, to keep the peace. Therefore they which keep filence, are well faid to hold their peace, because filence oftentimes doth keepe the peace, when words would breake it. To her filence and patience, the must adde The acceptable obedience, which makes a woman rule while she is ruled. This is the wives tribute to her husband : for the is not called his head, but he is called her head, Great cause hath man to make much of his wife, for great and many are her duties to him : for Paul faith, Ephe. 5.23 Wines submit your selves unto your husbands, as to the Lord. Shew-How farre ing that the should regard his will as the Lords will, but withal, the wife as the Lord commandeth only that which is good and right, fo fhould! obey. the should obey her husband in good and right, or else she doth not obey him as the Lord, but as the tempter. The first subie-

Gen. 3.16. Ction of woman began at sinne : for when God cursed her for Gen. 2.20. seducing her husband, whe the Serpent had seduced her, he said,

med all other creatures, in figne that they should be subject to Verse 23. him, as a servant which commeth when his master calleth him by his name: so did hee name the woman also, in token that she

He shall bane authoritie ouer thee. And therefore as the man na-

Heff. 1.20. Should be subject to him likewise. And therefore Asserus made 22. a law, that every man should be are rule in his own house, & not Num. 307 the woman, because she sinned first, therefore she is humbled Judg. 19.26 most and ever since the daughters of Sara are bound to cal their

Gen. 18.12 hasbands Lords, as Sara called her husband: that is, to take the 1 Per. 3.6. for their Lords, for heads and gouernours. If ye disdaine to fol-

low Abrahams spone, the Apostle billderh you follow Christs at 14 Spoule: for hee laith, Let a wife ber fabielt to ber buiband, autho Ephof . 24 Church is to Chrift. A greater lone then this (faith Chrift) an imen loh. 15.13. can have: So a better example then this, no woman can have That the wife may yeeld this reusence to her husband, Pand The cause why many would have her attire to be modeft & orderly, for garifh appa-kleipife rell hath taught many goffips to dildaine their husbands. This there hather is the follie of fome men, co lay all their pride vpon their wices y 1. Tim. 2.0 they care not how they flouen themselves, so their wives iet hike 1.Per.3.5. Peacocks. But Peter doth commend Sara for her attire, and not Abraham, shewing that women should brave it no more them men, and God made Emes coace of the fame cloth that hee made Gin. 3.21. Adams. They courred themselves with leaves, and God derided ?? them, but now they couer themselves with pride, like Sathan Gen 3.7. which is fallen downe before them like lightning, ruffer pon Lik. 10,18 ruffe, lace vpon lace, cut vpon cut, foure & twentie orders vntill the woman bee not fo precious as her apparell : that if any man would picture Vanitie, he must cake a paterne of woman, or els he cannot draw her likenes. As Herodias was worfefor her fine Man. 14.6 dauncing : fo a woman may have too many ornaments : frifled locks, naked breafts, painting, perfume, and specially arolling eye, are the forerunners of adulterie, and he which hath fuch a wife, hath a fine plague. Once wome were maried without dows ries, because they were well nurtured, but now if they weighed not more in gold then in godlineffe, many fhould fit like Nuns without husbands. Thus we have fladowed the mans duties to his wife, and the womans to her hasband, 11 & constitue M not

After their duties one to another, they must learne their duties to their ties to their ties to their familie. One compareth the master of the house to servants. the Seraphin, which came and kindled the Prophets zeale: fo he Efay 6.6. should go from wife to fernants, and from feruants to children, and kindle the in the zeale of God, longing to teach his knowledge, asa Nurse to emptie her breafts, Another faith, that amafter in his familie hath all the offices of Chrift, for he must rule, and teach, and pray; rule like a King, and teach like a Prophet, Renel 5.10 and pray like a Prieft. To shew how a godly man should behaue himselfe in his household : when the holy Ghoft speaketh of the ##.13.16 converfation of any housekeeper, lightly hee faith, that the man and 18.8.

beleeved

"Lak 22.23 beloeded with alhis houldhold! As Peter being connected, must at the converthisbrechren: To the mafter being converted must converebis fergants. For therefore God faid that he would not hide his counfell from Abraham, because he would teach his familie, and furthe all dutie which is not done of confeience, is but eyes Service and faileth at moft neede, as Ziba betrayed his mafter, Philips which he should have defended have. Therefore before One simus e ... miy . was connected, Paul faid be was an ynprofitable fernant, but when he was converted he calleth him more then a fernant, be-Gm.29.27 caufe fuch a feruant is better then many feruants. Therefore though Laban was wicked himselfe, yet hee rejoyced that Jacob his feruntwas godly, heraufe God bleffed him the better for 16/6.14.55 histor Johna Rith, Land my household will forum the Lord: Shewing that mafters Bionld receive none into their houses, but whom 1, of they can governe, as Toftha did and if any have crept into their deores, then they mult put him forth againe; for David faith I will not fuffer a lier to flay in my house, Plal. 101.7. He faith not, a fiveacer, nonatheefe, but alier: as if he should fay, I will rid him ont of my thores before hee be a fivearer, and a theefe, for a lier will grow to a fwearer and a theeft in a day, as a dicer groweth All 10.2, to a beggetin a night. Therefore it is noted of Cornelius, that all his household served God as himselfe did. This is reported also of Joseph & Mary for an example, that they went vp enery yeer Int 2.41. with all their families, to worthip at lerufalem, that their children, and their feruants mighe learne to know God as well as they. Tilefe examples be written for householders, as others are for Magistrates, & Ministers, & Souldiers, that no calling might at hard feekefurther then the Scripture for instruction. Wherefore as you are mafters now, and they your feruants, inftruct them and traine them, as if you would flew what mafters they flould be Int 10.7. hereafter. After the care of their foulesthey must care for their Philem. 17 bodies: for if the labourer is worthic of his live which laboureth but a day, what is the feruant worthy which labours every day? Therefore Paul is fo carnelt with Philemon, to make much of Orefimms his feruane, that he defired Philemon to receive him as he would himselfe. Therefore because cruell and greedie masters 6m. 2.2. Should not yfe them too hardly, God remembred them in his 8.81 1 ereation, and made enery weeke-one day of reft, wherein they belocued fhould A Preparatineso Manages.

fhould bee as free as their mafters: fo God pitieth the labouren 2.02.000 from heaven, and every Sabbath lookes downer pondim from heaven, as if hee should say, one day thy labours shall have an end, and thou shalt rest for ever, as thouresteds this day.

By this we fee, as Danid did limit loab, that he flichell not kill 2.54.18.5. Abfalon; fo God hath bound mafters thatthey should not oppreffe their fernants Shall God rofpett thine more then thou? Are thou made freshered thy labour by a little reft, & is not thy feruant made ftronger by relt to labour for thee? How many beafts and sheepe did Laban lote, only for hardly intreating of a Gen. 21.9. good feruant? therefore that is the way to lofe; but not to thrine. He which counteth his feruanta flaue, is in an error: for shere is difference betweene beloeuing fernancs, and infidell fernancs; the infidels were made flaues to the lewes, because God hated them, and would humble them ; but their brethren did ferue them like helpers, which should be trained by them. It is not a base nor vile thing to be called a seruat, for our Lord is called a Efer 42.1. fernant: which teacheth Christians to vie their fervants well for Mat. 12.18 Christs fake, feeing they are fernants too, and have one mafter Christ. As David speaketh of many saying : Thou hast made him Pfal. 8.6. alittle lower then the Angels: fo I may lay of fernants, that God hath made them a little lower then children, not children, but the next to children, as one would fay, inferiour children, or fonnes in law. And therefore the householder is called Pater familias: which fignifieth, a Bather of his familie, because be should haue a fatherly care ouer his feruants, as if they were his children : and not vie them onely for their labour, like beatts, die

Besides, the name of a servant doth not signific suffering, but doing; therfore masters must not exercise their hands upon the, but set their hands to work, and yet as God laieth no more up-1.cor.12.13 on his servants then he makes them able to beare, so men should lay no more upon their servants then they are able to beare. For a good man (saith Salomon) will be mere still to his heast, and pro.12.10 therefore he will be more mere still to his brother.

That man is not worthy to be served which canot affoord that his servants should serve God as well as himself. Give vnto God that which is Gods, and the thou maist take that which is thine.

He that careth not for his familie (saith Paul) is worse thin an later. Times

pleages

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fidell:

A Proportion to Mariege, Pringo.8. fidelibectofe Infidels care for their familie, But as Agur praieth, Tobef. 5.4. Gine me not too much nor too little but feed me with food convenient: to their care should not be too much nor too little, but convenient, or els they are worfe than Infidels too, because couetousnes is called Idolatry which is worfe than infidelity for it is leffe rebellion not to honour the King, then to fet vp another King against him, as the Idolators doe against the King of heaven.

Next vnto feruants infruction & labors, mult be confidered Aphof.6.4. their corrections. As Paul faith, Fathers pronoke not your children towrath: So may I fay, masters prouoke not your servants to wrath: that is, vie fuch reprofes, and fuch correctios, that you do not prouoke them, but moue them, that you do not exasperate them, but win them : for reuiling words & vnfeafonable fiercenes, doth more hart then good. And therfore the law of God did charge the mafter, that he should not inflict about fortie stripes ypon his feruant, least he should seeme despised in his eyes. For while a child, or scholler, or servant, doth think that he is reproued for loue, or beaten with reason, it makes him thinke of his fault and is ashamed; but when he feeth that he is rebuked with curfes, and beaten with flaues, as though hee were hated like a dog, his hart is hardened against the ma which correcteth him, and the fault for the which he is corrected, & after he becometh desperate, like a horse which turneth voon the ftriker : & therefore think that God even the chides you when soever you chide in fuch rage. For though there be a fault, yet some things must be winkt at; & fome things must be forgiven, & fome punished with a looke, for he which takes the forfeit of every offence, shall neuer be in any reft, but vexe himselse more then his servant. The mafter Purther I have heard experience fay, that in these punishmets

Ares her maides.

mult cor- it is most meete and acceptable to the offender, that the man and the mi- should correct his men, and the woman her maides : for a mans nature foorneth to be beaten of a woman, and a maides nature is corrupted with the fripes of a man. Therefore we reade, that Gen. 16.6. Abraham would not meddle with his maid but committed her

to his wife, and faid, Do with ber as it pleafeth thee: as if he thould Their due fay, It belongeth not tome but to thee.

ties toward. Laftly wee put the dutie toward children, because they come gheirebil, laft cotheir hands. In Latin children are called pignors; that is, tidelle pledges,

A Proparation to Mariage. 42 pledges, as if I should say, a pledge of the husbands love to the wife, and a pledge of the wives love toward the husband; for there is nothing which doth fo knit love betweene the man and the wife, as the fruit of the wombe. Therefore when Leab began Gm. 18.31 to conceave, she faid, now my husband will love me:as though the husband did loue for children. If a woma have many defects (as Leab had) yet this is the meds which the makes her husband to bring him children, which is the right wedding Ring, that fealeth and maketh vp the mariage. When their father and mother fall out, they perke vp betweene them like little mediators, and with many prety sports make truce when other dare not speake. to them. Therfore now let vs cofider what thefe little ones may challenge of their parents, that frand them in fread of Lawyers. Before we teach parents to love their children, they had need be taught not to louethem too much, for Davids darling was Dawids traytor: and this is the manner of God, when a man begins to fet any thing in Gods roome, and loue it aboue him which gaue it, either to take away it, or to take away him, before hee prouoke him too much : therefore if parents would have their children liue, they must take heede not to love them too much: for the giver is offended, when y gift is more esteemed then he.

The first dutie is the mothers, that is, to nurse her child at her Mothers owne breafts, as Sara did Ifaac : and therefore Efay ioy neth the should nurses name and the mothers name both in one, and calleth the nurse their children. nurfing mothers: Thewing, that mothers should be the nurses. So Gen. 21.7. whe God chose a nurse for Moses, he led the handmaid of Pha- Exed. 2.8. race daughter to his mother, as though God would have none nurse him but his mother. After, whe the son of God was borne, his father thought none fit to be his nurle, but y Virgin his mo- Men. x. 14 ther. The earths fountains are made to give water, & the breaks of women are made to give fuck. Every beaft, and every foule is bred of the same that did beare it, onely women loue to be mothers, but not nurles. Therefore if their children proue vonaturall, they may fay, thou followest thy mother, for she was vnnaturall first, in locking up her breatts from thee, and committing thee foorth like a Cuckow to bee hatched in a Sparrowes nelt. Hercof it comes that wee fay, He fucht emilt from the dugge: that is, as the Nurse is affected in her bodie or in her minde, com-

monly

A Preparation to Mariage. monly the childe draweth the like infirmitie from her, as the egges of a Henne are altered under the Hawke; yet they which haue no milke, can giue no milke. But whose breasts haue this perpetuall drought? Forfooth it is like the gowte, no beggers may have it, but Citizens or Gentlewomen. In the ninth chapter of Hofen, drie breafts are named for a curfe; what lamentable happe have Gentlewomen to light vpon this curle more then other? Sure if their breafts be drie, as they fay, they fliould fast and pray together, that this curse might be remooued from them.

LKm,23.6

Pron. 22.6. The next dutie is, Catechize a childe in his youth, and he will re-How chil-dren shuld member it when he is old: This is the right bleffing which fathers bebrought & mothers give to their children, when they cause God to bleffe them too. The wrong mother cared not though the childe were divided, but the right mother would not have it divided: fo wicked parents care not though their children bee destroyed, but godly parents would not have them destroyed but faued, that when they have dwelt together in earth, they may dwell together in heaven. As the Midwife frameth y bodie when it is yong Ist. 11.2. and tender, fo the parets must frame the mind while it is greene and flexible, for youth is the feed time of vertue. They which are called fathers are called by the name of God, to warne the that they are in stead of God to their shildren, which teacheth all his founes. What example have children buttheir parents? and fure

Except of the providence of God doth eafe their charge more than they kings font are awate; for a child will learne better of his father than of any other. And therefore we reade of no schoolemaster in the Scrip-

ture but the parents ; for when Christ faith to the lewes; If ye be 76 m 8 3. the sonnes of Abraham, ye will doe the workes of your father Abrabame he fheweth, that fonnes vie to walke in their fathers iteps, whether they be good or bad. that are no bear are no mo w lo

Igis a marueilous delight to the father and mother, when people fay that their children are like them : but if they be like them in godlineffe, it is as great delight to other as to their parents:or Pfal.127.4 els we fay that they are fo like, that they are the worfe for it. Wel doth Danid call children arrowes, for if they bee well bred, they Thootat their parents enemies, & if they be evil bred, they floot at their parents. Therfore many fathers want a staffe to stay the

V.mona

in their age, because they prepared none before, like olde Eli, 1.84.2.39 which was corrected himfelfe, for nor correcting his fonnes. Are Pf4.132.11 not children called the fruit of their parents? Therfore as a good Mat. 13.32 tree is knowne by bringing forth good fruite, fo parents should thew their godlinesse in the education of their children, which are their fruit. For this cause the lewes were wont to name their ristitato. children fo when they were borne, that ever after, if they did but 1,5413.24 thinke you their names, they would put them in minde of that religion which they should professe : for they did signific some thing that they should learne.

An admonition to fuch as call their children at all aduen. Three extures, fometimes by the names of doggestenen as they proue af- amples of good pater. In 1. King. 22, we have David instructing his fonnes. In Ger rents. nesis 39. lacob correcting his sonnes: and in lob 1. lob praying for his fonnes. These three put together, instructing, correcting

and praying, make good children, and happie parents.

Once Christ tooke a childe, and fet him in the midft of his difciples, and faid, He which will receive the kingdome of beanen met Lat 18:19 receive it as a little childe: Thewing, that our children thould be fo innocent, fo humble, & fo voide of cuill, that they may be taken for examples of the children of God. Therfore in Pfal. 127 vers.4.children are called the beritage of the Lord: to shew that they should be trained, as though they were not mens children, but Gods, that they may have Gods heritage after. Thus if you doc, your feruants shall be Gods feruants, and your children cala shall be Gods children, and your house shall be Gods house, Phil. 1.8. like a little Church, when others are like a den of theeues.

Now I speake to one which is a mother so soone as the is ma- The name ried : therefore peraduenture you looke that I should shew the therexdutie of stepmothers. Their name doth shew them their dutie pounded, too: for a ftepmother doth fignific a ftedmother, that is, one mo-dutie. ther dieth, and another commeth in her freed therefore that your love may fettle to those little ones as it ought, you must remeber that ye are their ftedmother, that is, in ftead of their mos ther, and therefore to love them, and tender them, and cherift them as their mother did. She must not looke voon them like at the Rehoboam, who tolde his people that hee would bee worle untd of 1.7.102.1 them then his predecessour storthen they will turne from hereas

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his fubiects did from him; but the must come to them as Danid 1. Son, 2 7 came to the people after Sauls death, and faid, Though your mafer Saul be dead, jet I will raigne oner you: fo the must lay to them, though your mother bee dead, yet will I bee as a mother : fo the children will loue her as much as their father. Further, thefe chil-Dev. 14-17, dren are orphanes, and therfore you must not only regard them and 24.17. as children, but as orphane children Now God requireth a greater care ouer widowes and orphanes, than ouer any other women or children.

Laftly, you must remember that faying, As you meafure unto Masth.7.2 other, fo it shall be measured unto you againe : that is, as you increat thefe children, to another may come after and intreat your children : for hee which hath taken away the first mother, and fent you, can take away the fecond mother, and fend a third, which shall not be like a stepmother to yours, vnles you be like a stepmother to thefe. If thefe duties be performed in mariage, then I need not fpeak

Divorce. ment, the mariage.

of Digorcement, which is the rod of mariage, and digideth them which were one flesh, as if the body and soule were parted afunder. But because all perfourme not their wedlocke vowes, therefore he which appointed mariage, hath appointed dinorcement, as it were taking our priviledge from vs, when wee abufe it. As Mat. 18.19 God hath ordained remedies for every difeafe, fo he hath ordai-Met. 19.8. ned a remedie for the difease of mariage. The discase of mariage wouldhane is adulterie, & the medicine hereof is divorcement. Mofes licenno diserce ced them to depart for hardnesse of heart, but Christ licenceth for fornies them to depart for no cause but adulterie. If they might be separated for discord, some would make a commoditie of strife : but now they are not best to bee contentious, for this law will hold their nofes together, till wearineffemake them leave ftrugling : like two spaniels which are coupled in a chaine, at last they learn to goe together, because they may not goe afunder. As nothing might part friends, but If thine eye offend thee pull it out, that is, if thy friend be a tempter : fo nothing may diffolue mariage but fornication, which is the breach of mariage, for mariage is or-

Ma.19 9. dained to avoide fornication, and therefore if the condition bee z.co.7.10 broken, the obligation is void.

And belide, fo long as all her childre are his children, the must needs needs be his wife, because the father & mother areman & wife; but when her children are not his children, the feemes no more to be his wife, but the others whose children she beares, & therefore to be divorced from him. In all the old Testament, we reade Note. of no diuorce between any, which theweth that they lived chafter then we yet no doubt this law was better executed amogst them, then amongst vs. Such a care God had in all ages and callings to prouide for them which line honeftly: for dinorcement is not inftituted for the carnall, but for y chaft, leaft they should be tied to a plague while they line. As for the adulterer and adul- Len. 20, 10 treffe, hee hath affigned death to cut them off, least their breath should infect others. Thus hee which made mariage, did not make it ynseparable, for then mariage were a seruitude. But as Christ faith of the Sabbath, The Sabbath was made for man, that Mark 2,27 is, for the benefit of man, and not for the hindrance of man : fo mariage was made for man, that is, for the honour of man, and not for the dishonour of man : but if mariage should turne to Len. 20. 10 fornication, and when it is turned to furnicatio, there might be no separation; then mariage were not for the honor of man, but for the trouble, and griefe, and diffionor of man, Therefore now ye have heard how divorcement is appointed for a remedie of fornication, if any be ashamed of this phisicke, let them be more Conclusio. ashamed of the disease. Because I have spoken more then you can remember, if you aske mee what is most needfull to beare away, In my opinion, there is one faying of Paul, which is the A fentence profitablest sentence in all the Scripture for man and wife to for the mameditate often, and examine whether they find it in themselves thinke as they doe in other, least their mariage turne to finne, which should further them in godlinesse. The vinmaried man careth for 1. Cor.7.32 the things of the Lord, how he may please the Lord: but he that is maried careth for the things of the world, bow he may please his wife. Also, The onmaried woman careth for the things of the Lord, how she may be boly: but fee that is maried, cares for the things of the world, how she may please her busband: as though their pleasing of God, were turned all to pleasing one another, and their carnall loue had eaten their spirituall lone; as the leane kine denoured the fat. Therefore it followes in the next words, This I speake for your Gen. 41.4. commoditie: As though there were great commoditie in remem- verf.3.4. bring

If thou hast read all this booke, and art neuer the better, yet catch this flower before thou goe out of the garden, and peraduenture the sent thereof will bring thee backe to smell the rest.

this sentence in the doore of thy passage, to make thee stand and consider what thou does before thou mariest. For this is the scope and operation of it, to call the mind to a solemne meditation, and warne him to live in mariage as in a temptation,

2. Chro. 21. which is like to make him worse then hee was, as the mariage of 6. Jehoram did, if he vie not sobs preservative, to be icalous over al

10b.9.28. his life.

Matsh. 2.9

The allurements of beauty, the trouble about riches, the charges of children, the losses by servants, the vnquietnesse of neighbours, crie vnto him that he is entred into the hardest vocation of all other: and therfore they which have but nine yeeres prentiship to make them good Mercers or Drapers, have nineteene yeeres before mariage, to learne to be good husbands & wives, as though it were a trade of nothing but mysteries, and neede of double time over all the rest.

Therefore so often as you think vpon this saying, think whether you be examples of it, and it wil waken you, and chide you, Sen. 24.40 and leade you a straight path, like the Angell which led the ser-

uant of Abraham.

Thus have I chalked the way, to prepare you vnto mariage, as
the Leuites prepared their brethren to the Passeover: remember

a.Chr.:35. that this day you are made one, and therefore must have but one
will. And now the Lord Iesus, in whom you are contracted,
knit your hearts together, that ye may love one another like

1.Sa.13.1. David and longthan, and soe before you in this life, like

David and Jonathan, and goe before you in this life, like the starre which went before the Gentiles, that yee may begin, and proceede, and ende in his glorie. To whom bee all glorie

for euer. Amen.

FINIS.

## A TREATISE OF THE LORDS SVPPER, IN

two Sermons.

THE FIRST SERMON.

1.Cor.11.23.24.

The Lord Iesus in the night that he was betrayed tooke bread:

And when he had given thankes, he brake it, and said, Take, eate:
this is my bodie which is broken for you, this doe ye in remembrance of me.

He Word and the Sacraments are the two breafts the two wherewith our mother doth nurse vs. Seeing enery the church one receiveth, and few vnderstand what they receine; I thought it y necessariest doctrine to preach of the Sacrament; which is a witnesse of Gods promises, a remembrance of Christs death, and a seale of our adoption: therefore Christ hath not instituted this Sacrament for a fashion in his Church, to touch, and feele, and fee, as wee gaze vpon pictures in the windowes, but as the woman which had the bloody iffue, touching the hemme of Christs garment, drew vertue Mag. 20. from Christ himselfe, because she beleeved : so Christ would that we touching these signes should draw vertue from himself, that is, all the graces which thefe fignes represent. Therefore as a.cle. 25. the Leuites ynder the Law, were bound to prepare their brethren before they came to the Passeouer : so preachers of the Gospell should prepare their brethren before they come to the Supper of the Lord. For which purpole I have chosen this place to the Corinthians, which is the cleerest and fullest declaration of this Sacrament in all the Scripture.

The Lord Iesus in the night, &c.

The summe of all these words is, the Institution, and vse of The dialethe Lords Supper. First, Paul sheweth the author of it, the Lord sien.

Iesus; then the time when it was instituted, in the night that bee was betrayed; then the manner how he did institute it, bee tooke bread, and when he had given thankes, he brake it, and gave unto his disciples,

The first Sermon disciples, &c. then the end why hee did institute it, for a remembrance of his death. Touching the Author, he which is fignified by it, was the au-The author thor of it, The Lord Ichus hath bid vsto Supper, I am not worthie (faith John) to loofe his shoo: so we are not worthic to waite at his Ioh.1.27.

None but Christ may ordaine Sacraments. Ioh.1.27.

Time. Vers.23.

Job.3.3.

trencher, and yet he wil hauevs to fit at his table. To him belongeth the power to ordaine Sacraments in his Church, because he fulfilled the Sacraments of the Law. When Christ came, the Passeouer ceased, because he is our Passeouer; that is, the Lambe by whose blood we are saved. When Christ came, Circumcifion Revel.7.14 ceased, because he is our Circumcision, that is, the purifier and

clenfer of our finnes.

Now these two Sacraments are fulfilled: hee hath appointed two other Sacraments for them; in stead of the paschall Lambe, which the Iewes did eate, hee hath given vs another Lambe to eate, which John calleth the Lambe of God, that is himselfe, vpon whom all doe feede, who foeuer do receive this Sacrament with an affured faith that Christ died to possesse them of life. The breaking of the bread doth fignific the wounding of the bodie: the powring out of the wine doth fignific the shedding of his blood. The eating of the bread and drinking of the wine doth fignifie that his flesh and blood doe nourish in vs life eternall, as the bread and wine doe nourish the life prefent.

In stead of Circumcision, which began at Abraham, hee hath Gen.17.10 ordained Baptisme, which began at John, a more fruely represen-Who was therefore tation of the true circumcifion of the heart, because it represencalled John the Baptift. teth vnto vs the blood of Chrift, which washeth our soules as Mat. 3.10

the water in Baptisme washeth our bodies. Reuel,1.5.

Touching the time, in the might (faith Paul) therefore this Sa-Reu. 22.14 erament is called the Lords Supper, because it was instituted at night when they vied to hippe. But what night? Even that night (faith Paul) when he was betrayed : that night which hee should haue curled, as lob did the day of his birth, if hee had fuffered against his will : that night when he should have thought to deftroy men, as men conspired to destroy him. That night (faith Paul) this Sacrament of grace, and peace, and life began : Enen that night when wee berrayed him. Many nights did hee fpend in watching and praying for vs; and is there a night now for vs to betray

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betray him? That was a darke night, whe men went about to put out the Sun which brought them light. Who can but wonder, to fee how Christ and they, for whom Christ came, were occupied at one time? when they deuised mischiefe against him, & sought al meanes to destroy him, then he consulted how to faue them, & instituted y same night this bleffed Sacrament, to convey all his graces and bleflings vnto them, Even that night when they be- why this trayed him. Thereaton why this action was deterred vntil night, Sacrament is, because that was the time appoynted by the lawe to eate the ted at night Passeouer, which was like a predecessor of this Sacrament. The Why it was reason why he deferred it vneill his last night, was, because the deferred Paffeouer could not bee ended before the fulneffe of time, and night. the true paichall Lambe were come to be flaine in flead of the other. Therefore how fitly did Christ end the Passeouer, which was a figne of his fuffering, fo prefently before his fuffering? And beside, how sweetely did he confirme his Disciples faith, when as they should feethat the next day performed before their eyes which ouer night both in the Passeouer and in the Sacrament, was fo lively refembled vnto them? If any man from this do ga- whywere ther, that we ought to eate the Lords supper at night, as Christ the Lords did, he must ynderstand that we have not the same cause to doe Supper as fo which Christ had, because of the Passeouer. And therefore night the Church which hath discretion of times and places, hath altered both the time and the place, vfing the Temples in flead of the chamber, and the morning in Read of the evening : for indifferent things are ruled by order and decencie.

thankes, he brake it and game it vnto them. He would not eate it, nor breake it, before he had given thanks to God. What neede he which was God, give thankes to God, but to shew vs what wee should doe when we eate our selves? In all things give thanks i. These. (saith Paul): wherby we declare that all things come from God: 18. but the wicked beleeve easier that God doth take, then that he doth give, and therefore they never pray heartly vnto him for Nove.

any thing, wer feelingly thanke him for it. For which the Lorde complaineth, saying: I have loved row, yet ye say, wherein hast mil. 1.2. thou loved vs? shewing that we are worse then the One, which iknoweth his feeder. And if that we acknowledge at things from Fsy. 1.5.

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God,

The first Sermon

Gen. 19.20 God, yet we doe like Lot, Is it not a little one (faith he) when he craued to goe vnto Zoar? as though it were not much which he asked: so wee mince and extenuate the gifts of God before wee receive them and after, like them which have a grace for dinner, and none for breakfast, as though they had their dinners from God, and breakfasts of their owne.

Our example did not so, although it was but bread which he received, yet he was more thankful for bread, then many which bury the foules, and fishes, & beatts in their belly: for if account of all were kept, for one that praieth; Gine rus this day our daily bread, a hundred take their bread and meat, and sleep too, which

neuer pray for it.

After he had given thanks, he brake it, and gave voto them, and fayd, Take eate; for when he had given thankes to God, then it was fanctified, and bleffed, and lawfull to eate; so when thou feruest God, then it is lawfull for thee to vse Gods blessings, then thou maist eate & drinke as Christ did, but not before: for these things were created to serve the which serve God; if thou does not serve him for them, thou encrochest vpon Gods blessings, and stealest his creatures which are no more thine, then thou are his: for the good God created all things for good men, as the divels possessing are reserved for eatill men.

Therfore as Christ would not breake the bread before he had given thankes to the founder, so know, that there is some thing to be done before thou receive any benefit of God, and presume not to vse his creatures with more libertie than his some did, which did not eate without giving thanks, nor rise againe with

out finging a Pfalme.

It followeth, This is my body. Here is the fruite of his thankes before; he prayed that the bread and wine might be bleffed, and they were bleffed. As Ifaacs bleffing shewed it selfe woon faceb whome he bleffed, so Christ his bleffing appeared straight woon these mysteries: for it could not be said before, This is my body, because it was meere breade: but now it may be called his body, because his bleffing hath infused that vertue into it, that it doth not onely represent his body, but concey his body and himselfe wnto ys. The efficacie of this bleffing is in this Sacrament ever fince, sanctifying it vnto ys as well as it did to the Apostles, outh

Note.

Mat.26.30 Gen.27. upon the Lords Supper.

as Chrifts prayer flaied Peters faith after Chrift was dead.

Lut. 22.32

Now yee have heard the meaning of these words, Hee tooke bread, and bleffed it, and brake it, and gane it : you shall see with what a myfticall refemblance they vnite Christ and vs. First, as Christ in the Supper tooke bread to feede vs : fo in his birth hee Heb. 2.16, tooke our flesh to saue vs. Secondly, as Christ when he had taken the bread, bleffed the bread to make it a spiritual food: so Christ, when he had taken our flesh, powred forth most rich and pretious graces into it, to make it food of life vnto vs. Thirdly, as 10h, 17.19 Christ when he had bleffed the bread, brake the bread: fo Christ when he had filled his body with most pretious graces, brake it 1. Pet. 2.24 vp like a rich treasure house, his hands by the nailes, his back by the stripes, his head by the thornes, his side by y speare; that out Ephef.3.17 of every hole, a river of grace and goodnes might iffue and flow forth vnto vs. Laftly, as Christ gave the bread whe he had broken it: fo Chrift (by a lively faith) communicateth his body after he hath crucified it. Hereby we are taught, that when we fee the Minister take the bread to feede vs, wee must conceive, that Christ (being God from euerlasting) tooke our flesh to saue vs. When we fee the Minister bleffe the bread to a holy vie, we must conceine, that Christ (by vniting the Godhead vnto it) fanctified his flesh for our redemption. When wee see the Minister breake the bread to sustaine our bodies, we must conceiue, that Christ in his death, brake his body to refresh our soules. When we see the Minister give the bread to our hand we must conceive, that Christ as truly offereth himself to our faith, to be received of vs.

Because vpon these words, the Papists ground their Transubstantiation, that is, that the bread is changed into Christs flesh, and the wine is turned into Christs blood, whereby we eate the fame bodie which dyed vpon the Crosse, and drinke the same blood which issued out of his side: That you may see the blind- 1.Sa.17.15. nesse of this Popish dreame, I would have you but marke every 13h.18.14. word of the scripture, how they make against trasubstantiation, 1. King. 18. that yee may fee them flaine like Goliah with their owne fword. Heretikes Euen as God made Cayaphas speake against himselfe, so the alleage Scriptures which heretikes alleage do make against themselves, like the like the Baalites which wounded their owne flesh. I may liken divell. their allegations to fatans, whe he tempted Christ in the wilder- Math 4.4

D 2

nesse

nelle, he alleaged but one fentence of feripture for himfelfe, and that Plaline out of which he borrowed it, made fo plaine against him, that he wastaine to pick here a word and there aword, and leave out that which went before, and skip in the middeft, and omitthat which came after, or els he had marred his caute. The Scripture is to holy, and pure, & true, that no word nor tyllable thereof can make for the divel, or for hinners, or for heretikes; yet as the divell alleaged feripture, though it made not for him, but against him; fo do the Libertines, and Epicures, and Heretikes, as though they had learned at his schoole.

26. Job. 10.7.9 \* Job. 15.1.

Note.

Now there is no fentence of the scripture, which the wifer Papilts alleage boldly for their Transubstantiation, but this, that Manh. 26. Christ faid. This is my bodie : by which they may prone as well, that Christ is a doore, because he faith, I am the doore: or a vine, because he saith, I am a vine : for his sayings are like. Figurative speeches must not bee construed literallie, but this is Heretikes fashion. If you marke you shall see throughout, that al the testimonies which the Papifts alleage for their herelies, are either tropes, or figures or allegories, or parables, or allufions, or darke speeches; which when they presume to expound allegoricallie, or literally, without conference of any other scriptures, the they wander and stray from the marke, or else it is impossible that the trueth should maintayne errour, that is, that the Scripture should speake for herefie, if it were not wrested and peruerted: 6m.3.3. therefore wee fee that Em neuer erred, vntill the corrupted the Text.

Now we will enter the lifts with our adverfaries, and fee whether thefe words doe prooue that the bread and wine are turned Arguments into Christs bodie. Paul faith, Jefus tooke bread : well then, yet it against Por is bread; when he had taken it, then hee bleffed it; what did he Substantia bleffe? the bread which he took; well then, yet it is bread; when he had bleffed it, then he brake it; what did he breake? the bread which he bleffed; well then, yet it is bread : when he had broken it, then he gaue it; what did he give? the bread which he brake well then, yet it is bread : when he had given it, they did cate it; what did they eate? the bread which he gaue them; well then, yet it is bread : when they did eate it, then he faid, This is my bodie; what did he call his body? the bread which they did ear; well then, upon the Lords Supper.

then, yet it is bread. If it be bread all this while, when he did take it, and bleffe it, and brake it, and gaue it, and they did cate it, when is it turned into his bodie? here they fand like the Saddu- Matth. 22. ces, as mute as fifhes.

Now that yee may fee, that not wee onely fay it is bread and wine after the confectation; in the 27. verse, Christ himselfe doth call it bread and wine after he had given it, as he did before, And in Marke he faith, I will drinke no more of the fruite of the Mark 14. vine. Here Christ faith, that it was the fruite of the vine which he dranke; but his bloud is not the fruite of vines, but wine; therefore wine was his drinke, and not bloud.

Besides, if you would heare Paul expound Christ, he sheweth that all our fathers had y fame substance of Christ in their facraments, that we have in ours; for he faith, They all did eate the fame 1. Cor. 10.4 spirituall meate, and all dranke the same spirituall drinke. Straight he faith, that this meate, and this drinke was Christ. Marke that he Vers. 3.4. faith not onely, They did eate the fame meate that we cate; but he Verf.4. faith, that this meatewas Christ: and not only fo, but to fhew that Christ is not a corporall meate, as the Papists fay; he faith, he is a spirituall meate as we say : therefore you see that we doe not eate him corporally, no more then our fathers, but that as they did eate him spiritually, so doe we; for spirituall meate must be eaten spiritually, as corporal meate is eaten corporally.

Againe, for the fignes to be turned into the thing fignified by them, is veterly against the nature of a Sacrament, & makes it no Sacrament, because there is no figne: for every Sacrament doth confift of a figne, and a thing fignified : the figne is euer an earthly thing, & that which is fignified is a heavenly thing. This shall appeare in all examples: As, in Paradife, there was a very Tree for the figne, & Christ the thing fignified by it:in Circumcision there was a cutting off of the skin, and the cutting off of Gen. 2.9. finne: in the Paffe-ouer there was a Lambe, and Chrift : in the Gen.17.11. Sabbath there was a day of rest, and eternal rest; in the facrifices Exod. 12.3 there was an offering of some beaft, & the offering of Christiin Heb.g. I. the Sanctuarie there was the holy place, and heaven in the Pro- Exo. 30. pitiatorie there was the golden covering and Christ our court: Ex. 25.24 in the Wildernesse there was a rocke yeelding water, and Christ Exo. 17.16 yeelding his blouden the Apparition there was a Doue, and the Man. 3.16

holie

34-

Now the Iewes had in their Passeouer, Bread and Wine, and a Lambe: so our Saujour Christ instituting his last Supper, left

Manh. 26. Bread, and Wine, and a Lambe: the which name is ginen to him26. felfe, because he came like a Lambe, and dyedlike a Lambe.

then it were not a scrament, but a facrifice, which two differ as much as giving, and taking: for in a sacrifice we give, and in a facrament wee receive, and therefore wee say our sacrifice, and Christs sacrament.

Againe, every sacrifice was offered upon the Altar. Now marke the wisedome of the holy Ghost, least wee should take this for a sacrifice, hee never names Altar when he speakes of it, but, The table of the Lord. Therefore it is no doubt but the divell hath kept the name of Altar, that wee might thinke it a sacrifice.

Againe, if the bread were Christs flesh, and the wine his blood, as these two are separate on from the other; so Christs flesh should be separate from his blood, but his bodie is not divided, for then it were a dead bodie.

Againe, that which remaineth doth nourish the body, and relish in the mouth as it did before, which could not be, but that it is the same food which it was before.

Againe, I would aske, whose are this whitenes, and hardnes, and roundnesse, and coldnesse? None of them say, that it is the whitenesse, and hardnesse, and roundness, and coldness of Christs bodie: therefore it must needs be the whitenesse, and hardnesse, and roundness, and coldness of the bread, or else qualities should stand without substances, which is, as if one should tell you of a house without a foundation.

Againe, as Christ dwelleth in vs, fo hee is eaten of vs : birche dwelleth.

upon the Lords Supper.

dwelleth in vs onely by faith, Ephe. 3.17. Therefore hee is eaten

onely by faith.

Againe, none can be faued without the communion of the body of Christ: but if all should communicate with it corporally then neither infants, nor any of our fathers, the Patriarkes, or the Prophets, should be faued, because they receive it not so.

Againe, Christ faith not, This wine, but This cup: and therefore by their conclusion, not only the wine should be turned in-

to bloud, but the cup too.

Againe, Paul faith, They which receive unworthilie, receive their own damnation Butifit were the Helh of Christ, they should rather receive faluation then damnation, because Christ fayth: He that eateth my flesh, and drinketh my bloud, bath life enerlasting. Ioh. 6.54.

Againe, if they would heare an Angell from heaven : when Christs bodie was glorified, an angell sayd to the woman, Heis risen and is not here, Mat. 28. as if he should say; his bodie is but in one place at once, or elfe he might have been there though he

was rifen.

Againe, why doe they fay in receiving this Sacrament ever fince the Primitive Church, Lift up your hearts, if they have all in their mouthes? to end this controuerfic, here wee may fay as the disciples said to Christ, Whither shal we goe from thee? I mean, John 6.63. we neede not to goe to any other expositor of Christ then Christ hunfelfe, therfore marke what he faith:at firft, when Christ faid that he was the bread of life, and that all which would line, must John 6.60. eate him, they murmured vntill hee expounded his words, and how did hee expound his words? Thus, He that commeth onto lobe 6.35. me bath eaten, and bee that beleeveth in me, bath drunke. After when he instituted this Sacrament, in like words, they murmured not, which they would as before, if he had not refolued them before, that to eate his body, & to drink his bloud, was nothing but to come to him, and beleeue in him.

After he had faid fo, they murmured not, because they did see fome reason in it, as it is plainly sayd, This is my body: so it is sohn 6.63. plainly fayd, These words are spirit : that is, they must be voiler

thood fpire wally and norlicerally described and such single officerally

But if it be flesh indeede, why doe they not satisfie the simple

people

The first Sermon

56 people how they may eate this flesh in Lent, when they forbid them to eate any flesh, they must needes eate it doubtfully, and he which doubteth, faith lames, receiveth nothing : therefore he which eateth the Masse, receiveth nothing.

I did not alleage the Fathers in my fermon, but if any fuspend his affent, till they bring in their verdict, let him heare the make

confession of their beleefe.

Augustine faith, The Lord doubteth not to fay, This is my body; when he gaue only a figne, or facrament of his bodie. Tertullian faith, This is my body, that is, a figne of my bodie.

Ambrofe fayth, The bread and wine remaine still the fame

thing that they were, nonannieb new nonal

Theodoret faith, After the confectation, the my fricall fignes doe not cast off their owne nature, but abide still in their first substance and forme.

Origen fayth, The bread that is fanctified with the word of God, as touching the material substance thereof, goeth into the bellie and forth againe like other meates.

Ireneus fayth, That it hath two things in it, one earthlie and Againe, why doe they fay in receiling, silnsuand, why

Cyril fayth, Our Sacraments amough not the eating of a man. Cyprian Tayth, The Lord called bread made of many graines, his bodie; and called wine made of many grapes, his bloud.

Athanafine tayth, Christ made mention of his alcension into heaven, that he might withdraw his Diferples from corporal and word, &c i felly cating wand what sade bas sail to barrd and

Chry fostome faith, God giueth vs things spiritual, under things of Antioch, vifible and naturall. And againe, being fanctified, it is delivered from the name of bread, and is exalted to the name of the Lords bodie, although the nature of the bread full remaine.

And because they believe that the Pope cannot erre, Pope Gelafins fetreth to his hand, and faith with the roll: Neither the fubffance of the bread, of nature of the wine; ceafe to bee more then they were before, a borntomma voils, of birt band no

Tell vs Papilt, doe not thele Hathers fpeake as plaine as wee? Canft thou arough Transubstanciario more flarly they det nie it? How had this here fie bin chafed it the diuch had harched But if ie be flefh indeede, why doe they not las shirish nite

people

Thus

the 3. Pfal Tertul, againft Marcion the 4. booke. 4. booke 4. can. of Sacraments. In his first dialogue vpon the 15. of Mat. Ircm.4. booke cap. 34.againft Valentinus Abob Theod. Anashematis. 1. Booke of Epi. In that golpell whofoeuer fpea. ketha Hom. 60.to the people

To Cala-

rius the

Monke. Against

Eutiches

the Herenkc.

Aug. vpon

upon the Lords Supper.

Thus the Scriptures on the one fide, and the Fathers on the Vennehe other fide, did so trouble three archpapists, Biel, Tonstall, and Filed. 40.

Ber, that Gabriel Biel saith, how the bodie of Christ is in the Sacrament, is not found in the Canon of the Bible.

Tonstall faith: It had beene better to leave every man to his 1 Booke of own coniecture, as they were before the Councell of Laterane, the Sacra.

then to bring in fuch a question.

Fifter faith: No man can proue by the words of the Gospell, captinitie that any Priest in these daies doth consecrate the very body and lon, made blood of Christ.

Here is fulfilled, Out of thine owne mouth I will condemne thee. Luk 19.22
Batwee will not carrie the matter so, because a Judge must have

two cares, therefore now let them speake.

Because they cannot tell how the bread and wine should bee The Paturned into shesh and blood, & yet appeare bread and wine still, rions for they say it is a miracle; but how do they proue it? if they conted the reall it is a miracle, they must shew was signe; for every miracle may Exod. 4.8. be seene, like all the miracles of Moses, and Christ, and the Apo-and 21. stles: and therefore a miracle is called a signe, because it may be seene like a signe, and the word signifieth a wonder. And the Exod. 9. Iewes craving a miracle, said, Shew vs a miracle: a sthough they were taught to judge of miracles by sight. All which doth shew that a miracle may be seene; but here no miracle is seene.

Againe, a miracle (especially in the time of the Gospell) is an extraordinarie thing; but they make this an ordinary thing; for if the bread and wine bee turned into flesh and blood, then miracles are as common as Sacraments, and so because they have

Maffe euery day, they should worke miracles euery day.

Lastly, this seemeth strange that Augustine (whom they so much honour) gathered all the miracles which are written in the Scripture, and yet amongst all, speakes not of this: therefore then it was counted no miracle: but Paul speakes of lying mis a. Thesa.

racles, and this is one of them.

If they fay that Christ can turne bread and wine into his boobiceion.
die, and therefore he doth. First, they must proue that he will, for Answers,
they can doe many things themselves which they doe not, beeasife they will not therefore it is an old answere, that from Can
to Will no argument followeth. The Leper did not say vnto
christ.

Mer.s.40. Christ, If thou canst, thou wilt: but, if thou wilt, thou canst.

Obietion. But the question which they thinke cannot be answered, like their invincible Navies is this. If the bread be not his body why

their inuincible Nauies, is this. If the bread be not his body, why doth he call it his body? Resolue this knot, and al is cleere. Mark then, and we will loose it as well as we can: He saith, This is my body: as he saith after, which is broken for you. Why? his body was not broken before he suffered, how did he say then, which is broken, before it was broke? There is no sense of it but this, the bread was broken, and signified that his body should be broken.

Now, as the breaking of the bread did signific the breaking of his bodie, so the bread must needes signific his bodie: but as his bodie was not broken indeede when the bread was broken; so the bread could not be his body indeed, for the his body should have bin broken when the bread was broken: Yet let them ob-

icct what they can.

Answer.

die and blood, why doth hee speake so darklie? hee might haue

I answere, though this seeme darke to Papists, yet it was not dark to the Apostles, they understood his meaning well enough, and all the rest for 1215, yeeres after Christ before Transubstantiation was spoken of. If the Apostles had not understoode his meaning, they would not stick to aske him, as their maner was, until they were acquainted with Christs phrase, when soener they doubted upon any of his speeches, they were wont to come they doubted upon any of his speeches, they were wont to come unterstand significant was christs manner to teach by similitudes, shewing one thing by another, which is the plainest malitudes, shewing one thing by another, which is the plainest ma-

the types and shadowes of this Sacrament. For example, Christ

Mat. 26.17 calleth the Lambe the Passeouer, in place whereof this Sacrament succeeded, and therfore presently after they had eaten the Passeouer, Christ instituted this Sacrament to bee vsed for it.

Christ (Isay) called the Lambe the Passeouer, and yet the Passeouer was this, an Angell passed ouer the houses of the Israelites, and stroke the Egyptians: this was not a Lambe; and yet be
Exo. 12.27 cause a Lambe was a signe of this Passeouer, as the bread and

ner of teaching, and most yied in holy Scripture, especially in

wine is of Christs bodie, therefore Christ called the Lambe the

Paffeouer, as hee calleth the bread and wine his bodie.

Againe, Circumcifion is called the Couenant, and yet Circum- Genin, 13 cision was nothing but the cutting away of a skinne; but the Couenant is, In Abrahams feede all Nations shall be bleffed, I wil be Gen. 12.3. their God, and they shal be my people, I will defend and fine them, and they shall ferue and worship me. This is not Circumcifion, and yet as though Circumcifion were the covenant it felfe, it is called the Cournant, because it fignifieth the Cournant : so bread and wine are called Christs body, because they signific Christs body.

Againe, Baptiline is called Regeneration, and yet Baptilme is Tin.3.5. a dipping of our bodies in water: but Regeneration is the renuing of the minde to the image wherein it was created. This is 1. Cor. 6,11 not Baptiline, and yet as though Baptiline were Regeneration it felfe, it is called Regeneration, because it fignifieth Regeneration: fo the bread and wine are called Christs bodie, because

they fignifie Christs bodie.

Againe, the Cup is called the new Testament; and yet the Luk. 22,20 Cup is but a peece of mertall filled with wine: but the new Testament is : He which beleeneth in the sonne, shall be faned. This is John 3.36. not a Cup, and yet as though the Cup were the new Testament it felfe, it is called the new Testament, because it signifieth the

new Testament: fo the bread and wine are called Christs bodie,

because they signifie Christs bodie.

They which knew that the Lamb is not the Paffeouer, though Christ called it the Passcouer; that Circumcision is not the Couenant, though God calleth it the Couenant; that Baptisme is not Regeneration, though it bee called Regeneration; that the Cup is not the new Testament, though Christ called it the new Testament; could they not as well understand, that y bread and wine were not Christs bodie, though Christ called them his bodie? As they understood these speeches, so they understood this speech : therefore they which lay, that they Bread and Wine are Christs bodie, because Christ lath, This is my bodie; may as well fay, that the Lamb is the Passeouer, because Christ calleth it the Mana6.26 Passeouer; that Baptisme is Regeneration, because Paul calleth it Regeneration; that the Cup is the new Testament, because Christ calleth it the new Testament.

If enery Sacrament was called by the thing which it fignified,

and

80 and yet neuer any Sacrament was taken for the thing it felfe? what reason have they to take this Sacrament for the thing it felfe,morethen all the reit? It is the confent of all Writers, that a Sacrament is a figne, therfore not the thing fignified: no more then the bush at the doore is the wine in the feller. If I call the Princea Phonix, the Vniuerfitiea Fountaine, the Court a Peacocke, the Citie a Sea, the Countrie an Hermite: why, can the

Papifts understand me, and not understand Christ?

What a darke, and strange, and intricate, & incredible speech had this bin for them to ynderstand grolly, and literally? Would they think that they did cate Christs body, when his body stood before them, and hee had told the before, that his body was like their body? Nay, this would have required mo words, and made them come againe, with Master, what is the meaning? for they were not fo instructed yet before the resurrection, to beleeue euery thing without questioning, if it were contrary to sense and

reason : but as they asked, who had given him any meate, when John 4-33. he faid that he had meate, & they could fee none: fo they would haue asked, what meate is this which we fee not? How can every one of vs eate his bodie, and yet he hath but one bodie, and that body is whole whe we eate it? Lo, he standeth before vs & faith, that his body is like vnto ours, & yet he takes bread and breaks

Late.24. it, & giues it vnto vs to cate, & whe we eate it, he faith, This is my , 39. body, and yet his body standeth before vs still. If his body be like ours (as he faith) how can it be eaten, & be there, for ours canot? Thus they would have questioned, if they had not been vsed to fuch phrases: but as they could understand him, when he called himselfe a stone, a rocke, a doore, a window, and a vine : so they

pickt out his meaning, when he had faid y bread was his bodie: for he had told them before, that he was the bread of eternall life.

Now the bread of eternall life is not eaten with teeth, for the body cannot eate spiritually, no more the the soule can eate corporally : and therefore he is fuch a bread as is eaten with faith, and so himselfe saith in the Gospel of John. Marke this eating by John 6.35. faith, and all the strife is ended. Flesh and blood indeede neede

not faith to chew them, for y teeth can chew them well enough. Therefore if the bread and wine were the body of Christ, then we need not faith to eate it, but all those which have teeth might

cate

eate Christs bodie, yeathe Mice mighe eate it as well as men, for they cate the fame bread that we doe, as well after it is confecrated as before. and ad tonnes amountain desplace

If this be not enough to batter the ruines of this voftart Herefie, I will come to Interrogatories, and fee whether they have

learned it by rote, or by reason.

If they ground their Transubstantiation voon these words of Marib. M. Christ, This is my body, which hee spake to his Disciples, I aske 16. them, whether they receive that body which was mortall; or that bodie which is glorified? because one of these bodies they must needes receive, either his moreall bodie, or his glorified bodie. If they fayethat it is his mortall bodie; the mortall bodiewill not Neither profit thein:foryou fee that mortall foode is butfor this mortall mortall be life : neither hath Chrift a mortall bodie now to communicate die can be vnto them, because it is changed to an immortall bodie 4 there- crament fore they cannot receive the mortall bodie, because Christ hath not a mortall bodie to give vnto them: if they fay; that they receive his glorified bodie, then they mutt flie from this Text ; for at that time Christ had not any glorified bodie and to reals

When this Sacrament was inflituted, and Chrift faid, This is my body, his body was not glorified, because the Sacrament was instituted before his death, and his body was glorified after his refurrection: therefore if they receive the same body which the Apostles received, as they say they doe, they cannot receive a glorified body, because then Christ had not a glorified bodie to communicate vinco them, to make a distributed as based o

Thus the rocks and fands are on both fides them, they receive abodie neither mortall nor immortall; if Christ have any fuch body, judge you. Here they fland like a foole, which cannot tell on his cale. Nabuchadnezzer dreamed a dreame and knew not Dan 4.15. what it meant, sagary supplymon you and les blood in

Befide I aske them to whom Christ spake when he faid : This Mark 14. is my body i Marke faith, he spake to them, that is, to his disciples : 24. well then, if these wordes, This is my body, were not spoken to the Cariff fignes, but to the persons : not to the bread and wine, but to the to the receivers, as the wordes which follow, Doe this in remembrance bread and wine, but of mee: if thefe words were not fpoken to the bread and wine, to his Difthen it isplaine that they do not change the nature of the bread ciples.

and wine. If the nature of them be not altered, then the fubstance remayneth, and then we receive no other substance with them, because two substances cannot be in one place.

More in the Lords Supper, the bread and wine. LCor.10.16

What then, is there nothing in the Sacrament but bread and wipe, likean hungrie nunfcion? Nay, we fay not that the Sacrament is nothing but a bare figne, or that you receive no more then you fee: for Chrift faith, that it is his body; and Paul faith, that it is the communion of Christs bodie and blood: Therefore there is more in facramentall bread, then in common bread; though the nature be not changed, yet the vie is changed : it doth not onely nourish y body as it did before, but alfoit bringetha bread with it which nourisheth the soule: for as sure as we receive bread, fo fure we receive Christ; not onely the benefites of Christ, but Christialthough not in a popilli maner, yet we are for joyned and vnited vnto him, euen as though wee were but one bodie with him.

A fimilitude.

- As the spouse doth not marrie with the lands and goods, but with the man himfelfe, and being partaker of him, is made partaker of them: so the faithfull doe not onely marrie with Christs benefites, but with Christ himselfe; and being partakers of him, they aremade partakers of his benefits; for Christmay not in any wife bee divided from his benefites, no more then the Sunne from his light.

Rom. S.32.

It is faid, The father gane vshis some, and so the sonne giueth vs himselfe. For as the bread is a figne of his body, lothe giving of the bread is a figne of the giving of his body. Thus he lieth before vs like a Pellicane, which letteth her young ones fucke her blood: fo that we may fay, the Lord inuited vs to supper, and he bimfelfe was our meate.

But if you aske how this is ? I must answere. It is a mysterie: but if I could tell it, it were nomysterie. Yet, as it is sayde, when threemen walked in the midft of the furnace, One like the fonne

Dan.2.25. of God walked amongst them : So, when the faithfull receive the Bread and Wine, one like the sonne of God seemeth to come vnto them, which fils them with peace, and ioy, and grace, that they maruel what it was which they received besides bread and bate wine bead and all or make

For example, thou makelt a bargaine with thy neighbour for house upon the Lords Supper.

house or land, & receivest in earnest a peece of gold:that which A simil thou receivest is but a peece of gold:but now it is a figne of thy bargaine, and if thou keepe not touch with him, happily it will claspe thee for all that thou are worth; fo, that which thou receiuelt is bread, but this bread is a figne of another matter, which

paffeth bread.

bush

Again, thou haft an obligation in thy hand, & I aske thee what fimilitude. haft thou there? and thou faift, I have here an hundred pounds: why (fay I) there is nothing but paper, inke, and waxe : Oh but by this (faiest thou) I will recouer an hundreth pounds, &that is as good. So beloued, this is as good, that under thele fignes, youreceive the vertue of Christs bodie and blood by faith, asif you did eate his bodie, and drinke his blood indeede, which is borrible to think, that any should denoure their God, thinking thereby to worship him:neuer any heretike, nor Idolater, conceined fo groffely of their God, before the Papift. We reade of a people which did eate men, but neuer of any people which did eat their God.

All the Apostles say, that it was needfull that Christ should take our fleff but no Apostle fayth, that it is needfull that wee thould take Christs flesh; for all the blessings of Christ are apprehended by faith, and nothing fit to apprehend him whom we fee not, but faith: and therefore one of their owne pillers faid, Beleene and thou haft eaten. Faith doth more in religion then the Augustine mouth, or elfewee might fay with the woman, Bleffed are the Luk M.27. breafts which gave thee sucke; and so none should be blessed but Marie: but Marie was not bleffed because Christ was in her body but because Christ was in her heart: & least this should seeme incredible vnto you, because Mary is called bleffed among women; when Christ heard the woman fay, Bleffed are the breasts which gamather fucke, he replyed vinto her, Bleffed are they which Lak 8.22. heare she word of God, and keepe is these are my breshren, and sifers, and mother, faith Christ, as though the reft were no kin to him in heaven, though they were kin in earth.

Thus if Christ were in thy body, and thou shouldest say as this woman: Bleffed is the body that bath thee in it, nay would Christ lay, Bleffed is the hart that hath me in it. If Maria were no while better for having Christ in her armes, nor for having him in her

bodie.

The first Sermon 64

bodie, how much better are thou for having him in thy bellie. where thou canft not fee him? Muft the funne needs come to vs. or elfe cannot his heat and light profite vs & Nay it doth vs more good, because it is so farre offiso this Sonne is gone from vs. that he might give more light voto vs, which made him fay, It is good for you that I goe from you : therefore away with this carnall ea-Pro.31.29 ting of spirituall things. Many daughters have done vertuouslie.

Joh 16.7. but thou (faith Salomon) surpassest them all: to many heretikes have spoken absurdly, but this surpatieth them all, that Christ must be applied like phisicke, as though his blood could not profit vs, vnleffe we did drinke it, and I wallow it as a potion. Is this the Papifts vnion with Christ ? Is this the manner whereby wee are made one flesh with Christ, to eate his flesh? Nay, when he tooke our flesh vnto him, and was made man, then we

A way to know whe foreif you would know whether Christs body be in the Sacrather Christs ment, I say vnto you, as Christ said vnto Thomas, touch, feele, body be in the Sacra. ment.

Note.

judges, for as the fpirite difcerneth fpirituall objects, to fenfe difcerneth fenfible objects. As Christ taught Thomas to judge of his body, fo may we; and fo should they: therfore it you cannot fee his bodie, nor feelchis body, you may gather by Christs faying to Thomas, that he would not have you beleeve that it is his body, for my body (faith Chrift) may be feene and fele, and thus Transubstantiation is found a lyar.

were united to him in the fielh, and not now. Christ tooke our flesh, we take not his flesh, but beleeve that he tooke ours; there-

and fee. In visible things God hath appoynted our eyes to bee

WhyChrift calleth the bread his bodie.

Now if you aske me why Christ calleth the figne by the name of the thing it felfe, I aske thee againe; Mailt thou fay when thou feelt the picture of the Queene, this is the Queene, & when thou feeft the picture of a Lyon, this is a Lyon? And may not Christiay, when he feeth a thing like his body, This is my body?

I shewed you before, that every Sacrament is called by the name of the thing which it dooth fignific, and therefore why should wee stumble at this more then therest? Thereason why the figues have the name of the things, is to thrike a deepe reuerence in vs, to receive chis Sacrament of Christ reverently, fincerely, and holily, as if that Christ were therepresent in body and blood himfelfe. 1 100 2010 18 1

And

upon the Lord's Supper.

And furely, as he which defaceth the Queenes scale is convicted of contempt and treason to her owne person : so hee which prophaneth these seales of Christ, doth not worship Christ, but despite him, and that contempt shall be required of him, as if he had contemned Christ himselfe. This is the reason why Christ calleth the fignes of his bodie his bodie, to make vs take this Sacrament reuerently, because wee are apt to contemne it, as the Iewes did their Manna.

It followeth: Do this in remembrance of me: that is, thefe fignes verfe 24. fhal be a remembrance of my death: when you break the bread, you shall remember the wounding of my bodie : and when you drinke the wine you shall remember the sheading of my bloud, If we doe this in remembrance of Christs bodie, which was broken like the bread, it is an argument that his body is not there, because remembrance is not of things present, but of things abfent : we remember not, but wee fee that which is before vs. This might put the Papifts in remembrance that Christ is not facrificed now when wee doe but remember his facrifice; this is not Christs sacrifice, but a remembrance of his sacrifice : he was sacrificed before, & now it is applied, leaft his facrifice should be in vaine. This was done once really, when he offered himfelf vpon the croffe, therefore that offering was called a facrifice, because he was sacrificed indeede: but this offring is called a Sacrament, because it is but a signe of his sacrifice.

If Christ in this Sacrament were offered indeed, the it should If Christs bee called a facrifice, as his once offering was: but because it is bodie were but a remembrance of his facrifice, therefore it is called a Sacra- crament, t ment. This is not a facrifice of Christ, but a facrifice of our selues. Sacrament, Least we should take it to be a facrifice of Christ, Christ himselfe but a Satti calleth it a remembrance of his facrifice, Do this in my remem-

brance.

Here is our worke, as Christ hath done, so must we doe, so we minister, and so you receive, wee can give you nothing but that which we have received fro him, as Paul faith. Therefore if Chritt did not give his mortall bodie which stood before them, and could not profit the; nor his glorified bodie, which was not glorified then, and when it was glorified , afcended vp into heauen, and there abideth; how can these jugling Priests make their

Mat 24. 23. 2. King 2.

17.

God againe, which made them? They can no more turne wine into bloud, and bread into flesh, than they can command a gnat to become a camell: for it is a greater worke to make God. than to make the world. Therefore as Christ faith, When they tell you here is Christ, and there is Christ, beleeve them not: So when they tell you that Christ is in heaven, & that Christ is in earth, in this place and that place, believe them nor : for Elias alcenfigur was a figure of Christs afcention: when Elias was accended, yellome fought for his bodie voon earth : to though Christ be alcended, yet many feeke his body vpon earth: but as they could not find Elias body, to these cannot finde Christs bodie, although they have fought three hundred yeares.

But if his body were vpon earth, as they fay, should we handle it , and touch it, now it is glorified? After his refurrection he laid Joh. 20 17 vnto Mary, Touch me not, because his body was glo ified: that is, not to be touched with fingers any more, but with faith. Therefore we read of none which touched his body (after it was rifen)

but onely Thomas, to fettle his faith.

Thus you fee we need to fuborne no witnes, for every word in this text which they alledge for trafubstantiation, doth make against Transubstantiation, whereby if Antichrist doth fignifie those which are against Christ, you see who may be called Antichrift. There is no question in Poperic (except Purgatorie the Popes publican and tasker) about which the Papifts are at luch civill wars among themselves, as about this transubstantiation. They cannot tell when the change beginneth, nor what manner of change it is, nor how long the change continueth: some hang one way, and fome another, like the Midianites, which fought Indg.7. 22 one against another. And no maruell though their consciences

staggerabout it: for to shew you the right father of it, it was one A monter of the dreames of Innocentius the third, in the yere of our Lord 1215. to many yeares paffed before transubstantiation was named, and then a Pope let it first on foot: fo it came out of Rome, the grandame of all herefies, and for want of scriptures, bath bin defended with fire and fword, and fwallowed mo Martyrs then

all the gulfes of the Papall fea befide.

Now, when the doctrines of men goe for feriptures, you shall fee how many errors rulh into the Church: for grant but this to Pope 11

Eight ab furdities which rol low Fransubstantiation,"

upon the Lords Supper.

Pope Innocentius as the Papifts do, that the bread and wine are changed into Christs body: First it will follow, that Christs bodie is not asceded vp to heaue, because it remaineth vpon earth, & to one of the articles of our faith thal be fallified, which faith, Ad. 19.11 He is ascended into heaven: or if he be ascended, and descended againe, another article will be falfified, which faith, That he fit- Rom. 8.34 teth at the right hand of his father: that is, as Peter faith, hee abi- Ad. 3,21. deth in heaven. Secondly, it will followe, that Christ hath not a true body, but a fantasticall body, because it may be in many places at one time: for if his body be in the Sacrament, he must needs have fo many bodies as there be Sacraments; nay he must have fo many bodies as there bee bittes in enery Sacrament. Thirdly, it will followe, that his bodie is divided from his foule, and confequently is a dead bodie, because the bread is onely changed into his bodie, and not into his foule Fourthly, it will follow, that the wicked and prophane, and reprobate, may receiue Christ as well as the godly, because they have a mouth to cate as well as the best. Fiftly, it will follow, that Christs facrifice once for all, was not sufficient, because we must facrifice him a- Heb 9.28. gaine, and breake his body, and fred his blood, as the Iewes cru- and 10.12 cified him vpon the croffe. Sixtly, it will follow, that the bread being turned into the body of our Redcemer, hath a part of our redemption as well as Chrift. Seventhly, it will follow, that Christ did eate his own body : for all the fathers fay, that he did eate the same bread which hee gaue to his Disciples. Lattly, it will follow, that a Massing Priest shal be the creator of his Creator, because he makes him, which made him. All these absurdiries are hatched of Transubstantiation.

Thus whe men deute Articles of their own, while they strike vpon y anuill, the sparkes flie in their face; and they are like the man which began to build, and could not finish it. When I see the Papist in so many absurdities for entertaining one error, me thinks he seemeth like a Collier which is grimed with his owne coales. Therefore as in manners we should thinke of Peters saying, whether is it meet to obey God or mentio in doctrines we shuld thinke, whether it be meete to believe God or men?

Thus you have heard the Author of this Sacra nent The Lord conducto. lefus; the time when it was inflired, in the night that he was be-

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trased

traied, the manner how it was instituted, after thanke frining : the end why it was instituted, for a remembrance of his death; and the dif ouerie of Transubstantiation, one of the latt herefies which Babylon hatched. Now, they which have bin Patrones of it before, should do like the father and mother of an Idolater, that is, lay the first hand upon him to thorten his life. Thus I end: Think what account ve shall give of that ye have heard.

Deut.T2. 9.09.

The end of the first Sermon.

## A TREATISE OF THE LORDS SVPPER.

THE SECOND SERMON.

1.Cor.11.25.26.27.28.

25. After the same manner also he tooke the Cup when he had supped: faying, This Cup is the New Testament in my blond, this doe as oft as ye drinke it in remembrance of me.

26. For as often as yee shall eate this bread, and drinke this Cup, yee

thew the Lords death till be come.

27. Wherefore, who soener shall eate this bread, and drinke the Cup of the Lord unworthily, shall bee quiltie of the bodie and blood of the Lord.

28. Let a man therefore examine himselfe, and so let him eate of this bread, and drinke of this Cup.



Ere I am to speake of the second service, as it were, at the Lords Table, and of that preparation, which is like the Wedding Garment, that euerie man must bring to this banquer. These words arediverflie repeated of the Evangeliftes. Heere it is

Manh, 26. favd, This cup is the New Testament in my blond. In Matthew and

. 3. in Marke it is layd, This cup is my blood of the New Testament. Mark. 16. This is the first mencion which Christ makes of a Testament, 20 though now his promifes delerved the name of a Testament, be-

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uponebe Lords Supper.

because the seale is see water them, which before this Sacriment was not sealed, but like a bare writing without a signet : This word Teltaniene, doth imply a promise, & therefore telicheth vs that the Sacramene doth confirme, & strengthen, & mourish our

faith, becaufe it fealeth the promife which we fhould beleeue. Here is to be noted that Christ doth not only freake of a Tel frament, but he callethie a New Teffament? which words hener met together before as though the Law were for the old man to mortifichim & the Gofpell forthe new man to comfort him againe:or, as if the old Tellament had fo wallie her face, & changed her apparell at Christs comming, that one would not think it the fame, but a new Teltament, because euen now thee was shadowed with a thousand Octemonies and now they are gone from her like a mittattle Sunne riling. As Christicalleth Loue. A new commandement, because he renewed it like a law worms leb. 12.24 out of memorie; so he calleth the promite of faluation, a new To flament because as it was renewed to Sem, and after renewed to Abraham, and after renewed to Danid, to now he renewed it a game, which should be alway new and fresh vnto vs. Euery Te-Hainent is confirmed with blood, the old Testament was confirmed by the blood of Gotes, and Bullocks, and Rammes; butche new Testament is confirmed by the blood of Ohnst : My blood Hib. 18. (faith Christ) is the bloud of the new Testament : nay, This ouppe Math 26. (faith Chritt) is the new Tostament, You may fee then that they Lak 12.10 may gather al well out of Christs words, that the cupis the new Testament, as that the wine is his blood for Christ faith, This cup if the new Testament, as well as he fairly this wine to mer blouds Withis bread is my bodies Behiles when Christ freakes of a new Teltament, he implieth that the old Teltament is fulfilled facrifices and ceremonies of the Law did fignific Christ before he came, therefore they are fulfilled in his comming : no more the erifices, no inore Ceremonies, for the truthis come. Sacrificas & Ceremonies are honorably buried with & Priest hood of stands sontype Rethem reft he is not haveful to violate the Capulellers of and deady animoents and take their bothes our of the earth, as the witch would rate 1. Sam 3 Samuel out of his grade, Therefore they which retains Ceremon 14. hies, which thould becabe bgated, reliques of Indahmosprand higher of Pupulme and y beem shed violated the lopalchers with a

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dead.

The fociend Sermon 70 dead and diffurbe the deceated, like the witch, which prefumed was not feeled, but like a bare woungsid for to the beleat on sew This Teltament is called a Teltament in blood, because the

Testament and Will of a man is confirmed, when the man is dead: fo Christ confirmed his Teltament by his death, Moles 17.11 fayth, that life is in the bloud: fo the bloud of Chrift is the life of this Testament. If Christs blood had not been shed this Testas ment made vinto vs. had bin unprofitable, as the Teftament of a father is vnto his fonne, if the father should not die but live; therefore the Apostle fayth, without shedding of blood there is no remission of finnes. Therefore the testament or couenant of Heb. 9. 22, the remission of our sinnes, is called the Testament in blood: the blood of Christis the feale of the Testament, which wee have to fhew vnto God for the remission of our sinnes, and the two Saeraments are a feale of that bloud, to witnesse that it was fied and noi out of memoricile be called the promite of bliggt

Againe, this is a matter regarded in Testaments and Wilsito the teftament of him that is dead, no man addeth or detracteth. but as the teffator made it, fo it standeth without alteration: fo thould this rettament of Christ, and this Sacrament of Christ, Den. 4.2. no man should alter it now hee is dead for hee which addeth or Ben. 22. 18 detracteth, hath a curfe in Gods booke, hath a the torn

Therefore Christ when hee instituted this Sacrament, comos.as ; a manded. Doe this; that is, doe as I doe ; leaft they should swarpe one whit from his owne manner : yet how many gawdes have the Papilts added to it, that hee which had heard Christ fay, Do this in remembrance of me, and should fee how they handle the matter in their Maffe, could fee nothing to remember Christ

by, but a vayle to hide Christ from him. Therefore this Commandement was repeated againe, when he gaue the Wine, De

As hee commanded them to eate the Bread in remembrance vader tone of him : fo hee commaunded them to drinke the Wine in rekinde cons membrance of him : nay, he speakes more precisely of the wind than of the bread : for he faith of the wine, Drinkayon allof this which hee fayth not of the bread. Surely Christ did forfee that Some proude Heretikes would do otherwise after him, eyen as it is come to palles for the Papills do breake this commandement

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dead,

upon the Lords Supper. of Christias flatly as Saul brake the commandement of Samuel. Samuel commaunded him to kill the fat & the leane, Saul killed L. Sa. 15.0. the leane, but not the fat ; fo Chrift commaundeth to receive bread and wine ; they teach to receive bread, but not wine. Christ faith, Drinke you all of this : they fay, drinke not al of this: Christ gave the bread and wine to all; they give the bread to all, and the wine to some; their Priests receive all, but the people must content themselves with halfe; the Priest cates and drinks, but the people must not drink for spilling on their clothes, Is this the Church which cannot erre? Do they thinke to hemme Christ in their Masse, and thut his ordinance out of their Masse? The Souldiers divided Chritis coate, but thefe divide his body, & Math. 27. separate the bread & wine which Christ hath joyned. Paul speaketh of Heretikes which raught, Touch not, taste not, handle not ! How the to thefe fay, Touch not, tafte not, handle not, when they flould Priefts doe fay, Touch, and catte, and handle. Of all Herefies either old or iniure the new, there is none fo inturious to y common people, as the pa-people. fture of shauelings Poperie: for they may not reade the Scriptures, they may not come to Councels, they may not examine that which is taught them, they may not bee buried without a Mortuarie, they may not drinke at the Communion; as though their Priefts were their Lords, v roles act and es act and ) dathw Therfore we may fay as a Heathen did: There is no charity in the AE.5.2 Papists Sacraments : because like Ananias; the priests keepe back which they should distribute, and mangle the facrific, eas though Ely his fonnes had left his hooke to the Malling Friers. 15m.s.19 Thus that ye may know who fucceeded y Pharifies, they have fulfilled that which the Pharifies did, that is, By their own coman- Mar.7.13. dements, they have made the commandement of God of no effect. For wheras the purpose of Christ was to tie our faith wholy to himfelfe, v we should not feeke for any thing without him, knowing that the maintenance of this life hath need both of meat & drink, to teach vs that all fufficiencie is in himfelf: by bread and wine he sheweth, that he is in stead both of meat and drink, that is,in Bead of alle which fignification is taken away where the wine is not given as well as the bread. Therfore as it is tayd of a hortible and adious crime, Confider the matter, and gine fentence: Ind. 19 30 fo I wish all to confiden this innovation, and give tencence He

The fecond Sermon .... ofit. Can there he any cleerer contradiction to the word onbolder checke to Chail shen when he fayali ; Drinke yee all of this? to fay drinke not all of this? It is even as when God faul Ta Ball dre the divell faid, Tou hall not dre Shall we goe now that Count cel, or a Father, or a Doctor to enquire whether this doct ine be like Christs dodrine? I do verely thinke that none is here to fine ple, but that he feeth that if any thing can be corrary to Christs speech, this is contrarie to it : but this is only their detraction buthe people mate not druk for fulling sagmanage adraud Now you that heare sheir additions to the Sacrament Hooke voon their vestures, and their gettures & their Mears, and their pixe, and their inconfe, and their beckes, & their nods, and their turnings, allthis is more then Cheift didiand therefore the Pro-Hyana phet may fay againe, Whe bath required this of your Did Christ digos command-you to doe more then he did, and hor doe as he did ads amin Therefore les chem which baue tives to for beethankfull fortbeit light, when they heare how blind they were whom God gaue os fture of that elings Poperie; for they may nother bed or neu The fruit of this Sacrament is noted in thefe wordes which is Verfe 24. broken for you, which is feed for you, that is (as Marthew interprets this hafbed fon the remission of finnes. As all was made for very for dil Mat. 2628 Gen. 12 which Christ spake, he spakefor vs. & al which Christ did, he did 2.Cor. 4. fon vs, and al which Christ fuffered, hee fuffered for vs, chat the 35 fine of men might be forgiven, & yet fo few apprehend this be netic, that the way to heaven is called Amoramula tathoughall Mai.7.13. Bear, that the way to heauents canted a mora way astrongius den of men. All are not faued by Christs deach but al which are faued, are faved by Chrifts death; his death is fufficiente to faue all, as y Sun is fufficient to lighten all but if any man wink, the Sun will not give him light; forfany man contemne, & will not receine Christ, he will not thrust him introbenue, but every man willhaue that which lie chufeth, (as Domiel anti) Bloffing so bins the lower blefsing, and curfing to him that lowesh emfings of Antal There wants nova hand do grar, but a hand to rake, Ewould, Math, 23. (faith Christ) but you would not Stretch tortheholhande, & here is Christs hand, which takbs Gods handy and mais sand, and of or lan toynes chandogether, and then the semifficulation of fin newis leated This is the Will and Teffamentiof Christinos os lie thin I of 10

vpomeho Lorde Supper.

He had no goods mortands not money co give by his Tellament A rich man, wheli he dibth, beftowerh the money which he hach gathered, and forgueth many debts which are owing him: but Christ hath bothing togue, nor any thing to forgive. The Lord of al had leaft of al, and he might fay like his fernant Peter, Atlas. Gold of fluet hand I none, no not a graue to bury his body in, but Mar. 15-46 the graue that lofephomade for himselfe , ferued to bury Chrit, His farherwasia Carpenter, but never made any house for him! Math. 13. felfenhis mother lay in attable for want of a chamber his threiple 25 was fainerco borrow ewentic pence for him of a fifth therefore when one offered, mafter I will follow thee, thinking to gaine by Mat. 17. his fervice like regainers to Noble men; he replied wato him The 27. Foxes bane holes , and she fortes bane nefts, but the fonne of man Luke 9.57 back not a houle to bide his bead . The wing that the bearts & foules were eicher then heitherefore when he had nothing to give , he gauchintelf and when he had no debrors to forgive; he forgate his chemies! Whatthen, this is a poore and weake Teffament, which gaue nothing? Oh the goodlieft Teffament charener was Ink. 23.34 middle for it bringeth to vs the remiffion of fins. Is it fuel a matterso forgine fines flea, the greatest benefit in all the world may, A milit agreater benefittelienaliche world: for thus it flood, then hadft tude of committed high weaton against the Queenes perion; thet art fate. detectediapprehended accufed convicted, & condemned voon into be hanged, drawn & quartered, & thy quarters to be let vp for a spectacle, like a carkafle which thou hatterene hanging vol adibbee, and the crowes pecking open it What a horror and Dakingto thymunde, to thinke of that day when all theferees menes, and shameland feare shall surprise thee at once, which . d. r. would make thee quake & tremble if thou thouldett fee burgin other fo difmembred before thy face? Thou haft no comfore now but this when I have tuffered I that be free; before comerowat this onne all my paine will be paft, thoughout frame continue; de my children berbeggers. What grace what factout, what alered de, how to pardon the all this, and faverthy life, and ferthee ac libertie, as though thou hadit nouer offended fo Fand thou, and enery one here had commercitoreafon against the king of kings, and two trondelimed for it noc co faffer; and then be her; like thein which besake the law coordinate beer to finite or la Meriale 1105

Gen. 43

The forend Selmon euer to fufferiall that the dinels would heape vpon vs. alol His worder of Then came the mercie of God for Chrift, which fhedde his are not for blood, like an vimpier betweene God and vs, and fayd, as Effe fed of his fayd to Hezechia, Thou fhalt not dye but line, loofe him and let words, him goe, for he is mine: fo we were stayed like the widowes fon. 2.King.10 when he was carried to his graue. This is the benefit of Christa Luk.7. 15 death, and this Sacrament is the remembrance of it, and therefore whenfoeuer we receive it, this addition commeth with it Math. 16, Which is feed for the remission of finnes : our faulte was do hey nous and greeyous that no ranfome could counternaile it, vales God himselfe had suffered for vs. " Sand solars be had and and a Being in this extremitic, neither man, nor Angell, offered his life for ys, but the Prince himfelfe, which Should have crucified 45, came to be crucified of vs, for vs, that we might lay with fled fait faith, I believe the remission of finnes, not the fattsfaction of Gunes, but the remillion of fine. Marke this dillination against popish merits of workes or penance, Christ hath satisfied and not we, we are remitted, and not Christ: therefore we say in our The merci- confession, I beelene the remission of sinnes, which I may call the full article mercifull Article, because it is the quintessence, and sweetes 30 abou neffe of she twelve. Therefore who but Antichrift durft depraye it? Ifthere bea fatisfaction for our finnes by our workes, or by our pilgranages, or by our Maffes, or by our penance, let Chrift neuer bee called a forgiver, but an exchanger, like the Pope, which felleth his pardons, what we have a said be tog a rot Wretched creatures which wil not receive the Lord when he comes so the dore: Christ faith; Take for nothing, and they fay no wa will not cake, but buy. Vile,bate, miferablemen, difdameto take grace of God without fatisfaction, but they will cope with the Lord, and give him fo many pilgrimages. fait fo many dayes, heare fo many Masses, and pay so many works for it, vntill they have done as much good as they have done euil. Our fins are infinit, & Godis infinite: but our works are finite, in number and mealure; how can they answere then to that which exceedeth number and measure? Therefore be content with losephs bres thre, to take your money againe, & lay that you have corne for nothing that is you are faued for nothing, or elfe when you fay, Gen. 42. I beleve the remission of fine, you lie vato God, because you does 85. 7300

not beleeue the remission of finnes, but fatisfaction for finnes, ... y of the Cornetians died, onely forthe vowore shipe Said

It followeth, As often as yee shall eater this bread and drinke this verse 26. emppe, yee shall shew the Lords death till be come. Here are three in- Threeteruincible arguments against popula Transubstantiation, like the gainst Tra-three witnesses, under which every word doth stand.

Firftwe are faid to cate bread; then it is not flefh, bot bread, verfe. Secondly wee are faid to thew the Lords death ; then it is but a Dan. 17.6 shew or representation of his death. Thirdly, it is fayd, vitill hee come; if he be to come, then he is not come; if he be come, how can we fay, vntil he come? The effect of this verfe was shewed in thefe words, Doe this in remembrance of me. For to tay, Doe this in remembrance of me, and to fay, So oft as you do this, you flow my death, is much at one: fo that if you call this Sacrament's flew of Christs death, as it is called here, the it is not Christ; or if you cal it a remembrace of Christ, as it is called there, yet it is not Christ, but a flew or remembrance of Chrift : but this is fuch a flewe and remembrance, that the next verse faith, Whofoener receineth Verse 27. it vorworthily is guiltie of the bodie and bloud of Chrift. sel und it of emale

Willye know, who receiteth voworthily?in the nine & twen- Whatita tieth verfe; Bantfaith, he difcerneth not the Lords body that is; to receive which putteth no difference betweene this bread and other, but lie. eateth like a child, the meatewhich he knoweth not : and after the bread feemeth stones to him, and the wine poylon, because his conscience telleth him, I have received ynworthile, before I sould fay like David, My bours is prepared. My Beepe (faith 106.10, 27 Christ) know my voice; as they differne Christs wordes, To they diferre Christs body, & therefore so often as they come to the Lords table, they feeme to come into the Lords prefence, there they greete, and kiffe, and imbrace one another with affections, Lut 1.47. which none can know but they that feele, like Isha wheh leas How recess

ped in the wombe, so some as Christ came necre him.

Will ye knowe beside, what it is to be equilite of the bodie of Christ and bloud of Christ cue as Index was guilte for betraying him, Mar. 14. and Pilate for delivering him & the lewesfor crucifying him: fo 44 they are guiltie which receive this Sacramet vnworthily, as Pis Mar. 25. late and Gaiaphay and Indus were. If they be guiltie of Christes 15. death, they are gulere of their owne death took is it shey had is. committed

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The Cound Sermon Perfego. committed web mirthers and therfore Paul faith after that has ny of the Corinthians died, onely for the vnworthy recoining of . se this fetrament. As the Word is the fauour of death to the which s.coms.if receive it ynworthily fo the facrament is the fauour of death to them which received wnworthily the never goeth into their mouth, but they are traitors info facto, & may fay to hell this day have Heaken possession of thee; because I am guiltie of Christs Howwee blook Therfore it tollosbethiannediatly, be a man examine him felfe before be case of this bread, andrink of this winer as if he should should be prepared before wee fay, The which received this Sacrament onworthly, be guiltie of Christies death , like Indas which hanged himfelfe ; ifthele come to the Lords fignes be received to faluation or damnation, like the world, the table. next leffo is po examine your felues before you recente, left you toceine like the fonne of perdicion, which wallowed the bresd and the Divell cogether. Therefore Let a man examine himfelfe. and fo let bimenter that is, let him examine firth, and receive after! for if we should receive the bread of the earth reverently, howe fould we receive the bread of heaven? When Ichonadab came s. Son. 9. to Ichu his chapioche faid, prehe hears opright as my heart fite-13-11 12 W merdeber 3 So when we come to the Lords cable he would fraue Liking to pur bearet uprighe to him, as his hears is to ve for who featheth 154 hiskneines & mackers? The golden Ring fitteth highest at our table, but the wedding garment fitteth highest at this table. It is lam.2.2. fafer cating with vinwashe hands, then withan vinwashe heart. The lowes were taught to chafe the Lamb of the Paffe ouer on thetenchangent che first monert, in which monett they came Exod. 11. out of Egypto And on the fourteenth day after they were caught 3.06. to eace him to chey had andayes refpite betweene the chuffing and the killing to prepare and fanctifie themselves for the Paffesale ouer, which was a figne of the Lords Supper. This admonished store word them, thatche matter (now to be performed) was very waighty, and thereforethey were deeply to confider it for now was the action and fumine of all faluation in handling. If they did prepare themselueste, before they did receive the figure of this Sa 2. Chro.35 cramene, how should we be prepared before we receive the Sa crament it felfee Therefore as lonah commaundeth the Leuites sopreparethe people; to Paule advilleth the people to prepare theintelace, shap is, to de amme whether they have falch and committed loue,

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loue, and repentance before they come to this feaft. By this all may fee: first, that Paul would have enery laie man skiltul in the All are Scripture, that he be able to examine himtelfe by it : for this ad- know the monition is not to them which minister the Sacrament, but to al Scriptures. which receive the Sacrament. And the rule by which wee must examine our felues is the law which wee should obey: therefore if the rule bee voknowne, the examination must be vodon, Our doctrine must be examined by the doctrine of the Prophets and Ad. 17.11 Apostles; our prayers must bee examined by the fixe petitions Note. of Christs praier; our beleefe must be examined by the twelue Articles of faith; our life must be examined by the ten commandements of the Law. Now, he which hath his Touch-stone may Exod. 20. trie golde from copper; but he which bath it not, takes one for the other : therefore, before Pauls Examine, you had neede to 2. Cor. 13.5 learne Christs Search, Search the Scriptures, and they will lighten 106.5.39. you to fearch your felues. This is the dostrine with which I will ende, and the necessarie poynt for which I chose this Text, to teach you (if I could) that Christian Arte how to examine your felues.

Let a man examine himselfe before he eate. Here is first an exami- Verse 28. nation: fecondly, an examination of our felues : thirdly, an ex- The diviamination before we come to the Sacrament. Touching the first here Paul fayth, Examine your felues, but in 2. Corinth. 1 3. bee doubleth his charge, Prone your felues; and againe at next word, Examine your felues : as if he should fay, this work must be done when it is done, because it is neuer throughly done; & therefore we must double our examination, as Paul doubleth his counsell If a man suspect his enemie, hee will trie him with a question : if that wil not learth him, he wil put forth another: if that be fpied, hee will moone another, like one which putteth divers keyes into a locke vntill it open : fo he which examineth, must trie and 2.com.n.t. trie, prooue and proue, fearch and fearch : for the Angell of 1, 10hn 43 darkneffe is like an Angell of light, and we have no way to difcouer him, but that of lohn: Try the fpirits. God examineth with trials, the diuel examineth with temptations, the world examineth with perfecutions: wee which are thus examined, had neede to examine too. If any man skill not what Examining meaneth, the very word Examine is so pregnant, that it promp-

examinati-

Mat,13.14

ceth vs how we should examine for it fignifieth to put our selues vnto the Touch-thone, as if we would try Golde from Copper. A descrip. Therefore one faith, that Examination is the eye of the loule, tion of true whereby fhee feeth her felfe, and her fafetie, and her danger, and her way which she walketh, and her pace which she holdeth, and the ende to which the tendeth : the lookes into her glaffe, and fpieth euery fpot in her face, how all her graces are stayned, then the takes the water of life, and washeth her blots away. After fhee lookes againe, and beholdeth all her gifts, her faith, feare, loue, patience, meckeneffe, and marketh how every one doth Hourish or wither. If they fade and decay, that she feeleth a confumption; then fhe takes preferuatives and restoratives of praier, and counsaile, and repantance, before the ficknesse growe. Thus every day the letteth downe a bucket into her heart, to fee what water it bringeth vp, least she should corrupt within, and perish suddenly.

To heare, and read, and pray, and fast, and communicace, is a worke of many : but to examine thole works is the fashion of Irem. 6. fewe: and therefore Ieremie complameth, No man faith, what

bane I done? as if hee should fay, Noman examineth himselfe, And therefore in all the scripture it is faid but of one, That hee Db.9.18. feared all his workes: as though he durit not thinke, nor speake,

nor doe any thing before hee had examined what it was, from whence it came, and whither it went: fo the more precious trea-

fure is deeper hid in the ground.

The second point is to Examine our selues: Paul saith, Try all I.Thef.S. things, much more should wee trie our selves. The good sower 21. Mat. 13. doth low his owne ground, but the bad lower doth low another 25. mans ground, as the divell did. The Disciples of Christ faid, Ma-Mat 26 Ster, Is it Il not Matter, is it he? The Disciples of John asked, Ma-

Lut. 3.10. Ster, what shall we doe? not Matter, what shall they doe? We must obey forne, and heare others, and admonish others, and loue all; bat examine our felues. That which wee apply vnto others, the Apottle applieth vnto our felues: for when we Ipeake of an examiner, we intend one which examineth other; when we speake of an acculer, ve intend one which acculeth other; when wee

z.Cor, 11. fpeake of a ludge, wee meane one that judgeth others : but the 13. scripture crieth, Examine thy selfe, accuse thy selfe, sudge the selfes

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that is, be not curious to fearch a mote in thy brothers eye, but Math.7.3. pull out the beame which is in thine owneeye. This doth frew. that they which fit in Gods chayre to judge others, commonly have greater fault thetelues, then they whom they vie to judge: and therefore Christ calleth their fault a beame, and the others a moate. This made Danid fay, Evamine thy heart : thy heart is Pfal.4.4. thine owne heart, therefore thou must examine whether thou pray, whether thou watch, whether thou fatt; and not whether Luk. 18.11. he pray, whether he watch, whether he fait, as the Pharific examined the Publicane, least thou have Peters checke, when hee 10h,21,22 examined what John thould doe, Chrift faid, what is that to thee? follow thou me. Thou art a prinate man and batt a prinate examination therefore let thy question be, What have I done? and make thy Anatomie of thy felfe.

See beloued, we may not beleeve our selves, before we have examined our selves : for we are false harted, and the notablest couloner that deceiveth most, for one time that he deceiveth others, te times he deceineth himfelfe. Because the flesh is a wily fernant, & will lie like Gebezi to his Mafter, and face him that it hach not finned, when it commeth from fin ; therefore as Elifha examined his feruant, fo the foule must examine her feruat, that 2.King. 5. is, man must be realous of himseife, and take himselfe for a lyer, 26. for a flatterer, for a diffembler, vntill he be throughly acquainted with himselfe, for no man is so often beguiled as by himselfe, by trusting his double heart, and taking his own word without further triall. If Paul had bid vs examine others, we would have Lukaz 3x fifted them like Saran. Saran hath defired to fift thee, (faith Chrift to Peter) fo wee have a defire to fift others. Even Peter which was fifted of Satan, longed to fitt John, & know what he should doe, before hee hearkened to his owne charge. Therefore the help of examination is a needfull prefernative, although wee were as found as Peter: They which are suspected of a crime, 1.Cor.2.11 doe not examine themselves, but are examined of others, least they should be partiall: but a Christian must examine hunselfe of his crime, and bee his owne judge, his owne accuser, and his owne condemner : for no man knoweth the fpirit of man, but the spirit which is in man, which will condemne him if hee bee guiltie, and tell him all that hee hath done, and with what

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minde he did it, and what he deserueth for it. This is the prinate arraignement, or close sessions, when Conscience sits in her chaire to examine, and accuse, and judge, and condemne her

selfe, because she will not be condemned of God.

Thus holymen have kept the fessions at home, and made their hearts the fore-man of the Iurie, and examined themselues as wee examined others, the feare of the Lorde stoode at the dore of their foules, to examine every thought before it went in, and at the doore of their lippes, to examine every word before it went out, whereby they escaped a thousand fins which we commit, as though we had no other worke. So thou shouldst sit in judgement of thy felfe, and call thy thoughts, and speeches, and actions, to give in evidece against thee, whether thou be a Chriftian or an infidel, a fonne, or a baftard, a feruant, or a rebel, a Protestant, or an hypocrite: if thou find not faith, nor feare, nor loue, nor zeale, whe thou examineft thy felfe, let no man make thee beleeue that thou art holy, that thou art sanctified, that thou art a Christian, that thou art a beleever, that thou arta Gospeller, because thou art worse then thou seemest thy selfe: for every man is partiall to himselfe when he is most humbled.

Therefore if my heart tell me that I do loue God, whom shall
I believe before my selfe? As Salomon saith; No man can search

Pron 35 3 the heart of the king: so Paul saith: No man knoweth the spirit of
1. Cor. 2.11 any man, but the spirit which is in man: that is, no man feeleth the
heart of man so well as himselfe. And yet himselfe, although hee
have lived with it ever since he was borne, doth not know his
owne heart, valesse hee examine it narrowly, no more then hee
knoweth his owne bones, or his veines, or his sinewes, or his arteries, or his muscles, how many are in his bodie, or where they

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lie, or what they doe.

This feemes straunge that a man should not knowe his owne heart: yet it is true that the best of all doth not knowe his owne hart, though he hath dwelt with it from his mothers wombe. For Christ saith to his Disciples, even to his Disciples, you know not of what spirit you are, that is, you thinke better of your selves then you are, and know not what the clocke striketh within. There is a zeale without knowledge, & there is a knowledge without zeale: there is a faith without obedience, and there is an obedience.

Lut.9.55.

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upon the Lords Supper.

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ence without faith f there is a loue without feare, and there is a feare without loue, and both are hypocrites. Therefore as Dafearched where Sampfons strength lay, to let every man fud. 16.6. fearch where his weakeneste teeth, and alway be filling the emp-

tie gap.

Now this examination must goe before vs to the Sacrament. Euery meate worketh according as it is digetted, and this meate worketh according asit is received. Therefore when Christ had taught what wee should doe in receiting the Sacrament, now Paul Theweeh what we should doe before we receive the Sacrament. Let aman examine himselfe. But some will come before they examine themselves; and therefore as the Prietts of the law had authoritie to put by lame and blinde Sacrifices, so the Minifters of the Gofpell haue power to put by lame and blind receiuers, & he which doth notto, giveth'a fword into their hands to kill themselves. If the pastor would vsethis examination duly it were the only way to make every one examine himfelfe, leaft he bee put by like Non proficients. As Liphtah discerned the Ephramites, because when they should pronounce Shibboleth, they pronounce Sibbolethe fo all which cannot pronounce Christ, that'is, give a reason of their faith, are to be thrust fro this cable.

There is a hearing, & a preparative before hearing. There is a Lak.8.18. praying, and a preparatine before praying. There is a receiving, Esch 4.17. and a preparative before receiving; which if it bee wanting, the receiver receiveth vincomfortably, the prayer prayethidly, the hearer heareth vinfruitfully, like those which doe care before

hunger, and drinke before thirft, fliler and allie made and affect

This preparative before hearing, and praying, and receiving, doth fignifie that there is a kinde of philicke in thefe three : for preparatives are minifred alwaies before philicke, and as the preparative which goeth before, maketh way to the philicke, or elfe it would doe no good but hurt: so val-fle examination goe before the Sacrament, wee loale up the threatnings which are written against vs, in stead of the promises which are made vnto vs : for the Sacramene is a feale, and therefore fealeth good or euill, as euery other feale doth. Solution thy le te ?

Lat 1 761 The preparative before wee recense, is to Examine. As Tohn Thefecond was the fore runner of Christ, fo examination is the fore-runnor car instal mined

of the Sacramet, like the Harbinger which rideth before to prepare the roome. For if lob commaunded his sonnes to fanctifie themselves before they did come to his facrifice, how should we

fanctifie our felues before we come to Christs Sacramet, when-Ink.23.13 in wee are commaunded to doe as the Lord himselfe did which inflituted it? It is faid that the chamber wherein Christ did in-Ritute this Sacrament, was trimmed; the chamber wherein the Apostles received this Sacrament, was trimmed. If Indas chamber, his inner chamber had bin trimmed fo too, he had received this Sacrament with as much comfort as the other disciples did: but because his heart was not trimmed, therfore he was the first which was condemned for the vnworthie receiving of the Sacrament.

Gen. 3.6. Adam did not thinke that death had been in an apple, so you would not thinke that death should be in bread; but as a coale bath fire in it, beside the coale it selfe, which fire dooth either warme, or burne ; fo this meate hath another meate in it, befide that which is feene, which doth either faue, or deftroy; therefore he which commeth to this spirituall meare, must examine whether he have a spiritual mouth, as wel as a carnall mouth, or elle he shall receive no more then he feeth, and that which hee feeth .81.8.40 not shall destroy him.

Ma. 2. 22 No man (laith Christ) putteth new wine into old vessels, least the veffels breake, and the wine leake. This wine is new wine, therefore put it into new veffels, holy veffels, fanctified veffels, or els it wil leake forth and breake the veffell and thou shalt have no more tafte of it, then while the relish of bread is in thy mouth. When Christ commeth to our house, shall wee not looke whether our chamber bee trimmed, as the chamber was trimmed againft his comming to the Passeouer? But how shall we trim it?

> When a man takes an office, hee examineth his substance; when he takes a trade, he examineth his skill: when he goeth to fight, hee examineth his strength; but these wants are no wants when hee goeth to the Sacrament. Wilt thou know now vpon what articles thou must enquire at that time, that is, how thou tul, as every other fealedoth.

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shouldest examine thy selfe?

As fome prayer may be at all times, & fome reiny cing may be 106.9. 28. at all times ; fo fome examination is at all times. Thus lobexan mined upon the Lords Supper.

mined himfelfe euery day, nay, euery houre, because he scanned all that he did.

But there is a speciall examination before the Sacrament, because it is the bread which is received to saluation, or damna- 1. Cor. 11. tion; because it is the feast, to which who soeuer commeth with- 29. out his wedding garment, shall be cast into veter darknesse; be- Mat. 12.11

caule it is a feale which fealeth a curfe or a bleffing.

Therfore having observed that examination is the necessariest leffon in Christianitie, and leffe knowne then other, I have ftudied fince my fermon to lay downe three examinations which you should vie at all times, and a speciall examination, for the Communicants Catechisme, which leadeth immediatly to the Sacrament as a gueft is handed to the Table. In the first examination I will thew thee a rule how thou thale trie others ipirits, and how thou shalt trie thine owne.

Thou shale trie straunge spirits by their manner of speaking, The first plainly, or doubtfully, boldly or fearefully : therefore we reade examination upon the that the oracles of the Heathen had a double meaning, and that markes of the falle Prophets neuer spake boldly, but where their patrones & the falle, were readie to flesh them.

By the proportion of faith : for every herefie is contrarie to thers. fome article of our beleefe, as every finne is against fome of the 1. King.22 tenne Commandements.

By the event of their speeches; for they take not effect, as it is faid in the 18. chapter of Deuteronomie, and therefore they are called false prophets.

By their fruits: for none of the falle prophets were good men. By their successe: for if they be not of God they will come to nought, as the Arrians, and Manichees, and Pelagians are vanished, as if they had never been : so rime shall weare out every doctrine that is not truth. This is thy rule to trie others spirits.

Thou shalt trie thine own spirit by the motions that it hath to good or cuil. For as a good stomack turneth all that it cates into good nutriment; and a bad stomack turneth al that it cates into raw humors: so likewise a good mind converteth all that it heareth, and all that it feeth, and all that it feeleth, vnto fome profits but a bad mind maketh a temptation of every thing: therfore it is faid, To the cleane all things are cleane, and to, to the vncleane Ro. 14.14.

Deu.18.14 Mat 7-15.

nothing

The fecond Sermon nothing is cleane: that is, they defile the elues with every thing. Secondly, by the first cause, or preparation which thou hadst vnto it: for whatforuer it bee, thy thoughts will be where thou Mark 6.21 Jouett: to verifie that faying , Where a mans treafure is, there will be his beart : for lightly, the beginning is a picture of the ende, and the act is like the thought which fet it a worke. Thirdly, by the manner of the confolation in it, whether it bee of knowledge or ignorance, whether it be constant, or mutable, calme, or boytterous, timple, or mixt : for as a cleere fountaine yeeldeth cleere ftreames, to a pure heart hath pure ioyes. hall Fourthly, whether it bring to Christ, or take any thing from him to thy felfe, like all the parts of Poperie, which mangle his honor either to Angels, or to Saints, or to Pope, or to Images. If it abide all these questions, and draw thee not from any good, then thou maift fay it is from God, water the feede, O Lorde, which thou halt fowen. This is the fruit of thy first examination. In the fecond, by making thee discerne whether another bee a

and thou shalt see of what side thou art.

The second
examination of the state of t

Christian, I will teach thee to know whether thy selfe be a Christian; which that thou masset reach to, observe this direction,

First they are distinguished in will: for the wicked strine to bring Gods will to their will, like Balaam, which when hee had an answere, staved for another; but the faithfull labour to bring

Massh 26. as thouwilt.

and the

They are distinguished in Faith: All men have not faith (saith

Paul) but the inst line by faith: as if hee should say, the sust be
The 3 2 leeue, and the vnsust believe not. The sust believe, and applie

Rom.1.17 that they believe to themselves: the wicked may believe like

the divels, but their faith is like the gadding hen, which carieth

her egges to other, and never laieth at home: so they believe

that other shall be saved, but not themselves.

They are diftinguished in Hope for because the wicked hope not for any mends of God, thereore they never deferre their reward:

ward: but if they doe any good, they are trumpets of it them-Mar. 6. 2. selves, for feare it should not bee blazed enough: and therefore Christ said, that the Pharisies had their reward alreadie, because they were boasters of their works: and if they doe not good but 2. Tim. 3. 2 euill, yet they would be magnified as much for euill, as other are for good. But the faithfull are likened to handmaids which wait pfal. 123. 2, their reward: Their left hand seeth not when their right hand doth Mash. 6. 3. well, and they are afraid to take honour of men, for losing their honor with God, like Iohn Baptist, which made his vertues mea- John. I. 21. ner then they were, and debased himselfe, when he might have got a name above his Lord.

They are distinguished in Obedience: therefore Christ teacheth Mai.7.17.

vs to judge men by their fruit, as an vitallible rule: for the euill tree will bring foorth euill fruit, & the good tree good fruit, and neither can change his propertie, although the euil fruit is sometimes beautifull, and the good fruite sometimes blatted. All she, but in the wicked one some teacheth another, and in the faith-

fullone finne preuenteth another.

They are distinguished in Repentance: for the wicked doe but weepe for their fins path, but the godly purpose to sin no more: so Pharaoh, Sanl, and Iudas said, I have sinned: but Shadrach, Me-Exo. 10.16 sheeb, and Abednego said, We will not sinne: therefore the heart of 1. Sam. 15. the godly is called a contrue heart, but the heart of the wicked is Mar. 17.3. called a heart that cannot repent. Beside, as Christ cast out a le-Dan. 18. gion of divers at once, so the godly would be purged for all their P/4 51. 17 sinnes together; but the wicked never consent to leave all, but Rom. 2.5. as Naaman said, Let the Lord spare me in this, so ever hee exceptione, which is his beloved sinne; like Herod a hich 18. resourced many things, and yet would not leave his brothers Mai. 14. 3. wife.

They are diffinguished in the price: for ye shall never see the wicked some their enemies, and therefore when the Pharifies Mar. 5.43. could not love their enemies, they taught that men might hate tak 6.32. their enemies: and Christ speaking of Publicanes and sinners, their enemies: and Christ speaking of Publicanes and sinners, their enemies and christ speaking of Publicanes and sinners, their enemies that their friends.

They are diftinguished in Prayer: for the wicked cannot pray, therefore Danid saith, They call not upon the Lord: as if they had

F 3

The fecond Sermon 19 2/21.44 not the fpirit of prayer : and therefore Christ calleth their prayer Zac.1.2.10 babling for they thinke not of God when they speake vnto him. Rom.8. 16 8 They are diffinguifhed in Patience : no hypocrite can beare Mar. 6.7. the croffe, but faith like Cain, It is beauter then I can suffer ! but Gen.4.13. Paul and Silve fing in prison : for a faithfull man would have Act. 16.25 fomething to hamble him, and reioy ceth to beare his mafters Gal, 6.17. markes, because the wounds of a fouer are I weete. bis sor not They are diftinguished in the ofe of advertise for this is a proper and peculiar mark of Gods children, to profit by affliction; and therfore we reade not in althe putiffments of the wicked; Pfa.119.71 that one of them faid like Danid, It is good for me that I bane been They are distinguished in Obediese, therefore Christ bestillit Margar. They are diftinguished in Humilities for the wicked are not Ex. 8.8. 15 humbled before the croffe, like Pharaoh that never forrowed, Mat, 11. but when he fuffered but the Apottles learned hamilitie of their 29. times beautifull, and th mafter before their perfecution came; They are diftinguished in their indgement of the word for to the wicked it feemeth the hardeft, and fimpleft, and vipleafan-I.Cor. I. tell booke that is ; and therefore Paul faith, that it is foolifhneffe 18. unto them : but to the godly it feemeth the wifelt, and eloquenreft, and sweetest, and easiest booke of all others, as though God did fuddenly bring the understanding of it to them, as faceb Gen. 27.20 faid of his venifon according to that, He that will doe his wil fall 166.7:17. called a brare that cannot report. In fide, as Ch. sirirliob sid, word They are diftinguished in their Indeement of God: the wicked are perswaded now and then of Gods mercie for the present Exe. 15.20 time while they feele it, as the lewes praifed him alwaies when he did as they would have him; but they cannot perswade thefelnes, that God will be mercifull to them fill, Ake pob, which Job. 13 15 faid, Though the Lord kill me, yet will I trust in him : therefore the Pro.14.32. hope of the righteous is called hope in death. Belide, if the wicked loue God, it is but for his benefits, as Saul lourd him for his king Pro.23.18 dome. And this is alwaies to bee noted, that in the wicked, the 1. Sa. o. 6 feare of Hell is greater than is their hope of Heaven ; but in the faithfull, the hope of Heaven is greater than their feare of Hell? They are diffinguished in their Delighes ! for the percof the ungodly is folly, like Belhazzari, and therefore where they are Dan.5.4. ficke or troubled, they never runne to the word for comfort, as though

upon the Lords Suppper.

though Gods promife percained not to them; but to feasts, or tables, or tales, or muficke, as Saul did to the harpe. But all the 1. Sam. 16 delights of the godly are like Danids dance about the Ark; they 23. are never merrie, but when they are doing well; nor at peace, 2. Sam. 6.

but when their prayers have ouercome God, like Jacob.

Gen. SI,28 They are distinguished in their opinions of death : for the faithfull long to bee diffolued, and although they might line ever in Phil. 1,22. continuall prosperitie, yet they would not stay to log out of hea- Lake 2.29 nen : but the wicked would neuer bee dissolued, because death comes alwaies vnto them like a jaylor to hale vnto prison; as A= chab said to Michaiah, that he never prophessed good to him. Hereby 1. King. 22. a man fhall know whether he have faith : for if hee doe beleeve

the promifes he will be glad to receive them.

They are diftinguished in their fense of some: wicked men feele the lothfomeneffe of their vices, but none but the faithfull feele the defects of their righteoutnesse. The natural man never complaineth of his good workes, but vaunteth of them; but a godly man findeth fault with his prayers, and his almes, and his wat- Ela. 64.6. ches, like I faiah, that laid, his righteoutnes was like a meltruous Pfa. 16. 2. cloath. As Christ met the rempter in the wildernesse, a place of Mat. 4.12. prayer, and fatting, and medication: fo a godly man meeteth the tempter in his prayer, and in his fasts, and in his meditations, that is, hee findes fome let or spot, or want in all his denotions. Therefore ynlesse thy right consincile millike thee as well as thy prophanenes, know that yet thou art no further than the wic-Wheeler they would it not Yelfule by late as David J.box

They are diftinguished in their Ends: for the children of God propose the glorie of God, and levell al their thoughts, and specches, and actions, as if they were messengers sent to carrie him

prefents of honor.

Thus did Danid when hee faid, Allthat is within me praise the pfa. 103.1 Lord. As though himselfe had rather be without praise, then his mafter: but the children of the world fet vp their owne glorie for their marke, like Nabuchadnezzar, which faid, For the honour of Dan.4.27. my maiestie, Dan.4.27. Therefore they speake, and looke, and walke, as if they did fay to their tongue, and eyes, and feet, and apparell, as Saul faid to Samuel, Honour me before this people. 11 1. Sa. 15.13 Laftly, they are dulinguished in Perfenerance: for the zeale of 17

Exod. 2.38 the wicked lafteth not, and therefore God faith, They are foone turned out of the way : butche zeale of the faithfull was represen-Lewis, 6. ted by the fire of the Temple, which never went out. By thefe differences thou mailt fee how much thou doeft differ from the

wicked, or whether thou be of their band,

Then come to the third examination : as the divell tempteth The 3. exathee to fee what thou wilt doe for him, fo thou must tempt thy mination. Mas. 4.9. felfe, and get of thy foule what it would doe for God, and what it would luffer for him, which bath fuffered death for it. Therefore here wee will fet downe certaine interrogatories whereof thou shalt examine it.

First, whether thou hast the heart of Ioshna to worship God, 10/h.24.15 as boldly as thou doeft, though all the world did renounce him, and every one did mocke thee as they did Noah, while hee built

the Arke ?

Iofb.7. 8.1

carieth the

fignificati.

ftorie.

Whether thou wouldest not deny Christ as Peter did, if thou Massb. 26. were in Peters ftreights, & nothing to fuc cour thee but policie? 70.

Whether thou wouldeft not steale, if thou didft fee a booty as fit as Achan, which thou mighteft catch vp, & no man fpie thee?

Whether thou wouldest refute a bribe like Elisha, it thou didst 2.King 5. meete with one which were as willing and able to give it as 16. Naaman?

Whether thou wouldest not deceive, if thou were in such an Luk.16.6. office as the falle Steward, whose master referred all vnto him, Although this is a Farable, yet it and knew not when he kept any thing back?

Whether thou wouldest not fulfill thy lust as Danid did, if on of a Hi. thou haddeft his oportunitie and allurement, and mighteft doe

it without danger of law like a King, as Danid might?

2.S4.11.4. Whether thou wouldest not tell a lie, as Abraham did, if it stood upon thy life, which made him twice diffemble that his

G2.12.13. wife was his fifter, leaft he should die for her beautie? Gen. 20, 2.

Finally, if it should bee faid vnto thee as the diuell faid to Matth. 4.9 Christ, All thefe will I give thee, if thou wilt fall downe and worship me : that is no more, but if thou wilt finne, whether thou wouldeft yeeld or no?

If thou halt finned thus and thus before, I will not fay thereforethe Lord will not heare thee. But Danid laith, If I regarde Pfa.66.18 wickednesse in my beart, the Lord will not beare me, that is, if for any

caule

ted, the Lord is to farre from helping him, that he will fland like

Baal, as though he did not heare him: for he hath a traytors mind
as deepe as any, which thinkes, for a Dukedome I would betray
my Prince, though he neuer play the traytor in his life. Thus you
have heard how to trie spirits, and how to difference a Christian
from an hypocrite, and how to appose your hearts, that ye may
be sure to sudge rightly what ye are.

Now we come to that examination, which is the Epitome or The fourth abridgement of all these, for memorie is short, and all are not of examinatione strength: but some runne, and some goe, and some creepe, and all doe wel, so long as they striue to perfection. The matters Heb.6.1. whereof principally the minde should be examined before the

Sacrament, are thefe.

First, whether thou have faith, not only to beleeve that Christ the died, but that he died for thee; for as the Scripture calleth him a uers article redeemer, so lob calleth him his redeemer.

The second article is, whether thou be in charitie, not whether Efa.59.20 thou loue them which loue thee; but whether thou loue them 100.925 which hate thee; for Christ commandeth vs, To lone our enemies. Mars.44

The third article is, whether thou repent, not for thy open and 3 groffe finnes, but for thy fecret finnes and pettie finnes, because Math. 12. Christ faith, That we must give account for every idle word.

The fourtharticle is, whether thou refolue, not to fin againe 4 for any cause, but to amend the ends life, not when age cometh, or for a spurt, but to begin now, and last till death : for Christ is Alpha and Omega, both the beginning, and the end, as well in Rev. 22.13 our living, as in our being, which hath made no promise to them which begin, but to them which perseuere.

Rev. 2.11.

The last article is, whether thou canit finde in thy heart to die for Christ, as Christ died for thee: for we are bid not only to follow him, but to beare his crossecand therefore we are called fer- Lute 12. uants, to shew how wee should obey; and wee are called foul- 38.

diers, to flew how we should suffer.

These are the receivers articles, whereof his conscience must be examined before he receive this Sacramet: happy is he which can say, All these have I kept: for the Doue was not so welcome Ma. 19.20 to Noah, as this man is to Christ. But if thou finde flot these affer Gen. 8.11.

aions.

Many, 14 Stions within, but a not of vices, leave thine offering arthe Alest and returne to thine examination againe : for thou art not Mar. 32. II a fie gueft to fup with the Lord, vntill thou have on this Wedding garment. How is it then, that fome regard their other garments more then this? Baultaith, Examine your felues, and they examine their apparell; if they have new cloathes in the countrey, then they The preparation of are readie to receive. I have knowne many kept from the Sacracountrie folke bement a whole yeere together by their matters, for nothing, but fore they for want of a new fute to fet them foorth with their fellowes. receine. Others respect whether it be a faire day, that they may walke after feruice, making that day youn which they receive, like a fchollers thursday, which he loues better then all the daies in the weeke, onely because it is his play-day. Thus like the lewes, They fit downe to eate und rife up to play, that as Christ calleth the Pharifies prayer Babling, Matth. 6.7. to their receiving may bee called dallying. When they have the Sacrament in their belly, they think that all is well as Micab, when he had a Device in his house, thought that God loued him: but as the Leuit did not profit him, because Ludg 17. hereceived nothing but the Leuit to the bread & wine do them no good, because they receive nothing but bread and wine for want of faith. Maruel not then if you have not felt that comfort after the Sacrament, which you tooked for, for it is comfortable to nonebut to them which prepare their hearts and examine themselves before becausoit is not the mouth, but the heart which receives he comfort managed and not of break by Now it may be that the most which are here have brought a mouth & not a heart, thefe goe away from the Sacrameot to de-Joh. 13130 fpight Chrift, as Judas went from the Sacrament to betray him.

Enery

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upon the Lords Supper.

Edery one which receineth this Sacrament, shall feele him- How a ma felfe better after it, like the Apollles: or elle he shall finde him- whether he felfe worfe after it, like Tadas. Heroby ye fhall know whether ye haue receihaue received like the Apostles, or like Iudas. Thus we have en- wed well. ded the doctrine of the Lord's Supper !! Now if you cannot remember all that I have faid, yet remember the text: that is, Examine your felues before you receive this Sacrament hereafter.

## THE EXAMINATIO Helow T Carl gray V V i H orgether, becarl contest the queficon and the other is the and seri

I Lord to Gold doed my & IMIA che? who had reft in think

tels har that Vier is fiall not concern her; is the frontal tay, they goe to helt. The RARAS AHT and Timenbie to warm

Ere thou bast the Sermons which bene been often destreit becanfe of the matter fit for the Citie. One fairb, that bee @ Canand never frenke to V furers, and Bribenson vers but when they be upon their death-beds: for hee which lineth by finne, resolueth to finne shat he may line. But mben bee goet b to banding, ludas him. Mat. 27.4 felfewill fay, I have finned. If I peake not to V furers upon their death-bed, ret I Speake to V Sweets which shall be on their death-bed. Three things doe gind met hope. One is that all bearry are in the hands AET.9. it, of God sacall them at what houre be lift and therefore Saule may be here have favoured this occupation before, let lalflogh masemos

The vent is that the third crow doeb maken moe then the former, & therfore after the crowing of other this crowman happily be beard 7 The lift is, that there is no fine, but fomownen have been reclaimed from it, and famay Winers from their former brow and mais and

Therefore goe my booke like David against Goliah, and flybe the 1, Sam 17. Lords battels against V surers. The Lord gine char successe to bis do- 51 ctrine in thefe leanes; that it may confumed farers, as loshuah drone out the Chananites before him. If I could take but this one weede out of the Londoners garden, I were answered for my bealth, and my losh, s.t. frength spent amongst them Reade mish thy bost minde, and those Shall profit more at a star story vant of

moe of it. S. H. . smil In this City, the netwer be an all the Land

THE

wonthe Lords Supper. THE EXAMINATION ble worle after it, it LAIR.V. V. Y. Oall know whether ye have hane received like the Apolities, or like Indas. Thus -or ronnes nov THE FIRSTE SER MONO aninioob ada bal men ber all elfer I haue Gid, yet remember the texter har is, Examine your felues t store 18 11 frey, y 1/189 crament bereather. I Lord, who shall dwell in thy Tabernacle? Who shall rest in thine boly mountaine? THe that gineth not his money to V furie. Hele two verfes must now be considered together, becaufe one is the queftion, and the other is the answer: Verfe 1. D mid demaunds who shall come to heaven? and God. tels han that Viurers shall not come thuber: as if he should say, they goe to hell. Therefore as Paul taught Timothie to warne the which are rich, as though they had nicro need to be warried than deher : To this fentence feemecheo bee penned for a warning to the rich, because it strikes voon the rich mans vice. I have fooken of Briberie and Symonie, and now I must focak of their fifter Viurie, Many times have I thought to I peak of this theame, but the arguments which are alleaged for it, have made me doubtfull what to lay mut, because it bach gone as it were vinder protection. At last you fee it falleth incomy text; and therefore now I cannot bauke it any longer. Therefore if any here have favoured this occupation before, let him now fubrit his thoughts to Gods thoughts ; for I will alleage nothing againft it, but that which is built voon the rocke. It stored to Viery is the fin which God wiltry now whether you love better than his word: that is whether you wil leave it if he forbid it. For if he flatly forbid to and yet you wilfully retaine to then you loue Viurie better them Gods word. Therefore one laids well, viurers he. that our Viuters are heretikes, becaute after many adinomitios, yet they maintaine their error, & perfit in it obftinarely, as Paretikes. pits do in pope it Forthis caute I amglad, that I have ah occasion to gripple with this lin where it hath made fo many sportes, and where it hath fo many patrones : for it is faid, that there be moe of this profession in this Citie, then there be in all the Land befide,

upon Vierie.

befide. There be certaine finnes, which are like an vareafonable enemie, which will not be reconciled to death; and this is rine of thefe cuerlasting finnes, which line and die with a man! For when he hath refigned his pride, and his ennie, and his hitt, yet Viurie remaineth with him, and hee faith as Naaman faid : Let 2 King 18 the Lord be mercifull unto me in this, let me baue a dispensation for this; as though this were a necessarie sinne, and be could not live without it. There be three fins which are counted no fins, Three fins and yet they do more hurt then all their fellowes; and those are finnes. Briberie, Nonresidencie, and Viorie: thefe three (because they) are gainfull ) are turned from finnes to occupations, stanton that

How many of this Citie for al that they are Vforers, yet would be counted honeft men, and would faine have Viurie effeemed as a trade: whereas, if it were not fo gainfull, it would bee counted as great a fin as any other, and foit is counted of all but the which live by it. This is the nature of pleafure & profit to make fins feeme no fins, if we gaine any thing by them: but the more gainfull a fin is, the more dangerous it is; and the more gainfull Viurie is, the more dangerous it is. I will speake the more of it. because happily you shall not heare of this matter againe.

First I will define what Viurie is. Secondly, I will shew you The conwhat Viurie doth fignific. Thirdly, I will thew the volawfulnes this Treaof it. Fourthly, I will shew the kinds of it. Fiftly, I will thew the tile. arguments which are alleadged for it. Sixtly, I will show the punishment of it, Seventhly, I will shew you what opinion wee should hold of them, which doe not lend voon Viurie, but borow you Viurie, Lattly, I will thew you what they should doe

which have got their riches by Viurie.

Touching the first, Viurie is that gaine which is gotte by len- The definiding, for the vie of the thing which a man lendeth, conenanting vierie, before with the borrower, to receive more then was borrowed : and therefore one cals the Viurer a legal theefe, because before he steate, hee tels the partie how much he will theale, as though viorers hee stole by law. This worde more, comes in like a fixe finger, fleale by which makes a moutter, because it is more then should bee. Another defining Vivie, calleth it the contrarieto Charitie; for Panl faith, Lone feeketh not ber owne, but Vfirie feeketh anothers that is not her own; therefore Vinrie is far from loue; but God is 1, Joh. 4.8. eine,

The first Sermon lone, faith John, therefore Viurie is farre from God too.

Mat. 12.

\$7.

Now all the commaundements of God are fulfilled by loue. which Christ noteth, when he draweth all the commandements to one commandement, which is, Love God abone all things, and thy neighbour as the felfe: as if hee should fay, hee which loueth God, will keepe all the commaundements which respect God, and he which loueth his neighbour, will keepe all the commandements which respect his neighbour : therefore to maintaine loue, Godforbiddeth all things which hinder this love, and amongst therest here hee forbiddeth Viurie, as one of her deadlieft enemies. For a man cannot loue and be a Viurer, because V. furicis a kind of crueltie, and a kind of extortion, and a kind of persecution, and therefore the want of loue doth make Viurers; for if there were love, there would bee no Viurie, no deceit, no extortion, no flandering, no reuenging, no oppression : but wee should live in peace and ioy, and contentment like the Angels; whereby you fee that all our finnes are against our felues: for if there were no deceit, then wee should not be deceived; if there were no flaunder, then wee should not bee flaundered; if there were no enuic, then wee should not be enuicd; if there were no extortion, then we should not be injuried; if there were no Vfurie, then we should not be oppressed. Therefore Gods law had beene better for vs then our owne law : for if his law did fand, then wee fhould not bee deceined, nor flaundered, nor enuied nor injured, nor oppressed. God hath commanded every man to

Luk. 6. 35. lend freely, and who would not borrow freely? Therefore they which broughe in Viurie, brought in a law against themselves.

The first Viurers which wee reade of, were the lewes, which Nebe. 2.5 were forbidden to be Viurers: yet for want of faith and love, E. zechiel and Nehemiah doe shew, how the Iewes, even the Iewes which received this law from God himfelfe, did fwarue fro it as they did from the reft. First, they did lend voon Viurie to ftrangers, after they began to lend upon Viurie to their brethren; and now there bee no fuch Viurers vpon earth, as the lewes which Den. 15.10 were forbidde to be Viurers: whereby you may fee how the malice of man hath turned mercie into crueltie. For where as lending was commanued for the benefit of men, Viurie hath tur-

ned it to the undoing of men : for they take when they feeme to

giue,

give, they fourt when they feeme to helpe, they danmage when they feeine to vauntage : therefore it is well moted, that Viurie hach her name of biting : and the may well fignife biting, for many have not onely been bitten by it, but devoured by it, that is confumed all that they have. Therefore as the Apostle faith, If you bite one another, take heed ye be not descoured one of another : Gal. 5. 15 to I may fay, If you be Vfurers one to another, take liced you be not deuoured one of another, for Viurers are biters on le call

As the name of the divell doth declare what an enemie he is ; Because it fo the name of Viorie doth declare what an enemie the is. That fignifieth you may know V furie for a biter, her name doth fignific biting, rie Neschee If there were one biting viurie, & another healing viurie, the v. furie shuld have two names, one of biring, & another of healing: but al viurie fignifieth biring to flew that al viurie is vilawfull. Now you have heard what videre is, and of what it is derived.

you shall heare the volawfulnes of it, weds, and discovered at

First, it is against the law of charitie, because charitie biddeth The volume vs to give every man his owne, and to require no more then our fulnes of owner but viurie requireth more then our owne, and gives not Viurie, to other their owne. Charitie roioyceth to communicate her goods to other, and viurie reioy coth to gather other niens goods riden selbent 23, where it is faid, Then fade nor legeletoto

Secondly, it is against the law of Nations; for cuery Nation hath tome law against viury, and fonce reftraine against viurers, as you thatt heare when we speake of the partiffment, and Vio

Thirdly, as it is against the law of Nations, foir is against the law of Nature, chat is, the naturall compathon which should be among men. You fee a river when it goesh by an empere place, it will not paffe vntill it hath filled that emprie place, and then it A fimite. goeth forward to another emprie place and fillet hit, & fo to and tude. other emptie place and filleth in alwaies filling the places which are emptie : to should we the rich should all sho poore, the full should fill the hungrie, they which abound should fill the which want for the rich are but Gods Amners, & their riches are committed to them of God to diftribute and doe good, as God doth himfelfe, As the water is charitable afteria fort forsthe ayre : for in goeth into emprie places rooy and fillethehem as the water doth Nature cannot abile that any place thould be emprisoned

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therfore the syre chough at be a light hodie, and so naturally afcendeth opward, yet rather the any place in the earth should be emptie, the syre will descend as it were from his throne, & go into caues, into dens, & into dungeons, to fill the. If the rich were so good to their emptie brethren, as the ayre and water are to other emptie things: as there is no emptie place in the world, so there should be no empty person in the world: that is, the rich in Israel would fill the poore in Israel. But the rich make the poore to fill them: for Viurers feed upon the poore, even as great filles devoure the small. Therfore he which said. Let there not be a beginger in Israel, said too, Let there not be an Viurer in Israel; for if there be Viurers in Israel, there will be beggers in Israel; for V-

furets make beggers euen as Lawyers make quarellera Fourthly, it is against the law of God First, it is forbidden in Exod 22 where it is faid, If abou lend money unto my people, that is, to the poore with thee, thou shall not oppresse them with v surie: here is Viurie called oppression; therefore it oppression be a sinne, Varie is ofin too. Secondly, it is forbidden in Leu. 25.26. where it is faid Then Shalt not give thy money to voury nor level the victuals for increase: Here you may fee, that men may be Vierers of vie chals and other things, as well as of money. Thirdly, it is forbidden in Deut. 23. where it is faid, Thou shalt not lend unto the brother upon Kfurie And least you fould fay that hee meaneth but one kinde of Viurie, he sheweth that he meaneth all kindes of Viurie : for after in the 10 verse hee faith, As Viurie of money, V furie of wichnale. V surie of corne, at V surie of any thing that is giwento V farie : because lome are not Viurers of money, but lome are Viurers of victuals, some are Viurers of cloath, some are Viurers of corne, some are Vivrers of wine, some are Vivrers of oyle, and some of one thing, and some of another, and none would be counted Vilurers; but they which lend money upon Ve furie: therefore God forbiddeth to precifely Viurie of any thing. showing that all Viericia villaivfull. yed, organi de lla blued

fort to a man when he looketh whom his gold and filter, and his heart celleth ham at this is well gotten, & when he lieth whom his death-bed, and multitave all to his children, hee can fay vinto them, I leave you mine only chut the Vitter cannot fay, Meane

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you mine owne, but I leave you other mens: therefore the Viurer can neuer die in peace, because if hee die before he make re-

flitution, he dieth in his finne.

When Christ raised Lazarus from death, after hee had laine foure daies in the graue, he wept fo ouer his Sepulchre, that the flanders about faid one to another : See how he loueth him? As it lob. 11. 34 may be faid of Chrift, fee how he loueth vs, fo it should be faid of vs. fee how they loue one another. For Christ faid to his disciples, Lone one another as I have loved you: but it may be faid of the V- 10h.13.14 furer, tee how he hateth other, and loueth himfelfe. For when he faith that he lendeth for compassion, he meaneth for compassio of himfelfe, that heemay gaine by his pitie. The Viurer lourth the borrower, as the Luy loueth the Oke the luy loueth the Oke to grow up by it, fo the Viurer loueth the borrower to grow rich by him. The Iuy claspeth the Oke like a louer, but it claspeth out all the juyce and tap, that the Oke cannot thrive after : fo the Vfurer lendeth like a triend, but hee couenauteth like an enemie, for hee claspeth the borrower with fuch bands, that ever after he diminisheth as fast as the Viorer increaseth.

Christ expounding the commaundement which forbiddeth Vnderfist to steale, faith, Lend freely. shewing that Viurie because she len- mon you deth not freely, is a kinde of theft, and the Viurers a kinde of the mount, theeues, for elle this exposition were not right. Therefore Za- frio of the chens, as though hee had itolne other mens goods, when he be commaungan to repent, hee reftored them againe foure-folde, euen as els the text thecues are injoyned to restore foure-folde for that which they will not have stolen : to Zachens restored foure-folde, as though he had imply this. stolen. It feemeth that Zacheus was no great theefe, because Like 19.8. hee restored foure-fold for all that hee had gotten wrongfullie, kinde of for he got butthe fourth part of his goods wrongfullie at the theft. most, or else hee could not have reitored foure folde againe. Exod. 22. But now, if some should restore foure-folde for all that they haue gotten wrongfullie, they should restore more then they haue, because all which Viurers get, they get wrongfullie : for their occupation is a fin ; and therefore one faith: Because they cannot reftore foure-fold here, they shal suffer an hundred-fold bereafter.

dements,or feeme to

Amaziahis forbidden to strengthen himself with the armies 2. Chro. 25

of Ifrael, onely because Ifrael had offended GOD; if Amaziah might not loyne y armies of Ifrael with his armies to ftrengthen him, dareft thou joyne the goods of the poore with thy goods to Gen. 3.19 inrichthee? When God fet Adam his worke, hee faid; In the Greate of thy browes thou shalt line: not in the fweat of his browes, but in the fweat of thy browes: but y Viurer liueth in the fweat of his browes, and her browes; that is, by the pames, and cares, and labours of another, for he taketh no paines himfelf, but only expecteth the time when his intrest will come in, like the bellie which doth no worke, and yet eateth all the meate. When God had finished his Creation, he faid virto man, and Gen.1.28. vnto beafts, and vinto fiftes, Increase and multiplie : but he neuer faid vnto money, increase & multiply, because it is a dead thing, which hath no feede, and therefore is not fit to ingender. There-Gen. 36.42 fore he which faith to his money, Increase and multiply, begetteth a monstrous birth like Anah, which deuised a creature Mar. 5. 46. which God had not created before. Christ faith to his Disciples: If you love but them which lone you, what are you better then the Publicanes? for they lone their brethren: fo I may fay, if you wil lend to none but to the which wil pay you viurie for it, what are you better the the lewes? for the lewes would lend for viurie; and if you be no better then the lewes, then you shall speed no better Mar. 5.29 then they. For as Christ faid, Except your righteoughes doe exceede the righteon fresse of the Pharifies, your reward shall not exceede the remard of the Pharifies: to except your charitie doe exceede the charitte of the lewes, your reward shal not exceed the reward of the lewes. All this doth fhew, that the Vourer is like Efan, of who God faid, Efan hane I hated. Now in the 112. Pialme, you shall Mal. 1.3. fee who is like Jacob, of whom God faith, Jacob have I loved : for Ver. 9. there Danid laith, A good man is mercifull and lendeth: & straight vpon it he fetteth this crowne, He shall never be moved, but be hat in perpetuall remembrance : as if hee should fay, this is the good mans viurie, this is his increase, euen a good name, and euerlafing toy. Againe, in the 23. of Exodusit is faid, Lend unto bim Mal.3.10. which wanteth without v surie, that the Lord may bleffe thee: as if bee should fay, Let the Lord pay the increase, feare not to bee lofers by doing good, for God hath given his word to requite it himselfe. As he saith to them which were afraid to pay tithes,

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The first Sermon

and offer facrifice, Trie me of I will not powre downe a blefing upon Den 25. you: fo hee feemeth to fay vnto them which are afraid to lend, Trie me if I will not powre downe a bleffing vpon you. Whom will you truft, if you doe not truft your Creator, your Father, your Redeemer, your Preserver, and your Saujour?

Now you have heard the valawfulneffe of Winie, you shall The kinds heare how many kinds there be of it. As other Crafts are called Mysteries, to I may fitly call it, The mysterie of Vsurie, for they have deused moe forts of Viurie, then there be tricks at Cards: I cannot reckon halfe, & I am afraid to fhew you all, leaft I should teach you to be Viurers, while I diffwade you from Viury. Yet I will bring forth fome; and the lame reasons which are alleaged against these, shall condemne all the rest.

Some will not take Vfurie, but they will have the vfe of your Patture, or your land, or your Orchard, or your Teame, or your Kinc, vntill you pay the money againe, which in that time will grow to a greater gaine to the Viurer, and a greater loffe to the borrower, then it hee had paid more money then other Vinrers

are wont to take.

Some will not take vsurie, but they will take plate, and vessell. and capiffrie, and bedding, & other household stuffe, to vicand weare vntill their money come home, which will lofe more in wearing, then the intrest of the money would come to. This Vfurie is forbidden in the 2. of Amos, where God complaineth, laying, They lie downe upon the cloathes which are laid to pledge: thewing, that we should not be downe you fuch cloathes, that is, we should not vie or weare the thing which is laid to pledge.

Some will take no Viurie, but they will take a pawne which is better then the money which they lend, and then they will couenant, that if he bring not the money againe by fuch a day, he forfeiteth his pawne : which day the Vouren knoweth that the poore man is not able to keepe, and so he keepeth the pawne for his money, which is worth twice his money. This Viurie is forbidden in Leuit.25. where it is faid; Thou shalt not take v surie or vantange: As if he should say, thou shalt not take the forfeiture, for then thou takest vantage, when thou takest more then thou lendeft.

Some will not take Viurie, but they will buy fomething at a finall

fmall price and chen couenant with the borrower, that hee buy the fame againe of the fame price at fuch a day : which day the Viurer knoweth that the borrower is not able to keepe, & fo he getteth for a little, that which the other might have foldefor much more. This viurie is condemned in the first chapter to the Theffalonians, the fourth verfe, where it is faid, Let no man defraude or circumuent his brethren in any thing.

Some will not take vsurie, but they will lend out their money to occupiers, vpon condition to bee partakers in their gaines. but not in their loffes : So one takes all the paines, and abideth all the venture, and the other that takes no paines, reapeth halfe the profit. This viurie is forbidden in 2. Theff. chap. 2. verf. 10.

where it is faid; He which will not worke, let him not eate.

Some will not take viurie, but if he be a labourer, or a Mafon, or a Carpenter which borroweth of him, he will couenant with him for fo many daies worke, he shall labour with him fo many daies, or fo many weekes, for no money, but the lone of money. This vfurie is condemned in Luk. 10.7. where it is faid, The la-

bourer is worthie of his hire.

Some will not take viurie, but if you have not prefent money to pay for their wares, they will fet a high price of them, for the for bearing of the time, and fo they doe not only fell their wares, but they fell time too; that is, they doe not onely fell their owne, but they fell Gods owne. Therefore one faith of thefe, when hee felleth the day, he felleth the light, and whe he felleth the night, he felleth reft : therefore when hee would have the light of heanen, and the rest of Paradise, it shall be said vnto him, that het bath fold both alreadic. For hee fold light when he fold the day, and he fold reft when he fold the night : and therefore now he can haue neither light nor rest. Hereafter let not the Londoners fay that they givetime, but that they fell time.

There bee other Viurers, which will not lend themselves, but give leave to their wives, and they play like huckfters; that is, enery moneth a penny for a shilling, which is one hundreth tor

another in the yeere.

But that I was informed of them fince this Sermon was presched, I had left out our capital Viurers, which will not lend any money, because they dare not require so much gaine as they

would

upon There and T would hatter but if you would becrow an hundred pound; they will gree you wares worth threeftor bondind and you hall an-Swere chein an hundred pound for in Thefriare the Vinces ged perall which lurke about the Citie like Rats and Wetels; and Fulmers, of whom may bee faid the fame which is faid of the di-.oot sand og I.Pet. c.8. uels, They seeke whom they may denoure. There be other southing to Vourers, which are not counted V- vourers forers fuchas takemoney forthat whish they should give freda coufins Lysfuchastake as much for a counterfeit las for the bett fuch ad take a fee of a client, and doe him no pleature: fuchas take money for Maffes, and Dirges, and Trentals, and Pardons, and fuchs like drugs, which doe no more goodshan fire our of the chimpey. This is a kinde of Viurie and deceit befide, which one day Sen. 2. they will can't away as Yadar did bis shirts pentre it as a shall all they will can't away as Yadar did bis shirts pentre it as a shall all they will can't away as Yadar did bis shirts pentre it as a shirt will be shall be shirts as a shirt will be shirt Now you have heard the kindes of Vierie, you That heare objections the arguments which are deniled for Vierre hours at siral V said fuers. Sinne is never compleat vntill it be excused; this is the vand tage which the divel getterhby every finne, whenfoever he can falten any tempezeidn ypon ve wee gue hima finne for in and an excule to boot, as Adam our facher did Fort lie finited and Gen 3. then he exceled ha first welfine and chen we excule first a We furer, and then an exculer : sherefore every Viurer will defend Viarie with his tongue, though he condemne'it with his confeid ener, If the Image makers of Ephelus had not lived by Images, All. 19. they would have spoken for Images no more then the reft for 35. none flood for Images hut the hoage makers to if the Viurers did not live by Vitrie, they would speake for Vitrie no more then the pelt for none it ands for Vitire, but Vivrers . 1 . 10. his Iris an cafic matter (if a man bee dipoled) to freakt foinething for every vice : as fome defend the Stewes, fome defend Nonresidencie some defend swearing by my faith , some defend bowling spop the Sabbarli, and fome defend Viene but, Will you pleade for Beal? (faich loash) that is, will you pleade for Indg. 6.31. finne which will pleade against you? A fin is a fin when it is defended : nay a finne is two finnes when it is defended . for; He Mas. 10 which breaketh and of works of Communidements (Taith Christ) and eschath others to doe to, is the least in the kingdome of Housen A Squire of low degree, is a Squire of hoodegree a to the leaft in the

The for A Sermon the kingdome of heaten; is none of the kingdome of heaten; - Who them is the leaft in the kingdom of heaven? nor he which breaketh the leaft of the commandements, but hee which reach eth others to doe to pohacis, hee which by defending, and excas fing and mineing, and excenuating his fin, incourageth others

eske whom they may dewoure.

to finne too. Todefend Viurie, they diftinguish vpo it, as they diftinguish of lying Asthey fay, there is a pernicious lie, and an officious lie, and a merrie lie, and a godly lie : fo they fay, there is the inerchants vinrie, and the ftrangers viurie, and the widowes viurie, and the Orphanes viurie, and the poore mans viurie, and the biting viurie, and the charitable viurie, and the necellarie viurie. As God faid, Te fball die; and the woman faid, peraduenture ye Shall die ; and the Serpent faid, ye shall not die : fo there be three o-

aious of Va furie.

Sen. 2.

Three opio pinions of Viuric. Some fay like God thou faile die; they thinke that Viurie is veterly valawfull, because God bath veterly forbidden it : fome fay like to the woman, peraduenture thou shalt dies they doubt whether Viurie be veterly valawfull or no, because it is so much tolerated: some fay like the Serpent show shall Gra. 3: mor die; they chinke that Viurie is lawfull, because it is guinfull, as Saul thought, that the Idolaters beafts should not be killed,

1.Sa.15.9 because they were fat. But as hee was commanded to kill the fat beafts, as well as the leane beafts : even fo we are commaunded to kill fat finnes as well as leane finnes, gainful finnes as well as prodigall finnes, som an apparel

Obiections for Viurie.

They which plead for Viurie, obiect thefe argumers. First they fay, God doth allow fome kinde of vforie : for in Deut. 22. it is faid, Of a ftranger thou maist take v farie. I perceiue no Scripture speaketh for Viures, Of a stranger (faith God) thou maist take vfurie: but thou takeft viurid of thy brother ; therefore this condemneth thee, because thou wiest thy brother like a ftraunger. Here Granger doch fignifie the lewes enemics, whom they were commaunded to deftroy : therefore marke frow much this makethagainst viurie, which they obiect for viurie. God doth not licence the lewes to take where of any but their enemies, whom they might kill. They mighener be viewers vine any, but to the of whom they might bead effroyers; whom they might flay of them only they might take viorie Thewing that whire is a kind THE

upon V finite of T of punishment, and fuch a kinde of punishment, As if whe are so kill a man, it were a very fir punishmentfor him : and therefore the lewes might take viarie of none, but the whom they might kill Ihope Viners will alleage this Scripture no more. Secondly they fay they lend for compassio, and so make youric a worke of charitie. This were charitie not to be partakers in our gaines, but to be partakers in our loffes but Vierers will be partakers in our gaines, but not in our loffes; nay, though wee lofe, yet they will gaine Is this charitie ? It is Vairers charitie. Thirdly, they lay, if he gaine and I gaine too, is not this well? may he not confider my friendship, and be thankfull Yes; hee may bee thankfull : but no man is bound to bee thankfull, but when he hath received a good turne, then he is tried whether he will be thankfull or no, and if he require thy courtefie, then he is chankfull! but if thou binde him to require it, then thou art co+ cestion the hardnedle of mons bearts. Christ furth that Actional Fourthly, they fay Viurie is necessarie for Orphanes, and Widowes, and strangers, which have no other way to get their liuing, and therefore some vsurie must be toleraded. If Vsurie be necessarie for valhow did the lewes without it? Did God thinke it good for the state of their Common-weale to be without Vfurers; and is it good for the frate of our Common-weale to have Viurers? this is wifedome again & God word sometimes Fiftly, they fay, if I may not gaine by the money which I lend. I will lend no more but keepe my money to my felfo : nay that is as bad to keepe thy money from them which neede, as to lend thy money for vitrie : For Christ faith, From him which bontoveth Mar.s. 2. turbe not may the face therefore thou are bound to lend Ashe hatha curfe in Proper 1 1. which keepeth his corne when hee should fellit vnto them which hunger; fo be hath a curse in Exechiel 1 3. which keepeth his money when he should lend it vnto Now you long to beare what the Vurer is dasw haidw mish V. inter 13 o Sixtly, they fay because a furit comes of biting, the biting xipt me is onely forbidden and none burche biting viurie; why then all viuridis forbidden, for all viurie commeth of biring, to the wife Gdahach given it a name to condemne it al la la lis and Taftly they alleage the law of the land forit, and fay the Queches that we dothallow's to take vpon viurio tenno in she chen hundred

The first Sermon 104 handred. Thefe are like the deweb, which find, we have a law and Tolming. 7. by our law be fall die : when they could nor fay by Gods law hed shall die then they faid, by our land be shall die to when they can not lay by Gods law wee may take vilirit; they fay by mans law we may take vioriothis is the poorest defence of all the rest; for #Godslawforbid thee; can any lawe of manie weufe thee? Asir would not ferne Adam to fay, The woman had me, fo to will not Gen. 3. ferne the Vierer rolly, the law doth beence me for though peradjentere our law doch tolerate more the flould be tolerated vet I would have you know, that our law doth not allow ten in the handred hor fac in hundred, not one in the hundred nor any ofurie at alibur offere is a reftraint in our law that no oforer take above ten in the hundred indoth not allow ten in the hundred but punisheth that eyrant which exacteth about ten in the handredolf is much like that toleratio which we reade of divors ces: for the hardnesse of mens hearts, Christ faith that Mofes did fuffer the man and wife to part afunder : To for the hardnes of mens hearts, our Mofes, our Prince is faine to fuffer as it were a kinde of vlurie, because otherwise no man would lend. Thefe are the best excuses which our Viurers have to pleadfor themselves, against they come before the tribunal scare of God, and if their reatons will not fland before men, nor their owne conscience, how will they stand before the Lord? and yet hee which beaketh to thefe maketh himfelfe a mocke. Christ preached many fermons, and was never feorned at any, but when he Luk, 16.14 preached against couetousnesse, then it is faid, that he was moeked: flewing, that thefe kind of men are most incornigible, and Ezek, 2. 5. Wedded to their finne till death make them part. Yes (for their greater condemnation) we are commaunded to speake to them which will not heare : of which number is every reader of this fermon, if he be a Vfurer after, now and shores doing . S : leids Whatthe Now you long to heare what the Vourer is like. To what shall Viurer is Hiken this generation they are like a Butlers boxe; for as al the like. à counversatilait come to the Bucker to all the money at laft commeth to the Viurer:ten after ten and ten after tenand tenne to ten, till at latt hereceine not only tenne for an hundred, Dut an himdred for gene this is the onely difference; that the Butler kan recemenomore the he delivered but the Water receive thmore hundred then

The found's augen then he delivereth. They are eue like a moath that eateth a hole in theth, is Thurie faceth a Hole in filver of sou hat a prece of filuer which is as much as an hundreth pounds, in one yeere Vfurie will eate a hole in least big as ven pounds:in two yeeres fhe will cate a hole as big as twentie pounds; in three yeeres she wil eate a hole as big is elitreie pounds Nay, now they fay, he is but a bad husband, which cannot eate a hole as big as fiftie pounds in a yeer a: that is, which cannoe gaine halfe in halfe; to a many boles hauerthele moaths eaten in pootement garmonts? they are like Noprefidents, that is, fuch bad members, che noman freaketh for but themfelues casino man handeth for Nonralis deneie, buthe abich is a Noncefident, or hery hick would be a Monrefident do noman flandeth fon Vivid, but he which is an of sell Vincer of helwhich would be an Vincer of mid an inmunicace him from the Vincer of helwhich would be an Vincer of helwhich wo

They are like lefabel, which faid, Let me alone I have a man of 1. Kin. 22.7 there be no way to live (faithche falle Steward) I know what to doe, I will deceine : fo if thereibdenbinay so live (faish the Wist Luke 16.4 re) f know what to do I will appreffe If Leannot line by buying nor by felling, nor by flactring, nor by labouring, I willing by oppression. But as one in his Comment speakes to the falle Steward; Thou fairlt I know whatto doe, but doeft chou know what thou shale suffer ! So I fay to V surers you fay you know what to doe but dbe ye know what ye shall fuffer ? Indeedgibee knoweth not whapro do, which knoweth not to doe well; and therefore Christ faid of his persecutors, That they knew non what Lute.23. they did. Here I will end the first daich examination, Now Jupay 34 conclude with Paul, I have not forken but the Lord and 2, cor, 7.10 -or of therefore as the Lord faid vnto Said shesheperferon oil . 48.9.32 enger be look with the resident and a forther which resident and regree helieth cull vranid names not behind school School aich: Hen bech increafeth bortonbin ofmie, cathereth for them diebuellbe mercifultrothe poore. As it hee it ald ay, when hee hath ioden himselfantem & Red ide birted Toloden like a Care againe, and they shall inherit his money, for whom he did neuer gather it. For he which is vamercifull to the poore, meanerly not HTher for them which and be mercifull to the poore. but Sa-

longon laich : That they finall be his beices, which will be merci-

full, as he was young chail.

The Coint Straight

Now marke whether this prophelic of Salimon ber brite, I know not how many in this Citie do increase by afacie, him this prophetical court has be verified of many florious noved that the siches and lands of Alderne and Merchants; and otherin Lone don do not laft fo long nor indute fo well, as che tiches & lands of other in the countrie and that their children do ributirous to well as others, nor come to that place in the Common-wealer which for their wealth their parents looked that they ifhould come to I sangiue no reaton for it, but the reason of Sidomon He which increaseth to usurie gathereth for shem which will be mercifull to she poore; that is their riches shall goo from their heires to Gods hetres, according to that, The richer of the finner is taid Pro-31.13. up for the righteour; that is, the righteous shall enloy that which mourners final recovereveder their blackdarradag bestiw and

All riches are vocertaine, but the riches which are enill gotter are most uncertaine they may bee called moveable goods, for they are very moueable like v cloudes which never reft till they fall as they climed. God faith, that he will finite the viurer with his fift, not with the palme of his hand, but with his fift, which Brate, ar gineth a greater blow. As his hands were shut against the poore; to Gods hands shall be thut against him, that his punishment may be like his finne, But if you will hearetheir finall fentence. Danid faith here; That they fall not dwell in Gods Temple, nor rest in his hely mountaine, Then we will feeke no more punishmenes for this punishment is all punishments. If they shall not come to heaven, whose then shall those riches be? Nay, whose then shall the honor be when that day commeth? If he Hall not reft in heavenithen he shalrest in hell, where no rest is Then faith one the Viurer shall crie voto his children, Curled be you my children, because you were the cause of the te terments, for least you shuld be poore, I was an Viurer and robbed other, teleaue riches ward you To whom the children shall replie againe: nay! Guifed bo you father, for you were the cause of our tormers, for it you had not left ya other ment goods we had not kept other mes goods. Thus when they are curfed of God, they that curfe one another; turle the Lord for condemning them, curfe their fins for actual ling them turin thair parents for begetting them &con feebons sclues because they cannot helpe themselves As they which are

Cal. 19.

Balwere

bleffed

The Coon ros bloffed dehoring bdo bleffe ferchey which are actiffed do noknow not how many in this Citie do increase by a foot old gains of hesis the feconibeliaries that the situation in the discourse of the last the discourse of the discourse after heabath bonizart worlden men which theback leaf will be thall be fulfilled; as it lignificati bitting for which it hath batter be chemicafinallibitectual Winnerto seals do averged britis ( when they Highwifterhare Devicentd reftore agains as Zachenr did & thall barreltore becaute their mompie gone. Therefore if Chrile bee come to voundicarraches her came to Bachens toute action now as Zachar did, and cleape this furtherment. This is the end of the Viurdrand hismongylitchey thay registles till death, yet at laft there that bela doursion. The dide to that the kettis foule, the earth fhalleake his bodie, the ftrangers fhall take his goods and the mourners shall resoyce under their blackes, and 439, Wicked neffo is bone so the grane The refore in the wouldell norbee counted an Waren then refraidere been Vierer now, for they which are Vierges now, that be counted Viererschen, Theis they clinicd. God faithshisd ersull Visits bread such woly Whether it I Now if you wil know whether it be unlawful to give farie as bee lawfull it is un law full to cake v furie; I with attacy our could selle le your feluesthand might not speake of it; for I have heard form pread chers fay that there be forme truthe which they would be for fee breach; and to there bed tome with which I would be loch to preach the care many toare by halves, and tome for malice or ignorance will take thirtigs ocherwife ellen chevare fooken ved hechufed transpromifeth with preaker tome time of the aucon -Welthen, mali we neither take viurie, net gine vietie? Ikhow that Jeremie latch, I button or lent upon v faris to others, member hans Jer. 15, 10 others leur upon oficris come as though both were valan futtinot only to cakendure, booto give white: Bat thereby prepartient D. Obica. figuification the was no medical which world Whee by they thround Aniwere. endiethin like other mend and diereford hee cleareth with telle thiefly from vlaries because Vincers were motherwied And to Chburghe was not an Viarcheliotijehobadiewar nova betrowa en winch is mode lawfull then bo be an Vhuze hke a man which faich of doe naither higher hun not know him swhy ir who la whill torknow himsburst prouse that he did not have talmy he faitheld felues becaule they cannot helpe themfeluesmed wond ton dood blefied S٥

Lut.19.

Note.

Tie.

So levery, to proone that hee had not lent vpon vhirie, doth fay, that hee neuer borrowed vpon viurie, which many will doe that will not lend. The best Expositors give this sense of it.I know beside, that Christ did catt foorth the buyers out of the Temple, as well as the fellers. But that was not for buying, but for buying in the Temple, where they should not buy, but pray: 2. Obied. or elfeit was as lawfull to buy any thing, as it is lawful to vieit,

I know beside, that it is a common faying, if there were no 3. Obied. buyers, there would be no fellers; if there were no bribe givers, there would be no bribe-takers. But in this case it may be rather faid, if there were no takers, there would bee no givers : for the Aniwere giner doth not make the receiver to take, but the receiver doth make the giver to give, because hee will not lend, vnlesse the other will gine him for the loane : therefore as we fay, the receiver makes the theefe : fo I may fay, the receiver of viurie makes the

giver of the viurie.

Therefore I would bee loth to compare them which are conftrained to borrow vpon viury, vnto them which did buy in the Temple, and were not conftrained more then they which fold in the Temple. Much leffe may I compare them which give viurie vnto them which take viurie: for there is as great ods betweene them as there is betweene giving and taking, or between couetousnes and necessitie : for one is couetousnes, and the other is necessitie. He which lendeth for vsury, lendeth for couetousnes, but he which borroweth vpon viurie, borroweth for necessitie.

Now, for necessitie God hath allowed many things : as, for necessitie it was lawful for Adams sonnes to marrie with Adams daughters, because there were no other women : for necessitie 1. Sam. 21. it was lawfull for Danid to eate the fnew-bread, because he had 6. no other food: for necessitie it was lawfull to worke, and heale, Luk. 13.10 and fight vpon the Sabbath, which was not lawfull but for necellitie : therefore for necessitie why may not a man pay more then hee borrowed? feeing no scripture doth forbid vs to pay more then we borrowed, butto require more the we lend. Some doe think, that as God did vie the ambition of Abfolon, and the malice of Pharao, and the treacherie of Judas vnto good; to men may wie the couctoufnes of viurers vnto good, that is, to help at a need when a man is like to be vadone, and his children cast a-

way,

way, and his leafe forfeited, & many inconveniences befide like to enfue, which you know better then I, vnleffe he haue prefent money at some time to prevent a mischief. For example hereof. I may alleage how lacob did vie the finne of Laban. Laban did Gen.31. euill in fivearing by Idols, but Iacob did not euill in receiving fuch an oth of him, though it was an vnlawfull oth; fo though the Viurer doe euill in taking viurie, yet a man doth not euill in

Gen.21.31

53.

giving viury. Beside, I may alleage the example of Abraham and Abimelech: Abraham made a couenant with Abimelech: to confirme this couenant, Abraham sware, and Abimelech sware : Abraham sware by the true God, but Abimelech sware by his false Gods; and yet Abraham did receive this oth and finned not. So. if her Maiestie and the Turk should make a couenant, the Turk would not sweare as the Queene would sweare: for the Queene would sweare by the Lord, but the Turk would sweare by Mahomet. If it be lawfull then to receive fuch an oth, though it bee an volawfull oth, why may it not be lawful for me to give more then I borrowed, though it bee vnlawfull for the Viurer to take more then he lended? Befide, a Prince may not pardon a wilfull murtherer, yet I think that no ma wil fay in bafte, that he which hath committed murther may not take a pardon, Asthis volawfull giving doth not make the taking vnlawfull : fo the other vnlawfull taking doth not make the giving vnlawfull. Befides, it is lawfull to fuffer injurie, though it be vnlawful to offer injurie: it is lawfull to fuffer iniurie, as Christ paide tribute, which Mat. 17.17 Was injurie : but it is not lawfull to offer injurie, because there are fixe Commandements against it.

Now, totake viurie, is (as it were) to offer injurie; but to give viurie,is(as it were) to fuffer iniurie; therfore, though I may not take more then I lended, yet I may give more then I borrowed.

Moreouer, I may compare giving of viurie, to swearing: if a man fweare without a cause, he sinneth; but if he sweare as the Word teacheth him to sweare, he sinneth not : so, if a man borrow vpon vsurie, and borrow without cause, he sinneth, because he feedesh the viurer; but els, as a man may iweare in some cale, fo in some cause a man may borrow vpon vsurie, that is, in case of necessitie, when a man must needes borrow, and can borrow of none but Viurers.

Laftly, I may alleage, that Viurie and Viurer, are neuer read in the Scripture, but they fignific him that takes viurie, not him which gives viurie: and therefore the Scripture seemeth to for-

bid taking, but not giving.

Many reasons more are alleaged, which I cannot refute, and therefore I will not contract them : yet I meane not to decide the question, because I will not be mittaken. But if some should come vnto me in that necessitie and extremity which I can imagine, and aske; May I borrow money of these Vsurers to saue my life, or my credit, or my living, feeing no man will lend me freely? I would answer him as the Prophet answered Naaman: neither do, nor do not, but goe in peace : I will not forbid thee, nor I will not condemnether, but if thy conscience condemne thee not, I thinke thy finne one of the least finnes; and as Naaman prayed, Lord be mercifull unto me in this; fo I thinke the Lord 1. Reg. 5.22 will be mercifull vnto thee in this. But if thy confeience goe against it, then doe it not; for it is finne to thee, though it be free for another, because whatsoever is not done of faith, is sinne. I charge you in the feare of God, that you doe not miltake that Rom. 14.23 which is faid, for I know no learned Preacher, nor learned writer of other minde. Yet least you should mistake the matter as I distinguished of lenders, so I will distinguish of borrowers.

If tome may borrow vpon vfurie, it doth not follow yall may Divers borrow vpon viurie, because al haue not the like cause; therfore borrowers, doe not fay that I teach you to borrow vpon viurie, for I thinke that the most in this citie which borrow your vsurie, should not borrow as they doe, because they rather maintaine vsurie, then supply their necessitie. Some I know borrow for meere necessitie; if any may be allowed, those are they: but there is a kind of borrowers in this citie, which feed Vfurers as the bellowes kindle the fire, to they have no neede to borrow, but because they would be rich, and richer, and richest of all: therefore they will imploy all the money which they can borrow, thinking to get more by the vie of it, then the viurie of it doth come to. Thismaketh them fell their wares to deare, because they must not onely gaine the price, but the intrest beside, and more then the intrest too, or elfe they gaine nothing. These borrowers are in another predicament then those which borrow for necessitie: & therfore

if they bee not old enough to answere for themselues, I am too yong to answere for them. There are other borrowers (as I have heard) which for some secret cause would seeme barer & needier then they are, either because they would not bee charged deeplie with subsidies, or else because they would compound with their creditors for a little:therfore they will have alwaies fomething for viury, that their creditors may think them bare of money, or that other may pitie them in their charges. Thefe are like those Foxes which have wealth enough to pay their debts, & yet lie in prison because they would defraud their creditors. I doubt not but there bee more forts, then I know, I cannot hunt every corner, because I want experience. But this is my conclusion, I would have no man pay intrest vnto Viurers but for necessitie, euen as a traueller giueth his purfe vnto a theefe, because he can not chuse. Thus you have heard what I can say of them which take vsurie, and them which give vsurie.

Note.

What Vfurers should doe with their gaines. I.Sa. 12.3 Luke 19.

10fb.6.18.

Now you would understand the last question; if you have bin viurers alreadie, what you should doe with chat money which you have gained by viurie: Surely, even as Zachens did, reftore it againe. If you cannot fay as Samuel faid, Whofe goods have I taken? then you must fay as Zachens faid, Whose goods have I kept? The best thing is, to doe no man wrong; but the next to that is to make him amends. This God fignifieth when he faith, Put away the execrable thing from you: that is, Let no volawfull thing stay in your hands, like the wedge of Achan, which hee had got by finne, the fame law ferueth for all which is got wrongfullie, which was instituted against theeues, Restore it againe : the reafon of this law is, because the fin is not remitted, vntill the debt be restored.

Exed. 22.

For as humilitie is the repentance of pride, and abstinence is the repentance of furfet, & almes is the repentance of couetoulneffe, and forgiuenes is the repentance of malice: fo restitution is the repentance of viurie. As he which is not humble, doth not repent his pride; hee which doth not abstaine, doth not repent his glottony; he which doth not forgine, doth not repent his malice; to hee which doth not reftore, doth not repent his viurie; for how can hee be faid to repent for his wfurie, which liveth by Dan 4.24. Viurie Itill? therefore Daniel faith to Nabuchadnez var, Breake

off thy sinnes by righteousnesse: shewing that nothing but righteousnesse can breake vnrighteousnesse. As diseases are healed by
the contrarie, so pride is healed by humilitie, gluttonie by abstinence, malice by forgiuenes, couetousnesse by almes, and vsurie
by restoring. This Paul calleth, The renenge of a Christian, when 2. Cor. 7.3.
he takes reuenge upon his sins, and punisheth his lusts, so that he
maketh them do contrarie to that which they would do. Therefore you must restore that which you have gotten by vsurie, or
els you doe not repent of your vsurie.

As a Cammell when he comes home casteth off his burden at the doore, that he may enter into his stable; so they which are laden with other mens goods, when they go to heaue, must leave their burthen where they had it, least they be too grosse to get in at the narrow gate. But as the Disciples of Christ sayd, This is a 10h.6.62. bard speech: so to them which have got most that they have by whlawfull meanes, this is a hard speech, to bid them restore it a-

gaine: there be two great rubs in the way.

First, the losse which they shall sustaine, if they restore againe Twooball which they have got vniuftly : Then the difficultieto reftore iections it againeto the right parties. If you aske me as Amaziah asked the Prophet, How shall we doe for those bundred talents? How shall 2.Chr.25.9 Iliue when all is gone that I have got wrongfully? I can fay no more then the Prophet fayd to him, The Lord is able to give thee Luke 16. more then this. Zacheus did not feare how he should live, but Zacheus did feare to offend : fo thou shouldest not feare to refore other mens goods, but thou shouldest feare to keepe other mens goods: and as Zacheus lived when he had reftored, fo thou shalt live when thou hast restored. He which faith, Trie me if Mal3.10. I will not power downe a blefsing, trie him if whether he will not Den. 5.10 powre down a bleffing; for he hath promifed to bleffe the Lender as well as the Sacrificer. He which is the Lord of all, can give thee more wealth then thou needest : but if you cannot restore to the owner, nor to his heires, then give it to the poore, for they are the next herres, and repent that thou haft kept it fo long: but in no wife thou mailt keepe it vnto thy felfe, because it is none ofthine.

When Hezechia was like to dye, Efay fayd vnto him, Set thy Efay 38.6.

things in order before thou dye. That which hee aduited him, hee

Aduiteth

The fecond Sermon, de.

adulfeth al, fet your things in order before you die. What is this to fet things in order, but to reftore vnto enery one his owne? When thou bequeatheft thy bodie to the earth, then thy body is fet in order: when thou bequeatheft thy foule to God, then thy foule is fet in order: when thou bequeatheft thy goods to the owners, then thy goods are fet in order: therefore if thou die with other mens goods in thy hand, then thou dieft before thou haft fet things in order, and then thou dieft in thy finnes, and then no promife in al the Scriptures appertaineth vnto thee, because nothing is promifed vnto finners, but vnto penitent finners.

Therefore that you may not die in your sinnes, it is necessarie to make restitution before you die, or else you die in your sinne, and are crossed out of all the ioyes of Heauen. Wherefore as Abner said to Iacob; Knowest thou not that it will bee bitternes in the latter end? So remember whether this course will be sweete or bitter in the end. If they be condemned which give not their owne goods to them which neede, like the rich Glutton, how can they bee saued which draw other mens goods from them, that have more heede of theirs?

Thus you have heard the definition of Vsurie, and the deriuation of it, and the vnlawfulnes of it, and the kindes of it, and the punishment of it, and the arguments which are alleadged for it, and what may be thought of them which doe not take vsurie, but give vsurie, and what they should doe which have got their living by vsurie.

Now feeing you may not bee Vfurers to men, let euery man hereafter bee an vfurer to God, which promifeth; If thou leaue to see father, or mother, or wife, or children, or house, or land for him; not ten in the hundred, but an hundred for ten, nay an hundred for one, and in the world to come life euerlasting: that is a thousand for one. That we may receive this vsurie, let vs pray that the words which we have heard

frethand a. That a neb bee adulted hip, late,

out of this Pfalme, may dwell with vs till we dwell in heaven.

THE



## THE CHRISTIANS

To my late Auditors, the congregation of Clement Danes: all the good will which I can wish.

Eloued in Christ Iesus, my first fruites, I have nothing but this mite to leave with you, which is the summe of all my Sermons: ye have heard it alreadie, and as the Apostle cals the Corinthians his Epistle, so ye should be a . Cor. 2.3.

my sermon, that is, my sermon should be printed in your hearts, as this is printed in paper. If you have not given your hearts to him that sent for them, now thinke that God hath sent for them againe: and heare me writing whom ye cannot heare speaking. Take not custome for religion, shun occasion as well as sinne: seeke the vse of enery thing, desire not to have your kingdome here. And so I leave you all with Christ (whom I have preached) to bring forth the fruit of that seede which is sowne: beseeching you for all the love that you have of heaven, that ye would not count any thing in this world worthie to keepe your hearts from God, but thinke of the day when ye shall give account for every lesson which ye have heard, and he which hath called you in this prison, will glorisie you in his palace: where ye shall see him to whom ye have given your hearts, and enioy that blessing of blessings, which

whites al the world to worship him. The Father of our Lord lesus Christ, which hath begun to draw you to his kingdom, never leane you untill you come unto it, Amen.

> Your late vnworthie feruant for the Lord: H.S.

# THE CHRISTIANS

Proverbs 23.26.
My sonne, gine me thy heart.

lob.23.12. Luke 2.19. Pfa.37.32 Dan 7.28.

Pro. 9.1.

Rom. 8.15.

Iobn 4.14.



O binde all the lessons together which yee haue learned since I came, this sentence came vnto my mind, My some, give me thy beart: which is the summe of all that yee haue heard, and shewes in what chest you should lay up these treasures, in your heart, and then give that heart to God,

and he will keepe all fafe.

A supplication is come, as it were from God to man, that man would send God his heart, penned by Salomon vnder the name of Wisedome, and directed to her sonnes: Wisdome intreateth her sonnes that they would give her their hearts; this Wisedom is God, we by adoption are his sonnes, & our heart is that which Christ cals spirit and truth, without hypocrisie, Give mee that heart, saith God. He which gives any thing to another, considers before what he loves, and gives that which he thinkes wil be accepted, that hee may bee loved for the gift: therefore David, as though he were at a stand, and sorrowed that he could not doe

2) the Lord, for all that he hath given me? The Lorde hearing asit were these sighs of his servant, which care and studie what they may doe to please him, comes in their suspence, and like a friend which desires nothing but good will, answers from heaven, My some gine me thy hart. Vnder which such extent them best which are suters alwaies to him, and looke still to receive like the Publicanes, but never cast in their mind what they should give: therefore their tribute is set downe by equall measure vnder the kings seale, every man must homage his heart.

He which alwaies gaue, now craues, and he which craued alwaies, now gives: Christ stands at the doore like a poore man, & askes not bread nor clothes, nor lodging, which we should give

to

Sacrifice. 317

to his members; but our heart, that is even the continent of all, and gouerour of mans house, which fits on the bench like a Indge, to give the charge, and teacheth the tongue to fpeak, the hand to worke, the foote to walke, the care to attend, the eye to observe, the mind to chuse, and the fight to obey, That we must Lewis. 1. 9. present to God like a burnt facrifice, wherein all is offered toge- 6 14 ther, a wife tongue, a diligent hand, a warie foot, a watchful eye, an attentiue care, an humble minde, an obedient fell, put al together, and it is but the heart; My fonne (faith God) give me thy beart. Here thou art the giver, God the petitioner, thy heart the gift, which he claimeth by the name of a fonne : should God be a suppliant vnto thee and me? but that our vnthankfulnes condemnes vs, that for all the things which he hath given vnto vs, wee neuer confidered yet what we should give vnto him before he asketh. He is faine to put in his petition like a futer, and fay, Gine me thy beart.

Marke what God hath choic for himselfe, not that which any other should lose by, like the demaunds of them which care for mone but these but that, which being given to God, moves vs to give vnto every man his due, as Zachens when he gave his Lake 19.2. heart to Christ, parted his good to the poore, and restored to all

that which he bad gotten by wrong.

Once God required offerings and facrifices, which men were Male. 13.

vnwilling to give, because it was a deare service of God: but & 3.13.

now he saith, that the heart is more than all burnt offerings & sacrifices. I acob loved Ioseph more than all his brethren: so God Mar. 12.

loveth the heart more then all her fellowes; this mite God will 23.

have for all his benefits, which we may best affoord him; thy Gen. 27.

almes to the poore, thy counsel to the simple, thy inheritance to thy children, thy tribute to Cesar, but thy hart to God: he which lobe 24.

is a spirit, requires the spirit, and delights to dwell in the harts of men. Here God plants himselfe as in a Castle, which is alwaies besieged with the world, the sless in a Castle, which is alwaies besieged with the world, the sless, and the divell. If the enemie get a thought, or a word, or a worke, yet he hath but razed the walles; but if he take the heart, then the fortesse is lost. For that time all our thoughts, words and workes, are captive vnto him:

he bids them goe, and they goe; doe, and they doe it.

That man is like Efau, which had an inheritance, which had a Gen. 27.29

H

heart,

The Chaffians Inare, Bill how he hath not bone from of his owner hands eithe Bod thy heart that he hinky keepe tembe a seede of the hear knot arobate hi the Heart, but the heart The heare dentited, dobell: Obel'is not like the mother which would have the child thule. 1 im 1 dell bur like the tracmall mother which faid, rather the it fhould bre dinided, let her take all? Let the dire thatie all, if hee which Baue it be not worthie of it. God hath no copelmate, therefore Thee dill hape no parting of takes, but all or none, and therefore The Which askes here thy heart, in the fixe of Deateronomic and the fife verse, asketh allthy beart, all thy foule, all thy frenoth; "thrice he requireth all least we thouldkeep nebodghe behinde: yet it is thy heart, that is, a vaincheartya barren heart a finfull Efe. 47.17 heart, v firll thou give it wate God, and then witche froule of Eccl. 11.9. Chriff, the temple of the holy Choft, and the image of Coul, to 1. Cor. 6 15 Changed and formed, and refined, that God cals it a new heart. Some haue a double heart, as it is in the twelfth Plahne shot Pfa, 12.2. Godacknowledgeth but one heart staying, Gine meethy beart, Thot give thy hearts, declaring that a fingle heart is pleafing in-28 Min, and Charther which have a double harto, a heart amin vs to give vnto cuery man his date of boog a range defried, Later. God doth nor require y hart, as though he required nomore but the heart, like the Pope, which faith, gine me chy houre and attinit it fufficeth it. To maintaine his papilts pendant and cronehant, ELE Which live andongt Christian he requireth nothing of wich bot their heart, that they may worthip God with their lips, and difat all felipletheir religion, and forfiveare their opinion, and come to fermons, and fubicibe to our lawes, & Jeone Proteftantes asthe White If fice feth witches to feeme Christians, to they give him their heart, he dispenseth with thenvto diffemble and gine the reft as they lift : but God requireche hears bedaute the fould hot differible for in the Lit to the Ranianes, he commandeth Rom. 12.1. The bolle too, Offer up your bodies - which wer cannot doc, var-Telle wegine heart; & Hand and tongse, and ores and bares and all for the bodie is all burche heart is chiefe in requally because if there bee any good nelle; it thes in the hours, and buchate box which gives the Heart, guies all for our of the abundance of the heart the month peaketh, the hand workers, the eye tooketh, er ? .... The eard intendedly the foote walkern to do gubal as mail! There-

Sacrifica of The saftered is fairly Amife for the beart as three was for Mar he body Gipe is me far bobo borde ginere metant the Tepter, gieritine faiththe Pope, gine it ing faithriches give it me faith pleafure, as shough a way with merdes give it; now here is the choife, whether thou wilt gine it to God or to the Dinell, Gods. brare or che Divels heart, whole wile show her him a i vivi Thus dort manhang in a hallange like a yong winging which hard many futors fome the fau gieth for parctage, fome for perlonage, tome for friends, fome for wealth; tome for wit, fome for, vertue, and after all chufeth the worft of all fo the heart hath to many futors belides God, shat fometime the marieth with one fometimes with another, the world keepes her, the flesh keepes, ber shedinel keepes her which have no more interest in her that Horodsa his lifter but feek her ipoyle; like them that marrie for Mar. 14. riches, areglad when one dyes, that another may come. Thefe 14. futers are like Abfolon, which did not feeke the harts of the peoplelike David but Holethorn with flatterie and lyes; but God 2. Sam. s. to a firanger, when his mafter cattered adtracting and appear bluone on a fire party and player entry and adversaring adadt well to be adversarily and a service and a ser feth vs to confider, of that which we doe for him whether he deferuesit, whether wee owe it; whether he can requite it, leaft it should come against our will therefore give me, laich God : 25 though he would not ftraine vpo vs, or take from vs, but if thou wilt give him thy hart, then he accepts; it must come freely like agift, as his bleflings come to vs. 80 then his demand is grapted. Here is no respect of time, how long thou mailt stay it or how long lie mil keepe it, but give it is the prefent time, as though he would have it ont of hand while he askes, before we go out of the Church: for what cawe aske of him, while we deny him but one thing whe he askes of verherfore confider who is a futer to you. Now Iam a Collector for God, to gather harts, either you must graunt his or deny him, thinke who shall lofe by it, if thou wilt not pay thy Land-lord his rent, How many subjects would rejoyce if they had any thing to give to their prince, & pray her to acceptit, & be glad if the would take it, that they might but fay, Thaurgine aprefent to the Queene. So, Mary rejoyced that the

had a little oyle to sprinkle voon Christ; that she would take no money for it; yea the widow of Zareptah was so joyfull that she

readice

had a litle food for the Prophet, that the spared it from her chil. dren, and lier felfe, to ferne him first: fo they which loue & Pord Lot. 5. 11. like his Disciples, which left all to follow him, had rather that he Should have their riches their honors, their hearts & their lives

then they themselves?

14.

Gen. 37.

Why is Danid called a man after Gods owne hart, but because 3. San, 13. when God faid Give me thy heart, his spirit answered like an Eccho Tour thee my heart? Is God to defirons of my heart? what good can my heart doe to God? It is not worthie to come vnder his roofe, I woulde I had a better gife to fend vinto my Lord; goe my heart to thy maker, the Bridegroome hath fent for thee, pet on thy wedding garmene, for the King himfelfe will marrie thee. Who is not forie now, that he did not give his heart before? Is he not worthie to dy which will take his heart from him that made it, from him that redeemed it, from him which preferues it, from him which wil glorifie it sto gint it voto him which will infect it, torment it, condemne it? Willa ferhant reach the cup to a stranger, when his master calles for it Or will a man fell his coat if he have no moe? What doeft thou referue for God, when thou haft given Satan thy heart? Christ hath promised to come

and dwell with thee, where shall he stay, where shall he dine, if the chamber be take vp, and the heart let forth to another? Thou art but a tenant, and yet thou takeft his house ouer his head, & placeft in it whom thou wilt, as if thou wert Landlord. " " "

Canft thou poffeffe another mans goods but he will molest thee, & trouble thee, vntil he have his own? & doeft thou think to keepe that which is Gods, and hold it in peace? No, he will fee uer fufferthee to reft, but cry voon thee day and night, as Moles 2.54. 3.8. vexed Pharaoh until he let the people goe; fo thou Thalt be di-

Exo. 8.113 ftracted with feares and thoughts, as one plague followed ano-¢ 9.28. ther, vntill thou let thy heart goe, that it may ferue God for as if AE1.16.14 Exod. 8. a man frould pull out thy heart, and take it from thee, fo grie-

uous is it to God to keepe thy heart from him. 9.010.

Therefore let'all Sucors haue their attiwere, that thy heart is married alreadie. As ffanc answered Efan, lacob bane I bleffed, & be shall be bleffed! fo thou mailt fay, God hath my heart, and hee shall have it; & them that crave it hereafter, fend them to Christ for it, for it is not thine to gipe, ifthou hane given it to God alreadic.

MA Siconificat I readie. Bitecike heed thy heart do not lie to thy felfe, and fay it is Gols when it is the worlds, like feroboans wife, which would 1. Kin. 24. not ferneco be leroboumswife By this thou fhale know when 8. ther thou halt gluen icto him or no; if the heart be gone, all will follow. As the Summeriteth firft, and then the bealts arife from their dens, the foules from their nefts, and men from their beds; in when the heart fets forward to God, all the members wil follow after it the tongue will pearle him, the foot wil follow him; the care will attend him, the ope will watch him, the hand will ferue him, nothing will stay after the heart, but every one goes fike handmaids after their miltroffe; this Chriftverified, taying, Pfal. 123.3 Make cleane within, and all will be cleane; therefore the Publi- Mar. 13.26 can did beat you his hart as though he were angrie with it bechife it did nor wake al the reft: flewing that as the father gave Rom. 8.32 vs all, when he gaue his fonne; fo we give him all when we give our harts. This is the melody which Paul fpeaketh of Eph. 5.19. Make melodie to the Lord in your hearts : Thewing that there is a confort of all the members, when the heart is in tune, and that it founds like a melodie in the eares of God, & makes we reidy ce while we ferre him. Wee france stample hereof in Ohrift, which faid it was meate and drink voto him to do his Fathers will and lob.4. 34. in Danid, which danced to fee the Arke: and in the Ifraelites, of 2.Sa.6.14. whom it is faid, that they reioy ced, when they offered from their , heart vnto the Lord. Therefore Salomon picking out the heart for God, fpake as though he would let out the pleafanteff, and faireff, and easieft way to ferue him, without any grudging, or royle, or wearineffe: touch but the first linke, & all the reft will follow: fo fer the hare a going, and it is like the poize of a clocke, which turnes all the wheeles one way i fach an oyle is voon the heart, which makes all nimble and carrancabone it cherefore it is almost as caficto speake well, and doe well as to thinke well. If the heart indite a good marter, no maruell though the tongue be the peniof a Pfal. 45.1 ready writer : but if the heart be dull, all is like aleft hand, fo ynapt and vntoward, that it cannot turne it felfe to any good di Therefore Gods futes have lo have paffage in arescountailes, judgements, & parliaments, because they do noogice him their

hearts, which thould bee the first offering of all ; if they would . ....

BEET gine habbelgeid hand before they fordend to beat oldison ufethey. at mix t toubly which the bull some mil symbol to the honor standard to Kin. 14. .3 water against his frofid this as Christe faith, Not on will, hunty will to they would fay, wis no your kingdom, but thy kingdom; Mat. 26. it is notioner Church; butthy Churchtsherofore not purell, but 39. the will prior our law but thy law, not our decipline, but thy difelphine mighe insortated all than give cheir bears, fubicibe, to this tho left lisy to a cill be cout will snorthy law bos our Live botthuid feinlihe but bin difeinling because as the Apostle. faich, Tibey feeks their mene clary, and not Obrifts, Phil. 2.21. This e gar. loft haeli bechano rubitut Dinds Alerthenitivas fich reliited. Hered 27.49.33 eduld house bosolie fluid beking if Christ ibuld raigne, them fort asthe Jungen makers of isch & thorned when Images fould et 8 mon goe dowine, allradging character livet byschauerafe; for 8 11 marke what will of them they were which did preach and write, and labour to hordy against religion, tenshoy that were like to lose forme of their digities or their commodities by it 10b. 11. 48 35 The Scribes and Pharibds relited Christ more chanche pego Mar. 23.7. pie tioganie blade man todoworso shem, and milliked that shey Mar. 10. thould berilled Rabbe bom bardit isto follow Christ, whe hee At . A. dol faith Leaved fray liftle bid us leave anything for him, though .41.3.2. twee should leabanise selves, Matcher 6.14. The conque will mot 1. Chr. 29. praise, because the heart addle nos loues the care doth not heare, because the heart doth not minde; the hand doth not give best zaulenlie limit doth not picle she foote will norgo, becaule the ficare alook pos dirto, allitay voon the heart, like the Captaine that should give the onfet. Thus to show that he desergethall the Lood requirechthat which bringeth all all fall of sad dood or Secondly, God required the heart, freming that all the things of this world are not worthin of its men a poece of its 1991 4 thoughe, whichest base contempe them as Salomon thought of Becl. 1. 13. Vanirie : for if the heart bed the temple of G.O.D. hee which gia ¢ 14. nothire to any thing elfe, commissesh Sacrifedge, and breaketh 1.74 1 diat Commandement, Gine unto God that which is Gods, Matant and varoward, that it cannot turne it felte to are. cowhit . Thirdly, that al fhould confent fo with y heart, that we flooded speake at if our beart did speake, pray as if our heart did pray; bb. 22.2. bbace as if our beart did beare, gine at if our beart did give remit giue

The Christians

as if our heure did remit; and ententell heiftout here elide dimitell, 8.71. mas are the Aport le fairth, Die all chings halvente Dott going twinch rif precedual keeps; northing disent edoes fronte any way smilble was breaute moching is troubleforing but the which goethe the hartis a flattering tong te, the eye without shear attshering Fourthly that wee Broak feme God for hinsfelf and pobfor . 2. . 1.2 22. 25 - 24 died Dealle see ist and the land of the contract o provinces whom her carts off that Direigle shap offered at fother dien for adomnage, The birds base nefts, & the fores bank holes, Mai. 8. 10 Bued in bold of Britt brok dr. den de son for al bide los boad. thewing his Duliple, while will follow than he mad hor took for ipplace to trid blishebide we o mint leave affect of law Chente as Mare to -Perendilland notreckenil by following him paschey that went Joh. 9. 26. thing for fuch offrings he which brings but havid tof land gorles - o Fifetel pharwellioudd norferue God by fres as we vieto prayet ................ mahirmake mighrdoines, to tidate when the Sabbath comested fatt when Lem Louds de resent when death comes: hintle fergie cof the heart with the hard the start the manufacture at the start and the Loyco suremore propagaminulty in att chings gine thankes. I Who stables. isrdis utich reroycoth and prayethand thanketh continuallies 16. The congae praiceh but tomerime; the eare attendeel but fomeconte rhelhand giverh but formetime; but the heart prayeth and -praife this and it with appeth always some if they ferre God althay To utilis heart & delicate to and the heart of the heart of the least of the land of the l thim, valede je reigyde in his fernice vand therefore elle fraelies 1 4. 15. praifed God antimoficke, which did not delight God but the do. owedwicheyalelighted in his fernite, as they Aid insmoficke. But the congue or the hand, whehe earc, with the to fertie God with--outer the liter to it is the interest of the partion the die french, other how confrod to minufer like a long fick nelle, he is tick before hee beging wethinketh himselfe in the Hocks, vntill the Sermon be sen led pand virillhe praye Phetiont that he may bee at libertie. land resurne to his old by as againe. 2.309.5. :23 Lightly of its discontinued of the trail the sont coldness in Hearing. .21 -to proy my, if order barrier all problets the Vingin in Links the fifth total teha pool & fine Executed where, the hars dott indonifie the Lord. the offering of Games As logoped charged his brechren that they Gen. 1.15 Boater should

The Christians Mar. 15.8. Thould abr come to him for corne, valeffethey brought Benia. min warohim, who they left at home : fo God will not have vs to fpeake to him, por come to him for any thing, vales we bring out hart ynto him which we leave behind. The tongue without the hartis a flattering tongue, the eye without the heart is a wiezat, 12. ked oye, the care without the bart is a vaine care, y hand with-23.23. 24- gut the heart is a false hand. Doeft thou think that God will accept a flattering tongut, a wicked eye, a vaine care, a falle hands which rejecteth a facrifice if it be but leane, or bruled ? No faith Paul in his first Epistle to the Corinthians, the 13. chapter and first verse, If I gine all that I have, & have not love, that is, gine s.Cor. 13 . not my bart, it angiles me nothing : he faith not, that they which gue not their heart, give nothing, but that they fhall have nothing for fuch offrings: he which brings but a mite & brings his Mer. 12.42 heart, brings more than he which offers a talent, & he shal go away more sultified then he which faid, Althefe have I kept from my youth upward : for God is not mocked, but knowes how Gels. 7. much is behinde, though Ananias feeme to bring all He markes AH. 5.3, how I fpcake, & how you heare, & how we pray in this place; & if it come not from the heart, hee repels it as falt as it goes vp, like the moke which climbes towards heave, but never comes there. Man thinkes when he hath the gift, he hath the heart too, but God when he hath the gift, cals for the hart still; the Phari-Plates . 1 lies prayer, the harlots wow, the graytors kille, the facrifice of Cain, the fast of lezabel, the oblations of Ananias, theteares of Efau are nothing to him, but ftill hee cries, Bring thy heart, or bring nothing, like aiclous husband whe he hath a wife, yet he is icalous whether he hath her beart; fo what focuer thou do, yet God is icalous still, and respects not what thou deest, but whether thou do it from thy heart, that is of meere love toward him. Merb. 27. If Pilate had washed his heart when he washed his hands, he had 42. bin cleaner then Naaman when he came out of Iordan; if the Sichemites had circumcifed their hearts, when they circumcifed 3. Reg. 5. their flesh, they had faned their soules whe they lost their lives: 13. if Cain had offered his heart when he offered the fruits, his offeringhad bin asacceptable as Abels. But as swines flesh was. like theepes fleth, yet was not accepted, hecause it came from wit toler an vacleane beaft : fo Cains offring, Pilate washing, the Sichemites

Sacrifice.

22

mites circumcifion, the Pharifies prayer, & falts, and almes, were as faire as the Apostles; yet they had no reward, but Woe to you Matth. 23. hypocrites, because they wanted the heart; which is like the fire 1 King. 18. that kindleth the Saerifice. But will be require our prayers, and fasts, and almes, as he did theirs? Yea faith Christ, Except your righteous fuels exceede the Pharises, that is, except wee give our hearts beside our lips, and our eares, and our almes which they gave, we shall not enter into the kingdome of heaven; because our righteous nesses and our earlies of the Pharifies, but their righteous nesses are exceeded thours.

Christ doth not bid them wee, because they were Pharifies as we are not, but because they were hypocrites as wee are. God Mica.7.18 delights himfelfe in giuing, and therefore hee loueth a cheerfull 1.Cor.9.7. giver : but he cannot give cheerfully, which gives not his heart. Therefore, as Indas thought the oyle spent which was powred Mat. 26.9. vpon Chrift, &wished the price of it in his purse : so they grutch and grieue when they should doe good, and thinke, shall I give it? Can I spare? What will it bring? So the good worke dieth in the birth like a bird which droupeth in the hand, while the head confiders whether he shall let her goe or hold her still : as easie to wring Hercules club out of his fifts, as to wring a penicent teare from their eyes, a faithfull prayer from their lips, or a good thought from their heart, which cannot affoord the hart it felfe: all is too much, which they doe, and they thinke God more beholding to them for blurting out a Pater noster, or staying a Sermon, or fasting a Friday, than they to him for al his benefits: and when they have done, What is their reward? Woe be voto you Marthiag. like the Scribes & Pharifies, because you give not your harts but your mouthes: therefore we doe but vexe our felues, and lofe our labour, thinking to make God beleeue that we pray, when in- Mar. 15.3. deede our lips doe but pray:whereby it comes to paffe, as wee ferue him, to he ferueth vs, our peace is not indeede, but in word, our toy is not in heart but in countenance, a falle comfort, like our falle worship : for he which giueth God his lips in stead of his heart, teacheth God to give him ftones in ftead of bread:that is, a shadow of comfort for comfort it selfe.

Now when we have given God faire words and long praiers, and tolemne fafts, & mourning countenances, he puts in but a

word

word more to fill vp the facrifice, Gine me thy heart, and it sufficeth. It is like the last sute of Abraham when he said to God, I will speake but this once: so if thou wilt heare him in this, he will aske no more, therefore now conclude, whether God shall have thy hart or nothing: if thou consider what right he hath to aske it, and what cause thou hast to give it, thou canst not keepe it till I end my Sermon.

Of all the futers which come vnto you, it feemes there is none which hath any title to claime the hart but God, which challengeth it by the name of a fonne: as if hee should say, thou shalt give it to thy father, which gave it to thee: art thou my son? My sons give me their harts, & by this they know that I am their father, if I dwell in their hearts, for the heart is the temple of God,

r.cor.4.16 therefore if thou bee his sonne, thou wilt give him thy heart, because thy father desires it, thy maker desires it, thy redeemer defires it, thy Sauiour desires it, thy Lord & thy king, & thy master desires it, which hath given his Son for a ransome, his spirit for a

kingdome for thine inheritace. Canst thou deny him any thing which hath given the heire for the servant, his beloued for his enemie, the best for the worst? Canst thou deny him any thing, whose goodnes created vs, whose fauour elected vs, whose mercie redeemed vs, whose wisedom couerteth vs, whose grace pre-

Christ said to the woma of Samaria, when she huckt to give him water) if thou knewest who it is which said to thee. Gine mee

would wash his feet, Lord, not my feete only, but my hands & my head; not my hart only, but all my body, & my thoughts, & my words, & my works, & my goods, and my life, take all that thou hast given. For why should we not give him our harts as well as our lips, vales we meane to deceive him with words for deeds? If

9. not give God leave to chuse what part he did like, shall we loue thee, he would not require thy heart; for they which loue require the heart. The master requires labour, the Landlord requires service, the Captaine requires fight: but he that requires the heart, requires to love, for the heart is love. We will give

Sacrifice.

him little, if wee will not give him that which he askes for love toward our felues : though he fay, Gine it, yet indeede he hach Pfal. 31.5. bought it, and that deerely, with the deerest blood that ever was 1.Per. 1.18 fhed. He gaue thee his heart before he defired thy heart, but 2 heart for a heart, a living hart for a heart which died: thou doeft not lofe thy life, as he did for thee, but thou bestowest thy life to glorifie him : thou doest not part from thy heart when thou giueff it, but he doth keepe it for thee least the Serpent should fteale it from thee, as he ftole Paradife from Adam, when it was in his owne custodie. He can keepe it better then we, and he wil Gen. 1. T. keepe it if we commit it to him, and lay it in a bed of peace, and Plagt. 5.7 lap it with ioy, and none shall take it out of his hands. Therfore, loh. 10.26 if ye aske me, why you should give your hearts to God? I doe not answere like the Disciples which went for the Asse and the Colt, the Lord hath neede : but we have neede: for vnles we give May. 21.3 our foules, how can we have them? and vnles he have them, how can be faue them? Therefore we have neede. If ever the faying were true, (It is more bleffed to gine then take: )more bleffed are A8,20.35 they which doe give their hearts to God, than they which take possession of the world. Abigail did not gaine so much by her 1. Sam. 25. gift to Danid, as we for our gift to God: for the was married ynto Danid, but we are married vnto Christ; of whom the Church doth fing in the fift of Canticles, that no welbeloued is like her beloued: what heart would not be loued of him, though it doe not loue him? Who can affoile this Riddle? We would have Christ our bridegroome, & yet wee will not be his spouse; I would have him take my heart, & yet I will not give it. How should he keep it or faue it, or glorifie it, if I hide it away, like the fernant that buried his talent in the earth ? So much as I keepe from God, fo Menh. 26. much I keepe from heaven, and will not fuffer him to glorifie it, as if I did wish one part to bee faued, and another damned. He which would have his heart fanctified & comforted, & enlightened, & will not give it to God which should do it, is like a woman which would have her dough leavened, & laieth her dough in one place, & the leaue in another, where one canot touch the other: then cometh the tempter & takes the afunder, & feazeth pon the heart, because he finds her alone. This is his feed time, now heenters into it, & fils it with his poylon, till the temple of

God be the finke of fin, and the heart which should be the feate of holines, grace and wifedom, a heart of pride, a heart of enuie. a heart of luft, more like a belly then a heart : how many things lodge in the heart, when God is not there? It is a world to think how the divine foule, which descended from heaven to bring forth fruit, is become a fit foyle for every weede, whereby wee may fee what hearts we have, before we give them to God.

Therefore now aske your hearts, whose they are, and how they are moued with thefe words : how many here will give to this collection? whose heart is gone vp vnto him fince I began to fpeake? Here one and there one runs vp the ladder, like the Angels that I cob lawe in his dreames, and fing with Danid: Gen. 28.13 My heart is prepared, my heart is prepared: and why not thou as

Pla.47.47 well as he? Doth hee not fend for all alike? Wilt thou bee the thorne or the stone, or the high way, where the seede doth lose Matth. 22. his fruite? Why haddeft thou rather be compelled then inuited, fine thou art called to a banquet? How many harts mo might we graw to God, if all that bee here would goe to him this day?

Batthus it flands, God hath fent vnto vs for our hearts, and we Manh, 21. answere him as the husbandmen of the vineyard, when hee fent

23. for fruites; or as Nabal answered Danid when he sent for food; 1.Sa.25.10 who is Danid? or who is the Lord? that I should take my heart from pleasure and fin, and give it vnto him? Thus wee demurre ypon the cause when we should gine, whether we should gine or no: and aske the flesh, and our lests and our pleafures; and if the didel wil not give his affent, then we returne an excute, it is not mine to give, or if thou can't get the divels good will, I will not fland; or let fin and pleasure have it for a while, and when they have done with it, then God shal have it. Thus every thing which should beethrowne out, hath a place in our heart; and he which should be received in, can have no roome there, though he would open the doores of heaven, if wee would open the doores of our hearts, that the king of glorie might come in.

What shall become of those hearts, when hee which craves Ges. 17 36 them now, shall judge them hereafter? Then shall they stand like Efan, and fee them bleffed like Iacob which gane their hearts; and crie themselves, as hee did to his Father Ifanc, Haft thou not referred a bleffing for ys? What a heavie heart will it be then, when it may not ioy any longer here, and the ioyes of Headen are fhut against it andhe which defired it will not have it, because it comes like the foolists virgines, when the doores of steale our heares from the could, as the norld, toth sixoisrom

Thus ye have heard what God requires for all that hee hath Math. 25. given you, and how all your feruices are lost vntill you bring 11. it. What shall I wish you now before my departure? I wish you would give all your hearts to God while I speake, that ye might hauea kingdome for them. Send for your hearts where they are wandering, one from the Banke, another from the Taurene, another from the Shop, another from the Theaters; call them home, and give them all to God, and fee how hee will welcome them, as the father embraceth his fonne. If your hearts were with God, durft the divell ferch them, durft those finnes come Lut. 15.22 at them? Eyen as Dina was defloured when thee straied from home: fo is the heart when it straigth from God. Therefore call Gen. 34.4. thy members together, and let them fast like a quest of twelve men, vntill they confent vpon the law, before any moe Tearmes passe, to give God his right, and let him take the heart which he wooeth, which he would marrie, which hee would endow with all his goods, and make it the heire of the Crowne. When you pray, let your heart pray; when you heare, let your heart heare; when you give, let your heart give; what foeuer you doe, fet the Pro. 2. T. heart to doe it : and if it bee not fo perfect as it should or ought Dan. 10. to be, yet it shall be accepted for the friend that gives it.

Now if you cannot command your hearts to turne vnto God, because the dinell pleades custome, and the figh will not agree to leave her possessions, then remember what Christ faith, when you give almes, let not your left hand know what the right hand doth: Math. 6.2. fo the flesh must not know what the spirit doth. Thou must not make thy lust of counsell; but as Abraham when he was bid to offer his fonne, rose vp betime and left his wife at home, and neuer made Sara priny, leaft the should stop him, being more tender ouer her child (like women) then the father is: fo thou must Gen. 22.6. give thy heart to God, before the flesh heare of it : for if Abigaile had confuited with Nabal, whether the should have supplied Danid with victuals or no, when he fent; the mifer would 1. Sam.19 neuer have confented, which scolded so soone as hee heard of it: 18.

therefore

Mat.25.

34.

therfore the went alone, and gaue that which he asked, and ne percold her husband what the would doe, leaft he should hinder her, which fought her welfare and his too; fower should fteale our hearts from the world, as the world ftole them from vs.and transport them to God when the flesh is alleepe.

I have but one day more to teach you al that you must learne

of me, therefore I would hold you here vntill you affent to give all your hearts to God. If we give not them now, where have! cast the seede, and how have yee heard all this yeere? If yee will 2.cor, 2.16. give them now, ye shall be adopted this day the sonnes of God. and I shall leave you in the bosome of Christ, which will give you Heaven for your harts. The Lord Iefu grant that my words be not the fauour of death vnto any foule here, but that you may goe in ftrength thereof, through profperitie and advertitie, till you heare that comfort from heaven, Come ye bleffed and

receive the inheritance prepared for you.

### FINIS



### THE TRVE TRIALL tobbar distribution of the Spirits. or tours some min and not know what the burst do

#### and note To THE READER to ful visasing offer his forme, role vp betting and left his

Wo things we are apt to forget, Gods benefits and our finnes: for the first, the Lord faith, I have loved you and they say, Wherem Mals. 2. 6 hast thou loued vs? For the second he saith, Te have despised me : and they say, Wherein have we despised thee?

3HT have concered, which kolded to loone as hee heard of it: 18.

## THE TRVE TRIALL OF THE SPIRITS.

r.Theff. 5.19.&c.

19 Quench not the spirit.

20 Despise not prophesying.

21 Trie all things, and keepe that which is good.

22 Abstaine from all appearance of enill.



Tthe last rime which I spake of these words, In all things give thankes, and Queuch not the Sprit. Touching the first, I shewed you chat it is an eafier thing to obtaine of God, than to be thankfull to him : for moe haue gone away speeders, then have gone away thankers. Then how the wicked are beholding Lik.17.17

to God, as well as the just ; and therfore it is faid, that the Sunne doth fhine voon the just and the virust. Then how Iacob came Mat. 5.55. not fo barely to Laban, when hee brought nothing with him but his staffe in his hand; as man commeth into this world Gen.19.13 without strength or staffe to fustaine him, which made the Apostle to aske, What have you which you have not received? There- 1. cor.4. 4. fore, to teach man to bee thankfull vnto his maker, hee was not made in paradife the place of ioy and happinelle; but being Gen.28. made out of paradife, hee was brought into paradife, to shew how all his ioy and happines came from God, and not from nature, that he might know where to bestow his thanks. Therefore Danid to perswade all men to thankfulnes faith, It is a good and pleasant thing to be thankefull. If hee had said no more but good, Pla.147.1. all which love goodnesse were bound to be thankfull, but when he faith not only good but pleafant too, all which loue pleafure are bound to be thankfull: & therefore as Peters mother in law, so soone as Christ healed her of a feuer, rose vp immediatly to minister vnto him, so we so soone as Christ hath done any thing Mail. 8. for vs, should rife vp immediatly to serue him. And as Annah

when the had received a fonne from God, did confecrate him to 1. Sam. I.

The true triall 132 God againe to whatfocuer we receive of God, we must give it to God againe, that is, vie it to his glory, and make it one of our meanes to ferue him: for all things which wee teceive in this life are given vnto vs,least we should wat any means to serve God. Then because the Apostle requireth thanks for all things, I shewed you that he is not thankfull before God, which thankes him only for his benefits, but he is thankfull indeede, which thankes him for his chastisement. It may be, while the Lord giveth, many wil fay, Bleffed be the name of the Lord. But when the Lord taketh, who will fay Bleffed be the name of the Lord? When the Lord did take, Job faid, Bleffed be the name of the Lord. There is one example then of Pauls doctrine, which in all things gave thankes. The Pfa.23.24 Propher Danid faith, Thy staffe and thy rod have comforted me: there is another example of Pauls doctrine, which gave thanks vnto God for his rod; for an obedient child doth nor only kiffe the hand which giueth, but the rod which beateth. After speaking of these words, Quench not the spirit; I shew-

Fob.I.

Math.3.

ed you that the spirit doth signific the gifts and motions of the fpirit. The spirit in the third of Matthew is like ned to fire, and therefore Paul faith well, Quench not the fpirit, because fire may be quenched.

Here I took occasion to speake of zeale, which is the fire of the Mat. 3.11. fpirit; fhewing you, that God is pleased with zeale, as men are pleased with love; but as Christ did baptize with fire, so John did AH. 2. baptize with water; and as the holy Ghoft descended with fire,

fo he did descend with wind, that cooleth fire: Thewing that our Efay 63. zeale shuld be a temperate zeale, as our matters was. Esaias was

commaunded to crie, but not to rore : the lewes might not ga-Ex0.16.18 ther too much Manna, no more the they might gather too little. As there is a measure in knowledge, so there is a measure in zeale, that is, Be zealous according to discretion, as Paul faith,

Rom. 12.3 Be wife according to sobrietie. The Disciples were commended for their zeale, when they left all to follow Christ: but Christ re-

proued them for their zeale, when they would pray for fire from beauen, to confume the Samaritanes. Therefore zeale and dif-Mar.10.28 cretion united together, are like the two Lions which supported

Lake st the throne of Salomon: and he which hath them both, is like Mo-1. King. 20 fes for his mildneffe, & like Phineas for his feruencie: therfore, 25

wine is tempered with water, fo let discretion temper zeale. But I neede not bring water to quench that fire that is out alreadic, I would rather I could fay of you, You are too zealous, as Paul told the Athenians, they were too superfitious. But our ficknes Atl. 17. is not a hot ficknes, but a cold ficknes, the hot bodie is diftem- 12. pered, but the cold bodie is dead. Zeale was never infamous before our daies : the Papifts are commended, if they be zealous ;

but the Protestant if he be zealous, is held in derision.

Then I shewed you how the spirit is quenched, as a man doth quench his reason with ouermuch wine; and therefore wee fay, when the wine is in, the wit is out; because before he feemes to baue reason, and now he seemes to have none ; so our zeale, and our faith, and our loue are quenched with finne. Euery vaine thought, and every idle word, and every wicked deede, is like fo many drops to quench the spirit of God. Some quench it with the busines of this world; some quench it with the lusts of the flesh; some quench it with the cares of the mind; some quench it with long delaies, that is not plying the motion when it commeth, but croffing the good thought with bad thoughts, & doing a thing when the spirit faith, Doe it not; as Achab went to battell after he was forbidden. Sometime a man shall feele himfelfe ftirred to a good worke, as though he were led to it by the hand; and againe, he shall be frighted from some cuill thing, as though hee were reproued in his eare; then, if he refift, hee shall ftraight feele the spirit going out of him, and heare a voyce pronouncing him guiltie, and hee shall hardly recour his peace againe. Therefore Paul faith, Griene not the fpirit : fhewing, that Ebpel 4. the spirit is often grieued before it be quenched: and that when 30 a man begins to grieue, & check, and perfecute the fpirit, lightly he neuer ceafeth vntill hee have quenched it, that is, vntill hee

feeme to have no spirit at all, but walketh like a lumpe of flesh. After Quench not the spirit, followeth, despise not prophesying. In the ende of this Epiftle, Paul speaketh like a father which is come to the end of his life; who because he hath but a while to fpeake, heapeth his lessons together, which he would have his fannes remember whe he is gone : fo Paul, as though he were fet to give good counsell, and had not leifure to speake that hee would, tendeth the Theffalonians a briefe of his minde, which

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their

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Their

their meditatio should after amplific and expound voto them. His first aduice is, Quench not the spirit : that is, when a good motion commeth, welcome it like a friend, & croffe it not with thy lufts. The fecond admonition teacheth how the first should be kept, Defpife not prophefying, and the fpirit will not quench. because prophelying doth kindle it. The third admonition teacheth how to make fruit of the fecond; trie the doctrines of them which prophefie, and thou shalt not beleeve error for truth, but hold the best. The fourth admonition is the summe of all, and it commeth last, because it is longest in learning, that is, Abstaine from all appearance of swill. This is the fumme of all, for he which can abstaine not only from euil, but fro the appearance of enil, is fo perfect as a man can be in this finfull life: put all thefe together, and it is as if Paul should fay, Quench not the spirit by despising of prophelying; neither despise prophelying, because all doe not prophesie alike; but rather when you heare some preach one way, and some another, when you see some follow him, and others follow him, do you trie the doctrines by the scripture, as the men of Beræa did, & chuse that which is best, and soundest, & trueft, having alway fuch an eye to the truth, that you abstain AH.17.31 from all appearance of error; so icalous the holie Ghost would haue vs of our faith, that we fet no article vpon our religio, but that which is an vindoubted truth: As Mofes did nothing in the Tabernacle, but that which was thewed in his paterne. It feemes that there were some amongst the Thessalonians, as there bee among vs, which did forfake al religion because the preachers did not agree, or because the lines of professors gaue some offence : therefore Paul sheweth that there is no cause why they should milike the word for the preacher, or why they should despile religion for the professor, because the word and the religion are not theirs which teach it and professe it, but Gods, and therfore cannot be polluted by them no more the God. Then he concludeth, that feeing it is necessarie that there shall be alwaies errors and herefies to trie vs, we should also trie them, and thereby be prouoked to much the more from error, or herefie, or fuperfti-

we fall into the finne; that is the scope of these words.

Despise not prophesying. This admonition is as it were the kee-

tion, that wee abstaine even from the appearance thereof, least

per

of the Spirits per of the former, for by prophelying the spirite is kindled, and without prophelying the fpirit is quenched, and therefore after Quench not the Spirit, Paul faith, Despise not prophesying : Thewing, Lut, 24. that as our finne doth quench the spirit, so prophelying dooth 33. kindle it. This you may fee in the Disciples that went to Emaus, of whom it is faid, when Christ preached vnto them out of the Law & the Prophets, the spirit was so kindled with his prophefying that their harts waxed hot within the. This you fee againe 1. Sam. 19. in Sauls meffengers, which were fent for David, when they came 11. among the Prophets & heard them prophetie, their fpirit was fo kindled, y they could not chuse but prophesie also, in so much that Saul came after himselfe, and hearing the Prophets as they did, the spirit came vnto him likewise, and hee prophesied too; whereupon it was faid, Is Saul alfo among the Prophets? This is no 1. Sam. 19. maruell, that the fpirit of ma should be so kindled, and revived, so, & refreshed with the word for the word is called the food of the foule ; take away the word from the foule, & it hath no food to Heb. 5. eate. As if you should take food from the body, the body would pine. And therfore Salomon faith, Without visions the people perifb : Pro. 26.18 that is, without prophelying the people familh. Therefore hee which loueth his foule, had no neede to despise prophelying; for then he famisheth his own soule, & is guiltie of her death; therefore that Pastor or that Patron, which is y cause why any place doth want preaching, is guiltie of their destruction, because he which taketh, or keepeth away the food, doth famish the bodie. The Apostle might have faid, love prophelying, or honour prophelying : but he faith, Defpife not prophelying. And why doth he Mat. 11.5 forbid to despise prophelying? Why did Christ fay, The poore re- Rom. 1.16. ceine the Gofpell but to flew that the rich did contemne it. Why doth Paul lay, I am not ashamed of the Gospell? but to shew y many are ashamed of it. Euen so hee faith, Despise not prophesying : shewing y the greatest honor which we give to Prophets, is not to despile them: & the greatest love which we carry to the word, is not to loath it. If we do not despise the preachers, the we think that we honor them enough: & if we do not loath the word, the wee thinke that we loue it enough: therefore the Apostle faith, Despise not prophesying, for honour prophesying. Prophesying here Rom. 2.6. dooth fignific preaching, as it dooth in Roman. 12.6, Will you

know

The true triall know why preaching is called prophefying? To adde more honour and renowne to the preachers of the Word, to make you receive them like Prophets, and then Christ faith, You shall bane Manh, ro. a Prophets reward: that is, not fuch a reward as you give, but fuch a reward as God giueth. it. I als you may fee in the Date 41. Laftly, (if you marke) Paul faith not, Despile not Prophets, but prophefying : fignifying, that from the contempt of the Prophets, at last we come to despise prophesying too, like the Iewes. Ir.11, 27 who when they were offended with the Prophet, charged him to prophefie no more. Therefore, as Christ warned his Disciples Mar. 23.3. to heare the Scribes and Pharifies, although they did not as they taught: fo Paul warneth the Theffalonians, that if any Prophets among them doe not as they teach, and therefore feeme worthy to bee despised like the Scribes and Pharifies, yet that they take heede that they doe not despise prophelying for the Prophets. Because the Preachers are despised before the Word be despised, therefore we will speake first of their contempt. Math. 16. Christ asked his Disciples, what they thought of him : fo I would aske you what ye thinke of Preachers ? Is he'a contemptible perion, which bringeth the meffage of God? which hath 2.Cor. 5.20 the name of an Angell ? and all his words are messengers of life? Renel.1,20 Prophets are of fuch account with God, that it is faid, God will Amo: 3.7. doe nothing before he reneale it unto his Prophets : so Prophets are (as it were) Gods counfellers. Againe, Kings and Priefts and Prophets were figures of Christ, all these three were annoynted 3.Kin.13.1 with oyle, to thew that they had greater graces then the reft:but especially the Prophets are called, Men of God : to shew, that all which are of God will make much of Prophets for Gods fake. Therefore women are forbidden to take vpon them to prophefie, least that noble calling should become vile and despised, by fuch yaskilfull handlers of it. Therefore when the Prophet Elithe would fend for Naaman the leaper to come vnto him, thefe 2.Kin.5.8 were his words, Naaman shall know that there is a Prophet in Ifrael; as though all the glorie of Ifrael were chiefly in this, that they had Prophets, and other had none: as if one parish should triumph ouer another, because they have a Preacher, and the other have none. Therfore when this Prophet was dead, loash the King came vnto his coarse, and wept ouer his face, and cried; O

wom

they

my father, my father, the chariot of Israel and horsemen of the same: 2. King. 13
Thewing that the chariots and horses, and souldiers doe not so
fafegard a Citie, as the Prophets which teach it, and pray for it.
Therefore when GOD would marke the Israelites with a name
of greatest reproch, hee calleth them a people which rebuke
their Priests: as if hee should say, vsurpers of the Priests office:
for they rebuke their Priests, which are appoynted to rebuke
them.

How joyfull and glad was Lydia when she could draw Paul and Sylas to her houle? If you thinke me to be faithfull (faith the) Ad.16.15 come to my honfe: Thewing that never any guefts were fo welcome to her house before. How tender was the Shunamite ouer 2. King.4. Elista, that the built an house to welcome him, and to keepe 10. him with her; thinking all the places in her house too bad for him, fhee built him a new roome, to make him flay with her? How much did the Galathians make of Paul, that he faith, they Gal.4.15. would pull out their owne eyes to doe him good? fo once a Prophet was esteemed like a Prophet. And hath he bid you despile them now, which bad you honour them before? No, Punt chargeth vs to receive our teachers, as hee was received himfelfe: faying, Hee which laboureth in the word, is worthie of double 1. Tim.s. bonour : that is, the Preacher (after a fort) is more to be honon- 4. red then the Ruler : for Aaron was the elder brother, but Mofes was the yonger brother; and therefore if there bee any appendix, the Magistrateis the appendix : for if Aarons Vrim and Exals.30 Thummim would have ferued, Mofes rodde and staffe should not have needed: but when the tongue could not perfwade, the rod did compell, and so came in the Magistrate, As Paul sheweth the Theffalonians how the preachers of the word should be honoured; so he teacheth the Philippians how to honour their teachers, saying : Receive him in the Lord with great gladnesse, and Phila.29. make much of fuch : that is, shew your selves so glad of him, that he may be glad of you. Have you neede to be taught, why Pand would have you make much of fuch? Because they are like Lampes, which confume themselves to give light to other : so they confume themselues to give light to you : because they are like a Henne, which clocketh her Chickens together from the kite; fo they clocke you together from the Serpent : because

If we should make much of Prophets, how much should wee

they are like the shows which did beate downe the walles of les 20/8.6. 20 richo; fo they beate downe the walles of finne: because they are like the fierie piller which went before the Ifraelites to the land of Promise; so they goe before you to the land of Promise; because they are like good Andrew, which called his brother to see the Messias; fo they call you to see the Messias: and therefore

John. 41. make much offuch.

30.

make of prophelying? If wee should love our instructors, how much should we love instructio? Simeon keeping in the temple, met with Christ; so, many hearing the Word, have met with knowledge, have met with comfort, have met with peace, have met with faluation : but without the word neuer any was conuerted to God. Therfore whenfoeuer the word is preached, euerie one may fay to himselfe, as the Disciples said to the blinde man, Be of good comfort he calleth thee . Be of good comfort, the Lord calleth thee; but when the word is not preached, then every man may fay to himselfe; beware, the divell calleth thee. When the Prophets went from Ierusalem, then sword, and famine, and peftilence, and all the plagues of God reigned ypon them, euen as fire came vpon Sodome, fo foone as Lot was gone out : therefore what may those lands feare, which vie their Prophets, as the lewes vied those which were fent to them? Amos calleth it an euil time, wherein the prudent keep filence, chap, 5

There be two trades in this land, without the which y realme cannot stand; the one is the Queenes souldiers, and the other is the Lords fouldiers, and the Lords fouldiers are hadled like the Queenes fouldiers, for from the Merchant to the porter, no calling is fo despised, so contemned, so derided, that they may beg for their service; for their living is turned into an almes. One faith that Mofes is Quis, that is, the Magistrate is some body; but Aaron is Quafi quis, that is, the Minister is no bodie, because no 1.King.21 bodie is despised like him. Receive a Prophet in the name of 1 Prophet: nay, Receiue a Prophet in the name of an enemie, as Achab received Elias; Art thou here mine enemie? If Paul had

lived in our daies, hee would not have faid, Despise not the Prophess, but perfecute not the Prophets, for hee should have feene

v.13. therfore this is an euil time, wherein the prudent are filent.

not onely despiters of the Prophets, but mockers of them, not onely mockers, but flaunderers of them, not onely flaunderers, but hunters and biters, and fmiters of them. Iofeph was troubled Gen. 37.4. fo foone as he began to feede his fathers sheepe, so the Pastours are troubled fo foone as they begin to feed their fathers fheepe: eueryman thinks to find friends against them, and though there be no law to hurt them, yet no man feares to accuse them, because authoritie doth disfauour them, they cannot tell how to preach, nor what to fay, because there be so many Ahabs which would have them fay that which pleafeth them, though it be not true. Charme the charmer neuer fo fweetly, let his fong bee ne- 1. King. 23 uer fo pleafant, yet many Adders are readie to ftop their eares, 13. and ftop his mouth, like a bird which is smitte in her song of the Archer, whom the fingeth vnto, euen as Saul let his speare flie at Danid, while he plaied upon his Harpe to solace & comfort, and I.Sam. 19. drive the euill spirit from him: so while wee play vpon Danids 20. Harpe to folace and comfort, and drive the euill spirit from you. many let the darts of reproch, and the arrowes of flander flie at vs; faying, as the woman faid to Eliab, If thou hadft not been, my 18. child had not died: If we had not been, their peace had not died; if we had not been, their sports had not died; if we had not bin, their customes and their titles and their honours had not died. And why should not Herod and Archelans die, which sought Mas 2.15 the death of the child? Why should not any custome, or honour, or pleasure die, which seeketh the death of Religion? Alas (faith ler. 15.10. Ieremiah) what have I done that all men should curse me? If wee doe but preach the truth, you should not hate vs for the truth. Now Obadiah had need to hide the Prophets againe to faue them out 1. King. 18. of prison: where is Rahab that the might conuey away the fer-3.4. 1. uants of God? Once Baals prophets were punished, but now I.King. 10 Christs Prophets are punished : once they did aske, Where is the 18. Seer that hee may teach vs? but now they aske, where is the Seer, 1.Sam.9.9. that we may take him? once they did build houses for the Prophets, like the Shunamite, but now they take their houses from 2. King. 4. them, and thinke they doe God service, when they make them, 10. and their wines, and their children, and their fernants beggers : once Paul faid to Timothie, Let no man despise thy youth ; s.Tim. thewing that preachers thould not be despited for their youth, 12

The true triall 140 but now they despise the yong prophets and the old too. How is the double honour turned to fingle honor? Nay, how is our honour turned to dishonor? If I be a master (faith God) where is my feare? fo, if wee bee prophets, where is our reuerence? Doth not the contempt of the Prophets crie vnto God, as well as y blood Bon.4.10, of Abel? When the messengers which were sent vnto the vinevard for fruite, were beaten of them which should have laden them; then it is faid that the Lord of the vineyard waxed wroth, and faid that hee would let out the vineyard to others, which should yeeld him the fruits thereof. The meaning hereof is this, 43. that when the preachers and teachers which Christ sendeth to his Church for fruits are abused and persecuted of them, whom they call to the banquet, then he will remove their light and his Gospell to other which will yeeld him the fruits thereof. Therefore what may this lad feare, which hath vied Christs Ambassa-2.Chro. 10. dors as Ammon vied Danids Ambassadors? Ierusale is left without one Prophet because she despised the, Sodome was burned because she despised Lot, and the whole world was drowned because it despised Noah: and are not these examples written for our warning? The time came that Saul fought for a Prophet, and God would not answer him by Prophets, because he had despifed his Prophets before : fo the time commeth when you shall aske where is y Seer? & they shall fay, he is rapt away like Eliah: a Prophet was amongst vs, but when he was despited in Ierusalem, he was sent to Niniueh. Is not judgement begun alreadie? Doth not the Gospell stand at the doore, as if she were readie to take her leaue? Are we not come from despising of Prophets almost to the despising of prophelying too? Doe not many run vnto the Rulers as yong Ioshua ranne to Moses, and crie Master, forbid them to prophetie? Doe not many walke in the streetes while we preach in the Temple? The beafts came to the Arketo faue themselves : and will men not come to the Church to faue themselues : but wee may crie vnto them as the children did to their fellowes in the market; We have piped unto you and ye would not dance, wee have lamented vnto you, and yee would not mourne, Some come to heare vs as Naaman came to Elifha, whe the Prophet had told him what he should doe, hee mocked him for it, he thought that he knew a better way then that himfelfe.

So they come to heare vs but they thinke they can teach vs but they must remember that Hand laich, God bathchofen the foolights I.Cor. I. confound the wife : therefore if they chinke the melues wife, let 27. them thinke vs those fooles whom God hath chosen to confound them. For although at all other times we are plaine, and fimple as Iacob, yet at this time we have a promife, & it is given . to vs for your fake to speake sometime that which we conceide not our felues, because the houre is come wherein God hath appointed to call forme of you, as he hath done forme of you before: therefore as the princely spirit came vpon Saul when he should 1.Sa.11. 6 raigne, to teach him how he should rule, so the propheticall forsit commeth your Preachers when they should teach, to teach them how they should speake; therefore as Christ was content to be baptized of John, fo bee you contented to beinftructed of Mat.3.18. vs.that (if wee be more simple then you) the glorie of God may appeare more in converting you by vs.

Hath not this despising of the Preachers, almost made the preachers despise preaching? the peoples negled of the prophets hath made the Prophets neglect prophelying? the Nonresident keepes himlelfe away, because hee thinkes the people likes him better, because he doth not trouble them. And the drone neuer studieth to preach, for he faith, that an Homilie is better liked of then a Sermon: and they which would studie Divinitie about all, when they look vpon our contempt, and beggerie, & vexation, turne to Law, to Philicke, or trades, or any thing, rather then they will enter this contemptible calling. And is not the

Arke then readie to depart from Ifrael? idea mot val bas and on

Now if you will know what makes Prophets & prophelying fo despiled, you may feefirst in Jeroboums Priefts. It is faid, that Jeroboam made Ifrael to forme : that is, Ieroboam made Ifrael to I.King. 15. contemne Religion, because he made priests of the baseft of the 16. people : therfore they which make priefts like Jeroboams priefts, 1. King. 13 make the people contemne the priefts and religion too. Why 33. might none carrie the Arke but the Leuits? Was it not leaft the pent. 10. Arke (which was a figne of God) should be despised? Therefore 18. none should meddle with the Word (which is the law of God) 1.Sal. 23. but they which are fit, least they make it despised. Anna faid, F will not offer the shilde to God, before be be weared: that is, before

The true trials

142 he betaken from the dugger but now they offer their children 1 .10 . to God, before they be weaned; before they can goe, before they Tan focake; and fend thein to fighothe Lords battailes before they have one stone in their hand to sling at Goliah : that is, one Scripture to relift the tempter. This is either because the Patrons, or the Bishops have lime voon their fingers; which makes

them like blind Ifuac, that they take no heed whom they bleffe.

The fecond thing which makes Prophets & prophetying defpifed, is the lewdnes and negligence of them that are able to do well in their Ministerie, and yet do contrary. It is faid of Hophini and Phineas, that by their corrupt facrificing they made the people abhorre the facrifice : fo, many by their flubbering of the word (for want of studie and meditation) doe make men think, that there is no more wifedome in the word of God, then they thew out of it: and therefore they flay at home, and fay, they know as much as the preacher can teach them.

There is a kinde of preachers rifen vp but of late, which throud and couer every ruftical and vnfauory, and childifh, and abfurd Sermon, under the name of the simple kind of teaching, like the popish priests, which make ignorance the mother of denotion ; but indeede to preach simplie, is not to preach rudely, nor vilearnedly, nor confusedly, but to preach plainly and perfpicuoufly, thatly fimpleft man may understand what is taught, as if hee did heare his name. Therefore if you will know what makes many preachers preach fo barely and loofely, and fimply, it is your owne simplicitie, which makes them think that if they go on and fay fome thing, all is one, and no fault will be found, because you are not able to judge in or out, and so because they give no attendance to doctrine, as Paul teacheth the, it is almost come to passethat in a whole Sermon the hearer cannot picke out one note more then hee could gather himselfe. Wheate is good, but they which fell the refuse of wheate are reprooued, Amos the 8.chap.6.verse: so preaching is good, but this refuse of preaching is but like swearing, for one taketh the name of God in vaine, and the other takes the word of God in vaine. As euerie found is not mulicke, fo every Sermon is not preaching, but worse then if hee should reade an Homilie. In the eight and forsieth of Jeremiab, there is a curse voon them which doe the bufineffe

1.Tim.4.

Mat.4.

143

finesse of the Lord negligently. If this entire doe not touch them which doe the chiefest businesse of the Lord negligently, truly I cannot tell whom the Prophet meaneth. These would not have prophelying despised, and yet they make it despised themselves.

The last thing which makes prophets & prophessing despited; is the diversitie of minds, while one holdeth one way, and and ther another way, some leave al, and will be of no religion, while both parties agree; as if a patient should pine himselfel and cate no meate at all, because one Phiscion saith, that this meate will hurt him; and another saith, that meate will hurt him; and another saith, that meate will hurt him; and another saith, that meate will hare him. These are

Now what shall wee answere to our despiters? Resortenor a- Mich ?. eainst me, O ming enemie, (faith the Church) for Ishall beraifed? to, Despile northe Prophets, Oye Ifmachites, for they shall bee honoured. Peter faith to Ananias and Suphira, You have not Bed Adis. 2. onto men, but onto ded lo you have not despiled man but God! for Christ faith, At hich defpifeth you defpifeth me. When Sathan Luk. 10.16 flew fobs fernants, his malice was against Job : 10, when you des lob.1.16. spile Gods scruants, your presumption is against God: for that Mus. 10. which you doe unto them (faith Christ) good o unto me. Why then if they despite Christ, Christ will despite their, for hee tolde Sail that he fourned against the prick that is, he fourned against that which would fourne against him. Therefore if you give vito Christ when you give vito the poore; and if you honor Christ when you honour his Prophets: as if you give to the poore for Christsfake, to despite not the Prophets for Christsfake. If for al this we must be despised still, then this is our remedie, Paul farth, What socuer wee are to you, yet we are a sweete sauour to God, both in 2. Cor. 2. them which are faued, and them which periff: that is, though wee 15. bring him word that you will not come to the banquet, yet we shall be welcome without you, And so much of that:

After Despise not prophesying, followeth Trie all thing it as if hee should say, Despise not prophesying, but for all that trie prophesying, least thou belieue error for truth: for as among rulers, there be bad rulers: so among prophets there be false prophets. This made Christ warne his Disciples to beware of the leaven of the Pharisies, that is, of their false doctrine. This made Iohn say, Man. 8. 25.

Trie the spirits. And therefore we reade in the seuenteenth chap-

Dunia.

ten

ind ofBeres would not receive Pauli doctrine before they had pried in and how did they trie it le is faid, that they fearched the Soripetrie. This is the way which Pantwould teach you to thie other whereby howas tried himselfe: whereby you may fee that if you vie to reade the Scriptures, you shalbe able to trie al doctrines: fonthe world of God is the touchftone of every thing. like y light which God made to behold al his creatures; fo is the Scripture to decide all questions, every doubt must come to the Word and all controversies must be ended at this Tribunal the Scripture must speake which is right, and which is wrong, which is truceh and which is error, and all conques must keepe filence to beare it so God hath appointed that the ludge of our controusefles, which hee faith in the welfth chapter of John, and the right and fortieth verice hall indge us in the laft day. Here a man may aske : If it be for that God would have seed trie all our religionby the Scripture, & not by Fathers, no Doctors, nor by Councels, nor by Angel, nor by Pope; how then doe the Papills fayawe muit beloeue as the Church beloeueth and neuer looke in the Scripture, whether our teathers fay as God faith, but take it ypon their credie, as a blind man cateth his meate. 15 by drift A man trieth his horfe which must beare him, and shal he not

to eine a reason of his faith. Is this a reason of our faith to say, I beloeue fo, because Rome beloeueth fo? or rather because that the Word dochteach me fo. It will not answere for them which Gen. 3. 13 dye in herefie, to fay, the Priefts taught vs fo ; no more then it would excuse Eme to say, the serpent taught her so: for God faith, Be not deceined, neither by Serpent, nor by Prophet, nor by Angell, Therefore I conclude with Paul, Despise not prophefying,

try his faith which must faue him? Paul faith, Les enery one be able

least the Gospell be taken from you; and yet trie prophelying, least you receige error for truth.

As we are to trie doctrines, so Paul would have vs to trie our thoughts, and our fpeeches, and our actions: therefore he faith, Trie all things. He doth not bid vs take a tafte of all finnes and vanities, as Salomon did to trie them; for they are tried alreadie : but that we should set the word of God alway before vs like a rule, and beleeue nothing but that which it teacheth, loue nothing

thing but that which it prescribeth; hate nothing but that which it forbiddeth, doe nothing but that which it commaundeth; and then wee trie all things by the word. As the Eunuch faid, How Atts. 8.31 should I understand without an Interpreter? so thou maist say: How should I trie without the word, which is the touch-stone of

good and eaill?

Now when wee have tried by the word which is trueth, and which is error : what should wee doe then? Keepe that which is beft: that is, flay at the trueth, as the wife men flayed when they came to Christ. Wee must keepe and hold the trueth, as a man gripeth a thing with both his hands, that is, defend it with thy Matth 2. tongue, maintaine it with thy purie, further it with thy labour, in daunger and trouble, and loffe and displeasure, come life come death; thinke, as Christ did seale the trueth with his blood, so thou must feale it with they blood, or elfe thou doest not keep it, but let it goe. Well dooth Paul put Trie before chuse : for hee which tricth may chule the best ; but he which chuseth before he trie, takes the worlt fooner then the best: & therefore the Popes prietts, because the people should take superstition before religion, will neuer let them have the Touch-Itone, but keep them from the Scripture, & lock it up in an vnknowne tongue, which they cannot skill of leaft they shuld try their doftrines, like the men of Beræa, making religion a craft, as men call their trades. Alls 17. Therefore, as Iofich reloyced that the booke of God was found againe: fo wee may reioyce that the booke of God is found againe : for when the people might not reade it, it was all one as if they had loft it.

After Trie all things, and keepe the best: followeth, Abstaine from all appearance of euill: As if hee should say, that is like to be best which is so far from euill, that it hath not the appearance of euill, and that is like to be the truth which is fo farre from error, that it hach not the shew of error: whereby he sheweth, that nothing should bee brought into the Church, or added to our religion, but that which is vindoubted truth without suspition of erfor. It is not enough to be perfivaded of our faith, but wee must bet affured of it: for religion is not built vpon doubts, but vpon knowledge. Heere wee may maruell why Paul biddeth vs, Ab-Staine from all appearance of enill : because finne, and herefie, and

**fuperstition** 

fuperstition are hypocrites, that is, Sin hath the appearance of Vertue, and Heresie hath the appearance of Trueth, and Superstition hath the appearance of Religion: but by this the Apostle doth note, that there is no Sinne, nor Heresie, nor Superstition, but if the visor bee taken away from it, it will appeare to bee a Sinne, and Heresie and Superstition, though at the first fight the visor doe make it seems none, because it courreth the euill, like a painted Sepulchre vpon wormes and rotten bones.

Hereby wee are taught to judge of all things as they are, and not as they seemed to bee. As we draw aside the curtaine before we behold the picture: so we must remoue our prudence and all furmises, and then behold the thing naked as it is, if wee will

know it indeed.

Heere I might admonish them which separate themselves from our Church: As Paul saith, Examine whether you be in the saith: so examine whether you have the shew of error. Hath it not the shew of error, to broach a religion which was never heard of before? Hath it not the shew of error, to retaine an opinion, which the Author himselfe hath recanted? as though ye would sucke up that which the dog hath vomited? Hath it not the shew of error, to affirme that those preachers may not bee heard, which (by their owne confessions) have converted them to the knowledge of God, and daily convert other? Hath it not the shew of error, to affirme that the Lords prayer may not bee vied for a prayer, which for anything that we or they can reade, was so vied from the beginning?

Hath it not the shew of error, to say that no man may vse any set prayer? seeing there bee many set prayers, and Psalmes, and blessings in the holie Scripture, which were vsed in the same forme? Hath it not the shew of error, to affirme that we have no Church, and yet to grant that our Martyrs which died in Poperie, were true members of the Church? Hath it not the shew of error to affirme, that two or three may excommunicate all the rest without a Minister, seeing the Pastour is the mouth of the church? Hath it not the shew of error to affirme, that the church of Christ was ever invisible before this age, and that it is such a small stocke as their number is? and that it hath set foote no where but in England? Hath it not the shew of error, to hold that

that for good and found religion, which is altered every day, adding and detracting, as though a man should make a religion of his owne invention, lo fait as new coceits come into his braine? Let them thinke what Paul lath vnto them, Be wife vnto fobrie- Rom. 12.3. tie, and suspect that conttruction which your felues deuted: for Pros. 4.17. Salomon laith, There is an error upon the right hand, as well as upon the left, that is (as I may call it) the zealous error, and if this bee not it, I know none within this land.

Yet, shall I say that we have not the shew of errour? Nay, I would wee were but in the flew of errour. I may not call cuill good no more then I may call good euil ; and therefore let vs pull out the beame out of our owne eyes, as wee would pull the moate out of their eyes. If Paul would have vs abstaine from euerie appearance of euill, fure he would have vs abstaine from Herefie, and from Idolatrie: for thefe are the greatest euils. But if we be not Idolaters, yet wee have the shew of Idolatrie : if we be not of Antichrifts religion, yet we are of Antichrifts fashion, fo long as wee have the fame veftures, and the fame orders, and the fame titles that Antichrift knoweth his ministers by. It is faid that the Serpents sting is in his taile, and so it seemes : for this Numb. 33. taile of Antichrift (which the Pope hath left behind him, like an euill fauour) is vnto vs as the remnants of the Chananites were ynto the Iewes: they should have destroyed all the Chananites, but because they spared some, therefore they whom they left were goades in their fides, and prickes in their eyes, that they could neuer bee in quiet for them: fo wee should have expelled the head and the taile too of Antichrift, but because we did not, therefore the remnants of Poperie are goades in our fides, and prickes in our eyes, that wee cannot yet bee in quiet for them. Therefore let vs pray that he which hath ta-

> ken away the cuill, will take away the thew of cuill too.

To



### To the Reader.

TO controll those false copies of this Sermon, which were printed without my knowledge, patched (as it seemeth) out of some borrowed notes: and to stop the printing of it agains without my correttions, as it was intended, because they had got it licenced before, although otterly unwilling (for some respects) to have it published: which made me withstand their importantities so long, yet seeing more inconvenience then I thought of, I suffered that which I could not binder. And now hoping that it is Gods will to prosit some by it, as Iacob parted from Benjamin: so that which must be, let be: and the Lord give thee a blessing with it.

Gen.43.1L

THE

# THE WEDDING

on love But in Acad o. TIN AM BAR Direnderheine example of Charle for curry vertue, and opposition to to cuery vice : as if he

frould by He which the 1.5 1, mont of slow Christine deth Put ye on the Lord lefus Christ.

Haue chofen a text which is the fumme of the Bible: For all Scripture runneth ypon Christiska

The the title of a booke, because hee is Alpha and O- Renel. 1.8. mega, the beginning and the end of mans faluain the Prophets, and fulfilled in the Golpel Some places point to his Diginitic, some to his Humanitie, some to

his Kingdome, tome to his Priefthood, fome to his Prophete, fome to his Conception, fome to his Birth, fome to his Life, fome to his Miracles, fome to his Pattion, fome to his Refurrection, fome to his Ascension, some to his Glorification; all point to the Samour, like John Baptist, when hee faid, This is the Lambe 104,1.20. of God which takerh away the finnes of the world. Therefore learne Christ, and learne al. Now to teach vs how we should heare, and how we frould love, & how wee fhould teare, & how we should beleeve, and how we should follow Christ, that wee may know when we have learned him ; the Apostle faith, Put ye on the Lord Tefui Chrife as though this word did containe all out duties vnto Christ, to put bim on (which feemes to beethe level of this phrafe, if you marke how is commeth in) for before Paul faith, Cast away the workes of darknoffe, and put on the armour of light . Verfe 12. then he nameth the works of darknes which we should cast off. Verfe 13. that is gluttony, drunkennes, ftrife, enuy, chambering, wantonnes pafter he nameth the armour of light, which we should put Verfe 14. on, & calleth it by the name of the giver, The Lord Jeffes Christ. In Head of pluctonie, and drunkennes, and ftrite, and chamben ring, and wantonnes, and other patches of the divell, wherwith man cloatheth himselfe as with a garment; the Apostle giueth him another garment, which he calleth Iefus Christine doth not Plalm.109. oppose vertue to vice, as one would thinke when hee bad laid, ... 18. Cast off gluctonie, he should have faid, Put on sobrieties when

The Wedding Garment. he had faid Caft off wantonnes, he thould have faid. Put on cotinencie: when hee faid, Calt off enule, he frould have faid, Put on love: But in flead of all vertues, he commendeth the example of Christ for every vertue, and opposeth it to every vice : as if he should fay, He which thinkedronely to follow Christ, needeth not to be led by the hand from vertue to vertue, but his example will teach him what he shall follow, and what he shall flie, betterchen all precepts in the world. Therfore this lay bett thought 1.cm.1.30 in eutry actio for a man to think, what Christ would do, which was made not onely redemption and faluation to fallers, but Mat. 11.29. Wifedome and example ro guide vs. Therefore he faith, Learne Mar,10,11 of me, and follow me : as though wee Should thinke before wee speake, whether he would speake so, and consider before we do. whether howould do for and do al by his example, as the ichollef writtethby his copie : onelle we doe not learne of him but of ourfelies; and then we gde awry, like a childe which feribleth without a rule. If thou refolueft to fpeake and doe no otherwise than Christ would tpeake and do himfelfe, thou shale be fore to doe all things well, because thou followell'a ftraight patterne; therefore fludy what this meaneth to put on Chrift. It is a ftrange speech, and a strange garment. They which cannot stell (like Ni codemus ) what Christ meaneth when beefaith, that we must be borne againe, cannot tel what Paul meaneth when he faith, Put on Christ as if one shuld put on another, Ithink many here may Ioh.3.4. goe to the Apolle, as the Apolles went to Christ and aske of to Christ, to put foldered salt air sedwar or binuogx affall, mid This phrase is read in none but Paul, which hath written molt of inflification by Christianid therefore he viethal stphrales to express how he should apply Christ vacove and in no ceasures he hath flewed it more linely then in this phrase, Pas on Christ: Gal. 2.27. for it fignifieth that Chrift doth couer vstike a garmet, and de-Ram.4.7. fend vs allo fafely like an armour. He hideth our vintehteout nes with his right coulnes the couereth our difobedience with his obedience, he fhadoweth our death with his death, that y wrath of God cannot finde vs, judgement cannot fpie vs, che curle can notice ve for the garmer which couereth and bideth ve But as Gen. 37.2. Iacob got the blefling in the name and apparell of Efau his elder brothersto in the name and apparel of Christ our chier Brothers

we receine the bleffing, and are received into favour like Christ limitelfe. For God faith nor, This is my beloved sonne, which pleaseth me, but, surhous sampleased a meaning, that not onely Man.3.17 Christ pleaseth God, but we please God in Christ: for Christ is 1.cor.11.3 our head.

Therefore, as one looking in the face of a man, doth like him straight if heelike his face: so, God beholding is in the face of Ephe.5.23 Christ doth love we straight, because his face doth please him. But Christ is not our flead unlessewe be his members, Christ is not our gaunet unlesse we put him one as Christ did put on our

garnient when he clothed himselfe with our flesh, and took our informities and bore our curie; so we've must put on his garment, that is, his right councille, his metrics, and his death, which is as Renel. 3.4. Brange a voiture to ve, as our flesh was to him; and much adpe we have to pot it on, and when it is on, there is great cunning to we have to pot it on, and when it is on, there is great cunning to we have it cleanly and comely from soy ling and renting, that such man. 7.23.

a precious garinene be not taken from vs againe.

Therefore many feeme to weare this garment which shall be .of weak.s chrust fro the banker because they weare it not asthofe which will fay, when the Lorde shall come to judgement, Wee have feene thee in our freets, we have heard thee in our Synagogues, Lat. 13,26 we have prophefied, we have cast out divels, wee have wrought . miracles by thy name: as though if any had put him on, or borne his thankes, they were the men which were marked like his ferwantstherfore who but they that enter into headen? Yet Christ faith, I know you not there is their reward, I know you not : as if Luk.13.27 hee should answere, You weare not my liverie, you beare not my cognilance for all your shewes, therefore depart from me:lo hee put them off, because they had not put him on : forthough . ... they had seene his person, and heard of his vercues, yet they had he faith to applie his mercies, his merites, his death and his righteousnesse vinto them, without which no man can put on Christ nor weare him. Faith is the hand which putteth him on. Faith taketh first his righteousnesse, and couereth her vnrighteouineffe: then the taketh his obedience, and couereth her disobedience: then the taketh his patience, and couereth her impariencie then thee taketh his temperancie, and couereth her incemperancie then flee taketh his continencie, and covereth

concrete her inconcrete necesthen the taketh his confrancie, and souereth her inconstancie; then the taketh his faith, & courrett 11.5 male her diffidence; then the taketh his humilitie, and courreth her pride; chen flie taketh his love, and covereth her rancour; and fo takethone robe after another, & tricketh her felf, vntil the haue put on Tefus Chrift, that is, vitill the appeare in the fight of God like lefus Chrift, clothed with hismerits and graces; that God hath no power to bet angrie with her, because the commeth fo like his Jonne This isto put on lefus Chrift, as you shal fee more lively, when you have taken a view of the Garment, for we are to fpeake of Christ the Garment, and of our putting it on. There be many fashios of apparel, but they are too light, or too heating, or too fall, or too courle, or too fale, & all weare out. At laft the Apostle founda fashion that surpatieth the all: it is never out of fathion meete for all teations, fie for all persons, and such a profitable weed that the more it is worne, the fresher it is. What fa-Thion have you teene coparable to this? It is not like the clothes 2. Sam to. of Danids Ambaffadors, which covered their vpper parts; nor 4. like Sauls armour, which tired David when he should fight with 1.Sam. 17. it : nor like the counterfeit of Jeroboams wife , which dilguised 3 King 14. her felfe to go vnknowne:nor like the old ragges of the Gibeo-3. mees, which deceived Johna: nor like the paultrie fute of Mi-10fb.9.45. cab, which begane once a yeere to his Leune: nor like the Glut-Mail. 17.10. tons flaunt which letted in purple energy day : nor like the light clothes which Christ fard are in Kings Courts, and make them lighter that we are them : But it is like the Garment of the high Krs. 18.21 Prieft, which had all the names of the Tribes of Ifrael writte ypon his breaft; to all the names of the faithfull are written in the Mal.3.16. breaft of Christ, and registred in the booke of his merits. It is 2.Kin.2.8. like Elias mantle, which divided the waters; fo hee divideth our fins and punishments, that they which are clothed with Christ, are armed both against fin and death. It is like the garments of Dem, 26.5 the Ifraelites in the wildernes, which did not weare fortie yeers together they wandered in the defert, and yet (faith Mofes) their shooes were not worne, but their apparel was as whe they came out of Egypt : fo the righteoulneffe of Chrift deth laft for ever, and his mercies are never worne out, As, Mardochens flained in 14.6.11 the Kings robes before the people : fo and more glorious are the faichfull distance

faithfull in the robes of Christ before God. When Christwas Mass.

transfigured upon the Mount, Maubartaich that his face this distributed in the Mount, Maubartaich that his face this distributed in the Mount, Maubartaich that his face this distributed in the Mount, Maubartaich that his face this distributed in the Mount of the World of the Mount of the World of the Wo

This is the Wedding Garment, without which no man can Man. 22.12 feast with the Lord This Garment is called an Armorr, begause Ephes. 6.11 it defendeth vs from all the affaults of the Dinell, the flesh, the world, the heate of perfecution, and the cold of defection. This Garment is called Light, because it is the beautic and glorie, of them which weatent. This Garment is called a kingdome, because them which weatent. This Garment is called a kingdome, because the kingdome of Christ, and made Kings over the world, the flesh, and Sathana which weate this Garment like the haire of Man. 6.3. Sampson, which while he wore he was like a King, and all his entered to be mented and and no power to duit him.

This Garment Paul bath ferit vate your tage before the King of heaven and earth; a holy Garment; a toyall Garment; an important and earth; an everlatting Garment; a Garment where of every here is peace of conference; please is joy in the hoping Ghoth, every threshis the remittion of fame finne, and, faueth him which weareth it all the which educabel the beam of Christe ... [11] garment was healed, here which weareth the garment, may here which we areth Ghristhim teller hall not here be treated of all his forest though he were wounded fin head to foot? You need not clothe him now which faith, when I was maked you did not clothe Mark. 23. who wor cast your garments in the way, as they did who he same to lend a lend to be desired for the same beauty, as they did who he same to lend a lend to be did not clothe Mark. 23. who we cast your garments in the way, as they did who he same to lend a lend to be did not clothe Mark. 23. who we can which the Garments and fuffer your schools do Mar. 21.8. It is lend of the loss of the loss of the lend of the loss of the loss

smissial Stimathane pur him voo his dan beatt which was fooyled with theres to bound up his fores When he was a ounded ; for Christ not fignific there we bound up instores when he was wounded a to child their his as though he found courthem with his garments, yet may be refembled whom the world, the fleft, and the direll have robbed of their to Chrift. Gen 2.1.) garments, that is the righteoufnette which they had in Paradife Define the Serpene came: foriff we have on Chritis weede elothed with his obedience wherebindur witherines is coursed; wed are dellet widt his merns, whereby our finnes averlorgitten weare ALLE Cothed with his fpirit, whereby but hards are mollified and landified derented will we refemble Christianfelle. This is the A odlice meaning to puron Christ, as his vafolded in Cot 2,72 where he brings forch at the robes of Ohrift, and forts them and faith. Put on mercie, put on meekenes, put on humilitie, per on at ex. with platicates par divioue; all which before the called the new man So 11.3.1340 Chaceo preon Christ, is to put on the new man with all his ver tues whill wee beremued to the image of Chrift, which is like a new man among time. They which labour to be righteons, and yerbelegue that Cheifts righteoufmelle, fright lauothem, have sut of Christias Pand would hauerhe. Wer are noveaughe to purvit Arigels, nor Saints, nor she Wiegin Mary nor Paul hanfelf; to co. Ber our Annel with their eighteoufnelle as the Papilts doe : but we are tommaunded to pue on Christ, and coner our fins with his right confine fiel Bhebbdy hathmany garments, but the foule hath one garment. Euery cloure will cour our fores, but the fi-Bet filke wilnot court our finy. Therfore wifen we feeme brauc to others we freen bloutes God, because his eye is vpo our fins, which the naked when all the reft is courred, wheill wee put on Child, and then we beare the voyoe, Thy finnes are forginen, and then we have the bletting, Bleffed is the manibofe finde is cone Pfal.32.1. 9811 Towe weekothod and bleffedrogether. Yet this garment is but ofrequett, coor rough for fome, too grain for others, too bals for beliers. And therefore in Read of pureling on Christ, they put him off, in flead of welcomming him, they discharge him, like hypleafures which he would caft into the fea. Thefe are like the 34. fooliftrfouldiers whichthould have made Chrift cheir garment, Gen.9.22. and she've att loss upon his garments, and divided them and lo Ling 10.24. Samma**fpoyled** 

The Welding Garment. poyled them : fo docthe Papits deale with this garment they fay it is not fit for them and therfore they breaken and mangle it, and peece it with rage of their ownernmentions: shey thy it is too light, and not able to beare aff slid florance of death & hear of hell and therefore chafe rather comake themselves games of their merits and their Malles, and their penansdi Bethrie pardons, and their pilgrimages: like ddemand Electivitic amade Gen. 3.7.31 themselves coarce of by leanes, which God defleoved his amount Thew that when wen have patched all their lesties of Maffe waf pardons of pilgrimages and fatisfactions together, ver they wil not couer their nakednes, nor keep offebe heat of Godswrath, but are like the curtald skirts of Danide Ambassadors, which bid 2.54.29.4. not their fhame. Therfore who we may go in out Mandis arrive, Shall we forub like beggers parabed to oversaget Afind onde you 100.9.31.] ments defila me, faith loby Our ow sit garments cour owneringly teoufnes detileth verfor what garment what ugheedufres have we of our own but that which is like a mentryous cloth, which Efe. 46.6. had more need to bee wa fleed it felfe, then to wiperhan which is foule? Therefore Christ must make togstrments or ris when mir backs flauncit like Courtiers our foulte Staltriptike beggers. And y divels wil sport the le lues like Chierota fes our na sonines. Geno. 22. First the Father made ve groments in Paradife, now the Sound Gen. 3.21. makes us garments in the Wildernelle, nay the Some made our garment, as Paul faith, Chrift is made suns surrighteaufnes that is, 1.co.1.30 Christs righted when much be aung amenone le we shall beathed med whenoutrightenulnes doctinot year headuer primalocit ares, but the ferre parkwit prophare world be a de bis cig her puties Apppile Sether alis appared the David monther armout ... 21.3. against he Giant chanading: to we need another garment 2.54.7.42 gainst fin she Charl Therewareth nothing buether to pudie on. More les ve see home open this garness on Many Suggisted boils Ablike shildren which had nerdolof anato pue bui their blochde. Some Runon Chran like apracious bead pure, milita allita) de worne, heavished with it wels, and belet with gons, to make the face freme more amiabletbut acaightchas riches is laidafide; & the bead nuffled with funteregardles ty out house buit curibus Warnen put on Chaile who when they beart phe Mafferige is of Brace affering this garment and proparing co make the bods

fit

to

for to bee garnified with lo glorious a velture, as Paule did the Romanes, first washing away drainkenous and gluttonie, then glambering and wantonnes, then thefe and enule, and fo finne after finne, diey feend hie the ftonie ground to receive it with ioy, and thinke to beautifie their head with this precious ornament; but when he cels them there is no communion betweene Christ and Belial, that if this garment be put on, all other vanitics must be por off, they then turne their day into darkeneffe, and rette Christ, ithat would be an eternall crowne of beautie to their heads, and wrap their temples in the vncomlierags and refule of every nations pride; and in thefe toyes they cause their feruants to foend many houres on euerie day in the weeke, but ofperialiseon the Subbook day, to deeke their bodies, as if they elothes. Some put on Christ waveloake, which hangeth voon the fhoulders, und touerest them! when they goe abroad to be seene of meny they can call on the cloake of holinesse, and feeme for a while as holle as the belt, but to foone as they come home, the cloake goed poff and the min is as hee was, whole vizard was betrefetien the face Fluis hypocries paron Christ, as many retaine anto Noble went hot to doe them any ferrice, which goeth off to everit one which meetes them; fo everit og 1 100. r semptation which meetersthem, makes them forget what they heard, historication promited, what they refolued, and chaunge their way, methough they had not repleted at all Sothe comandapeople (like your felues) pur par Christ, they are realous to long as they are in the Church and bearetheir breaks, and caft 44. Tal. 1 - up their eyes like the Publican , whon they heare a fenerace which moues them as though they would doe no more against that failing whited they has buckle next buffnes putteth al out afdidentilleday wine ed the Church againe. Some put on Christina a gione, which courses bur she hand, to they pur on the face of Christ or the tougue of Christ bur their handes worke, and their feet o walke, as they did before : So many profellors of Religion but on Christ, which call but for discipline and reformation discelley inigheger a name of zeale, and firsetricie, to coner doge fagle g which they would not be furped to

of. Thus every man would cover himselfe with Christ, but they have not the skill, or they have not the wil to put him on. What will you doe then? Though the garment bee never so good, yet it is not good to them that doe weare it: for what profit have wee of the garments which wee doe not weare? they neither keepe vs from heate nor colde. Therefore Paul doth not bring you a garment to lay by you for the moaths, but he bids you put it on. Heere is the cunning now in putting it on. If Paul had taught vs this, then you would hearken vnto him. Well, you shall heare what Paul saith to the putting of it on.

First (faith Paul) you must cast away the workes of darknes, Verse 12. and then put on the armour of light: first you must put off, and then put on. As the Eagles seathers will not lie with any other seathers, but consume them which lie with them: so the Wedding Garment will not bee worne with filthie garments, but seornes like the Arke, that Dagon should stand by it. If any man may not weare womens apparell for lightnesse; may hee weare the divers apparell, and clothe himselfe with pride, with coverous selike the diverse, with hypocrisie, with vncleannesse, and whe he is like the divell, sit at Gods table? No man (saith Christ) patcheth a new pieceto an old garment, and wilt thou patch an Mar. 2.23. old piece to a new garment? God forbad the people to weare linsey wolsey, because it was a signe of inconstancie: but this is Len, 19.15 inconstancie it selfe.

He doth not put on Christ, but putteth off Christ and putteth on Belial, which fashions himselfe to God, and the world Ren. 3.15.
too. As Christs coate was without seame, so they must be e without staine that we are it. For whe a man putteth on faire clothes,
hee maketh himselfe faire too, and auoydeth enery foule thing,
least it should foule his clothes; so must hee which putteth on
Christ: for the finest garment is soonest stained. Therefore when
thou hast put on this Garment, thou must wash thy selfe, and
picke thy way, and chuse thy workes, and handle nothing that
is soule, for marring thy clothes, that is, thou must not thinke as
thou diddest, nor speake as thou diddest, nor line as thou diddett, but remember that thou hast chaunged thy Master, and
ferne him with whom thou art bound. For if God and the dinell could not agree vpon Moses bodie, for one to have one bide. 3.

The Wedding Garment. part, and the other another part, but God would have all :much leffe will God agree that the divel fhould have part of the foule. which would not yeeld him part of the bodie, Thus have you heard what you must put off: now heare how Christ must bee Rene. 10.6 put on. As the Angell taught John to reade the booke, when hee bad him eate it : fo we mult put on Christ, as if we did eate him, not as the Papilts doe in their Maile, but as the meate is turned into the fubitance of the body, and goeth through every part of man: fo Christ and his Word should go from parero pare, from care to hart, from hart to mouth, from mouth to hand, till we be of one nature with them, that they bee the very substance of our Toke.3.30 thoughts, and speeches, & actions, as the meate is of our bodie, This is to cate Christ & his Word, or els we doe not eate the but chew them, & when our tafte is latisfied, spue them out againe, Thus wee must put on Christ: for the Word fignifieth fo to put him on : as thou wouldest put him in, that he may bee one with thee, & thou with him, as it were in a body together. As he hath put on all our infirmities, to wee must put on all his graces, not halfe on, but all on, & claspe him to vs, & gird him about vs, and weare him, euen as we weare our skin, which is alway about vs. Then there shalbe no need of wires, nor curles, nor periwigs: the husbands shall not bee forced to rack their rents, nor inhaunce their fines, nor fell their lands, to decke their wives : but as the 3.Kin.2.13 poore mantle of Eliah seemed better to Elisha then all the robes of Salomon: fo the Wedding Garment shall seeme better then al the flaunts of vanity, & put every fashion out offashio, which is not modest, and comely like it selfe. If you will know farther how to put on Christ, you shall see how your Text will catechize you in his three names, Lord, Ielus, Christ. The Apostle feemeth to fpell out the way vnto vs, how we fhould weare this Garment : First wee must put him on as Lord : then wee must put him on as lefus : laftly, we must put him on as Christ. Thou must put him on as Lord, that is, thy ruler to command thee, thy tutor to gouerne thee, and thy master to direct thee : thou must be no mans feruant but his, take no mans part against him, but All.4.19. fay with the Apostles, Whether is it meete to obey God or you? Thou must put him on as Icfus, that is, thy Saujour in whom thou tru-

steft, thy protector on whom thou dependent, thy redeemer on

whom

whom thou beleevest : thou must not looke for thy faluation ... from Angel, nor Saint, nor any thing befide him. For the name of lefus fignifieth a Saujour, and is given to none but him, and he is not onely called the Sauleur, but the Saluation in the fong Jofus hath of Simeon; to fhew that he is the only Saujour; for there be ma- the like ny Saulours, but there can bee but one faluation : as there may not from be many tortures, and yet but one death. Therefore, when he is God, nor to called the Saluation, it implieth that there is no Sauiour befide Lut 1.69. him. Thou must put him on as Christ, that is, a King to rule, a ludg. 2.9. Prophet to teach, a Priest to pray and sacrifice, and pacifie the Luke 3.35. wrath of God for thee. For this name Christ doth fignifie that Acts 3.22 he was annoynted a King, a Prieft, & a Prophet for man: a King Heb.8.3. to rule him, a Prieft to offer facrifice for him, a Prophet to teach Heb. 1.8. him. So that hee putteth on Christ as Lord, which worshippeth none but him, he putteth on Chrift as Iefus, which beleeueth in none but him, and hee putteth on Christ as Christ, which wor- Gal.3.17. shippeth none but him, beleeueth in none but him, and heareth none but him.

You put on Christ first, when you are baptized: then you were fealed and confecrated to his feruice: fo foone as you came into the world, you vowed to renounce the world and follow God? How many have put on Christ thus, and fince have put him off again? which have broken the first promise that ever they made, Rom. 6.3. and were neuer faithful to God fince. You put on Christ again, Ephe.4.22 when you are called and fanctified, that is, when you cast off the old man, which is corrupt with the lufts of the fleff, the pride of life, and the cares of this worlde, and put on the new man, which is regenerate in righteoufnesse and holines to the image of Christ, or likenes of Adam in his innocencie: for to put on Rom. 12.2. the new man, is to become a new man, as if thou were borne againe, and conceived of the holy Ghoft. Of this Job speaketh when he faith, I put on instice er it concreth me. You put on Chaift 10b.29.14 again, when you receive his holy Sacrament, & are partakers of 1. Cor. 10.16 his body & blood, that is, the merits of his obedience & passion by faith, which heareth him as if the did fee him, & feeth him as if the did feele him, & feeleth him as if thee did tafte him, and tafeeth him as if the did digett him, the Christ is become yours, & dwellethin you, and feedethyou with his grace to eternall life,

as

Phil.z.at. as the bread and wine fuftaineth the life prefent. Laftly, when you have put on Christ in these three forts, which is your gar-

ment for this world; after you shall put on Christ in heaven, and be clothed with his glory, and that thal be your last vefture, which shall never weare out to all the day of the court to

Thus have you heard what is meant by putting on Christ: first to clothe our selves with righteousnesse and holinesse like Christ: and then because our owne righteousnes is too shore to couer ouer armes, and legges, and thighes of finne, but still some bare place wil peere out and fhame vs in the fighe of God, ther-

6m. 27.15 fore wee must borrow Christs Garments, as I acob did his brothers; and couer our felues with his righteoufnelle, that is, beleeuethat his righteoufnes shal supply our varighteousnes, and his fufferings shall stand for our sufferings, because hee came to fulfill the law, and beare the curfe, and fatisfie his father for vs, loba 3,16. that all which beleeue in him might not die, but haue life cuer-

lafting, but, and indenoun

Now I have shewed you this goodly Garment, you must goe to another to helpe you to put it on ; and none can put this garment upon you, but hee which is the Garment, the Lord Iefus Christ. Therefore to him let vs pray.

.2 INIT and smeet ame nut oun en

### THE WAY TO WALKE IN.

Rom.13.13.

Let us walke honestly, as in the day, not in gluttonic and drunkemes, neither in chambering and wantonnelle, nor in strife and everying, che.



Auing alreadie shewed you a kingdome, now I will fhew you wherein this kingdome confilteth, and in what it doth not confilt, as in Rom. 14. hee shews eth that it confifteth not in meates and drinkes, &c.but in righteoufneffe, and peace, and ioy in the holie

holie Ghost. But because I am to speake of some vices which this text calleth me vato, I will first proceede in them, beseeching you, as you can heare them to bee condemned, so speedily to proceede in execution, to put them to death, and so to goe forward with the rest of your sinnes.

Let vs walke bonestly as in the day; not in gluttonie and drunkenmesse, &c. As if he should say, know you that I bid you put away
from you the workes of darknesse, he nameth not all the workes
of darknesse, but chiefly those that doe raigne and are cause of
more wickednes, that is, gluttonie, drunkennesse, strife, and enuying, &c. three monsters come out of hell, and trouble the
whole world, therefore cast off these, and you have cast off all.

Now to speake of them, I will begin where the vices begin, and as I point them out vnto you, so I pray you to slay them, as if you had marshall law in your hands to put them to death. By this narration the Apostle sheweth the chaine of sinne, how one sinne will draw on another after it: for no sinne is so base, that it will goe alone, wherefore resist all sinnes or none: for if you entertaine one sinne, it will presently draw another after it, and so the whole house will be full of theeues, as Gehezs his pride made him to lie, and Adams sall made him to excuse himselfe, and Peters denial made him sweare, and after his swearing made him curse himselfe, &c. for the sinner cannot stay after he hath committed one sin to commit another, nor till he hath come to the bottome of hell. If I shuld stand to anatomize and paint out all vices in their kind, I should craue a longer time than is allotted to me, therefore I will briefly touch them.

As huge as the sea is, yet one may taste the saltnesse of it in a drop, so in one sinne you may see how illsauoured althe rest be, for there is no sinne but weakeneth the body, shortneth the life, corrupteth and consumeth the goods, preuenteth grace, and maketh vs odious to God and to Angels. You are given to hate your enemies, these are they, therefore hate them: they keep you from repentance, least you should bee saued: wherefore I will shew you what is in this boxe, least the same goe to your eyes

and foblind you.

Walke not in gluttonie, drunkennes, and strife, &c. These come like faire Ladies, with presents in their hands to woothe vosta-

ble foule of man, Gluttony commeth with the pleasure of the flesh, Drunkennesse with the satisfying of the thirst, Strife with

the revenge of the enemie.

And first what gluttonic and drunkennesse offereth, and how many have been deceived with their sweete meates and strong drinkes, till all have beene turned into a belly, and so turned the

bodie into finne, daily experience teacheth vs.

Now by the way, the Apostle (wee must note) doth approue sobriety and vertue, that as a man may drink and not be drunken, so he may eate that he loueth, and not glut himselfe: for he forbiddeth not to eate meat, but not to eate too much, least thou surfet, for the golden meane is good for al things. Salomon doth not forbid to eate hony, but eate not too much, least thou surfet. As the bodie may not offend the soule, so the soule may not

injurie the body, least it be vnfit to serue the foule.

Many there be that thinke they have not finned in gluttony til they furfet, but this is gluttony in excesse, & punisheth it selfe with many diseases, as dulnes of wit, want of memorie, & shortnes of life. Now that you may finne in gluttony and not to furfet, appeareth by the rich man in the 16. of Luke, who fared delicioully every day and never furfetted, yet for all that he is called a glutton, to teach vs y there be gluttons which doe not furfet. This kind of fin much displealeth God, when men eate and drinke and rife vp to play, and remember not the afflictions of Infeph and Lazarus lying at the doore: many be fuch banquets, where none doe come with a Wedding garment, and where Christis neuer inuited. Many things may perswade vs to temperance, & we may learne it of the beafts who defire no change, nor hoord not, & are content. God prouided meate for all creatures, as hearbes, rootes and graffe, before hee prouided any for man, to teach andinftruct vs, what little care wee shuld have of our belly : for wee line not by bread only, but by enery worde that proceedeth out of the mouth of God. Christ hath taught vs to fast, when hee prepared himselfe thereunto in the Wildernes, but he neuer by any example taught vs to feast: some there be which think he did neuer eate flesh but in the Paschal lambe, which although it doth not teach, or debar vs fro eating fielh, which Peter was willed to cate in the vision, yet it teacheth vs to tame the fielh, least Hagar should get the vpper hand of her mi-

When the belly is full, the flesh lusteth, the tongue prateth, the wit fleepeth, & Satan carrieth away the minde when the vnder-flanding is away: As the moist & waterish grounds bring forth nothing but frogs and toades, so the belly and watery stomacke that is stuffed like a tunne, bringeth forth nothing but a drousie minde, foggie thoughts, filthie speeches, and corrupt affections: therefore the Phisticion saith, nothing better for the bodie, then abstinence; the Diume saith, nothing better for the soule then abstinence; the Lawyer saith, nothing better for the wits then abstinence: but because there is no law for this vice, therefore it breaketh out so mightily. Whoredome hath a law, Theft hath a law, Murther hath a law, but this sinne is without a law.

Now to the lecond fin, which is Drunkennes; these are two fisters, betwixt whom there is little difference; in this sinne some are mad, some are merrie, som doe vomit, some doe sleepe, and some doe reele; and then there is no difference between a man and a beast, saving that the one can stand and the other cannot. As enery Scripture that maketh against These, maketh against Nonresidencie: so every reason which maketh against Glutto-

nie, maketh against Drunkennes.

Now after these commeth chambering and wantonnes, and no marueile saith one, though the imps doe follow when the divell goeth before: for fulnesse of bread went before the sinne of the Sodomites. So when Danid had dined and was full, walking you his palace, his eyes glanced, his sless lusted, his heart confented, the fire burned, and there was no water to quench it. And therefore in that so greate a champion as Danid did fall, let him that standeth take heed least he fall. And seeing that thou in thy selfe art no stronger, or mightier, imitate & sollow the example of those that are cunning wrastlers, who to cast downe another will first fall down themselves: so we to overthrow our enemies must subject our selves, and humble our selves first by fasting and prayer.

Sodome was burned, but the finnes haue e scaped. Sweete words, soft attyre, wanton behauiour, and such like, haue conspired and agreed altogether to set honestie to sale. And we wie The way to walke in.

daily to pray that we be not led into temptation; and yet we do leade our selues into temptation. For our faire words, wanton gestures and daintie fare, with many other pleasures, do becken vnto sinne; and if there bee no wine, why hangs the bush? and if there be no wantonnes, why is there any wanton, or vnscemly, or vngodly attire?

Let vs not walke in gluttony and drunkennes, neither in chambering and wantonnesse, nor in strife and enuying. It is hard to say which of these sins is most in the world; happily some will say, I have bin no glutton, no drukard, no whoremonger, no murtherer, no false image worshipper, &c. but who can come forth and say, hee is free from strife, for strife hath compassed the whole world; strife in Country, strife in City, strife in Court, strife in the Common-weale, strife in the Church, who can say that he is free from strife, or that hee hath not injured his brother? surely that man shall stand alone, for it will light upon none but Christ.

I can but exhort you with the Apostle, that you would not walke in strife and enuying, therfore puraway these among the reft, for he that hath not put off thefe hath not put on Chrift, & if he hath not put on Chrift, he is the no Chriftian, Enuy is a fin, and it punisheth it selfe like gluttonie; for it fretteth the heart, shortneth the life, and eateth the flesh, as the fire consumeth the wood, it is the mother of strife, & a greater worker in the Court: this is it which brought labour, and ficknesse, and death into the world, even the envie of the Serpent, and the divell, and it will condene thee in thy conscience if thou be an envious man. Nothing refembleth God more then loue; for God is loue: fo if thou haft loue, thou resemblest God. But if thou hast enuie, and art an aduerfarie, thou refemblest the diuell : for thou canft not come neerer the diuell any way, than to be eniuous. As the dust commeth with the winde, fo the diuell commeth with enuie; and he that is possessed with enuie, is possessed with the divel. Why doth the Apostle say in the 3. chapter of his Epittle to the Colossians, A bone all things put on lone? Because loue is best of all. Why doth he call loue the band of perfection? Because it bindeth all vertues together. It loue be the band of perfection, to bind al vertues together; then enuie is the band of impietie to binde all fins together:therfore if we must cast off al but lone, we must cast off enuie. Thou canft not come to the kingdome of peace, without love. The kingdome of Satan is at peace, and shall not Gods kingdome be at peace? Shall wee beat peace with the flesh, the world, and the diuell, and be at variance with God, and at ftrife one with another? Fire is cruell, wrath is raging, but who can fland before ennie? Prou.27. And it chere be none can ftand before en-

uie, then how can ennie frand before God?

If thou calt not forgine him that doth offend thee, thou praieft against thy felf, and askest vengeance vpon thee, therfore the Apostle exhorteth thee not to let the Sunne goe downe vpon thy wrath, Ephel. g. 26. Charitie enuieth not (faith S. Paul) therefore fee thou have charitie, least thou be counted an ennious person. The beafts of the field are armed with hornes, with hoofes, with tuskes, & fuch like, to take revege: but nature hath left nothing for man to put him in minde of reuenge; and yet man aboue all other creatures, is most defirous of revengemet, for he hateth his owne life, therfore it is against nature to enuy. John faith, he that hateth his brother is a manflayer and loueth not God, neither knoweth God: If an enuious man (faith he) fay he loueth God, hee is a liar, because he hateth his image: if hee say hee knoweth God, he is a liar, how canft thou love God, and hate good men? and how canft thou love learning, whe thou hateft the learned? fo doth the enuious man all both good and bad; therefore this is the worft finne, because it commeth neerest the finne against the holy Ghoft.

Confider therefore whom thou hatest, even thine image. The diuel was appointed to hate man, and not man to hate man, and if thou hatest a good man, thou hatest God: if thou hatest an euil man, thou hatest one like thy self; and if thou hatest one like thy felfe, thou hateft thineowne foule: therfore as S. Paul faith, Haue peace with all men. Canft thou not hate the finne, and lone the person? as the Phisition hateth the disease, and yet loueth the

difeafed.

As a great many of Bees can lodge together in a hiue: fo a legion of diuels can neftle together in one man, but many although they cannot live afunder, yet they cannot line together.

Wherefore now colider the pedigree of peace, God is the God of peace, the holy Ghott is the spirit of peace, the Angels are the metiengers

the magistrate is the defender of peace; shall we then that have the God of peace, the Spirit of peace, the Messengers of peace, the preachers of peace, the Magistrates of peace, and (as I may say) the Queene of peace, bee at enuie and warre one with another? Marueile not though I am so long vpon this sinnessor there is none of you that heare me this day, but you can give me sufficient matter to speake hereof. Then can I want words when ye bring matter? Shall I not wrastle, and seeke to overthrow this

giant, which chalengeth euery man?

As no man finding a Serpent leaueth him before he be dead: fo let vs flaughter this monster while he is vader the axe, that he neuer rise any more. Consider of the wrong thou doest to thy selfe who thou enuiest another, for the stroke of enuie redounds wnto thee. It were better thou didst gratulate them with good things as good men have done and do daily: but in stead of imitating their vertues, or commending their gifts, we enuie them and maligne the, and so their soy is our forrow. But the enuious man doth pay for his spite, for it requoyles vpon himselfe: and enuie is punished with enuie, and hatred also with hatred: for he which hateth all, shall be hated of all. Thus he is tormented for another, as Herod tormented himselfe for Christ, and the lewes troubled themselves for Paul: for enuie is as gall to the heart, as prickes to the stomacke, and as a canker in the mouth, and euer vexeth thee, as the euill spirit of Saul vexed him.

Loue is fo contrary to enuic, as that it hath more ioy of others welfare, then enuic hath of his owne. Therefore an enuious man may be compared to Cain, who when he had killed his brother Abel, was fo troubled, that he faid, Who foener findeth me shall kill me. The couetous man, though hee will not communicate his owne goods, yet hee would have others to communicate their goods: the proud man although he be proud himselfe, yet hee would have others to bee humble; but the envious man careth.

not who doth any good.

As the Eagle doth account them bastards that cannot abide to looke vpon the Sunne: so Christ doth account them bastards which will not take him to be an example of lowlines.

Enery creature doth impart his good vntoman; but the en-

aious man he hath separated himselfe from doing good to any,

euen as an Apostata.

Euery vice is the contrary of some vertue, as intemperance to moderation, incontinency to chastity, pride to humility, but enuie is contrary to all. This is the cognisance of the diuel: for God saith, By this shall men know that you are my disciples, if you lone one another: so the diuel he saith, by this shall men know that you are my disciples, if you enuie and hate one another. The proud, the prodigal, the couetous, y lasciulous, they are loued of some, but the enuious man is hated of all. And this sin is so lothsome vnto him, that he cannot abide it in any but in himselse.

Therefore, if we loue our selues, let vs loue our neighbours: for nothing doth more please GOD than loue; so that if the blacke Moore could be cleane, here is water enough to wash him. But

the flesh of man is more strong then all these reasons.

God hath put enmitie betweene vs and the Serpent, and the

Serpent hath put enmitie betweene man and man.

When Ioseph had laden his brethren full of corne, and sent them away, he bad them not to fall out by the way: so I would this lesson, when wee have plentie of all things and are full, had deepe impression in our hearts, that we torget it not, Fall not one by the way.

FINIS.

### TO THE READER.

Where as these Sermons of Nabuchadnezzar have heretofore been printed by an unperfest copy, and by meanes therof
base passed through the hands of divers; having in some places the
minde of the author obscured, in other some the sentences unskilfully
patched together: whereby the authors discredit might be furthered,
and the sale of the Sermons have been hindered. Now as I have
eaused them to be examined by the best copies, and to bee corrected
accordingly: so I thought good to certisie thee of the same, that the
wantes which were in the sirst impression might not cause thee to sufpest this impression also, and so discourage thee from acquainting thy
selfe with the excellent instructions offered in these Treatises.

THE

## THE PRIDE OF

#### NABVCHADNEZZAR.

#### Daniel.4.26.

- 26 At the end of swelve monerhs he walked in the royall palace of Babel:
  - And the King soake and said, Is not this great Babel, that I have built for the house of my kingdome by the might of my power, and for the honour of my matestie?

Haue chosen this story of Nabuchaduezzar, wherein is laid downe his pride, his fall, & his restitution.
This Nabuchaduezzar was a wicked King, and
therefore God warned him by a dreame, and by
Daniel, to amend his life, but all would not serue:

he made many shewes, but he revoked againe; therefore at the laft God gave him over for a time, and her became like a beatt, vntill he acknowledged his power to come from God. A warming to all rulers, to pur them in remembrance that one ruler is aboue, which must be ferued of them al, or els altheir buildings, and treafures, and guard, will not fhield them from judgement when the froke commeth, no more the they could faue Nabaebadnezzar. At the end of twelne moneths (laith Daniel) this king walked in his royall palace. The Prophet sheweth that hee had deferred this puniffument before, and that his dreame which he had did tell him that his king Joine should depart from him for his pride, yet this respite of twelve moneths was grated him, like the fortie daies which were granted to the Ninuites, to trie what he would doe voon his warnings, and whether hee would repent as the Niniuites did : therefore the holy Ghost sheweth how the time ranne, and how he lived after : as if he should fay, If he will returne yet, and bee warned by the dreames, or by the Prophets which I fent him, I wil ftay my hand, and his kingdom shall not depart from him. But here he sheweth, that he torget his dreame like a dreame, and was more defirous to know what it meant, than to be warned by it. The twelue moneths ran moneth after moneth, yet Nabuchadnezzar is all one. Now his dreames dreames are gone, he thinketh that all is ended therefore he getteth him vp into his palace amidft his delights, to beake himself,
as it were, in the funne of all his pleafures, where indeed he haftened God to take away all his pleafures and delights from him,
when hee should have repented, as the Prophet Daniel willed
him, and ripped vp his finnes, and bewailed his wicked life, and
powred forth teares, and prevented his judgement with prayer
vpon his knees, then was he stalking in his galleries, & thinking
what fin should be next, to fill vp the number of his rebellions,
that God might not spare him when he judged : so the wicked
will not suffer the prophesies of God against the to be in vaine,
but they will put God in minde of their punishments, and sinne
till the punishment doe come vpon them to suffill the threatnings due vnto them.

Somethink that Nabuchadnezzar walked upon the roofe of his palace, from whence he might see all parts of the citie round about him, like the mountaine whither the tempter led our Sa-

uiour Chrift, to fhew him the beautie of the world.

This the Prophet Daniel would fignific, that the king lined in ease as he lined before, and pleased himselfe in vanitie still for all his warnings, and turned his time of repentance to sinne again. Therefore God would deferre the time no longer, but cut him downe, like the barren and fruitlesse figge-tree, to teach vs to take mercie when it is offered, and repent while wee have time and space, and that if God spake vnto vs but once, to lay it vp in our hearts for ever, not looking or expecting to be spoken to againe, because God is not bound to admonssh or give vs any warning at all.

One would have thought that Nabachadnezzar would have remembred his warning while hee had lived, which had fuch a strainge and fearefull dreame, and after that another dreame, being no lesse strainge and fearefull than the former dreame to confirme it, and after such a Prophet to expound it, and the exposition of it threatning such a miterable roine and downfall

vnto himfelfe.

One would have thought and beleeved that he could never have forgotten it, put it out of his remembrance, although hee had lived vnto this day. But like a wonder which lafteth not a-

pone

The wide .

boue nine daies, fo is the repentance of them which finne by cufrome: for when finne is rooted it flicketh fast, and will hardlie be weeded out, though God should fend vs dreames & visions. or should raise vp Prophets, Daniel himselfe cannot make this blacke More white, which alwaies hath bin black before. And this we may fee in our felues : for why have we need to heare fo often of repentance, more the of any thing els, but that it is fuch a thing as we cannot frame our felues vnto ? If we be warned of any thing but of finne, one warning will ferue. But we are fo incorporate, and inured to finne, that a thousand Sermons wil not ferue:fo.custome hathmade fin stronger in many than the word of God. Well, remember, or confider, or apply it how ye will, after twelve moneths GOD will come and take account of his dreames and of his prophets wich he fent hun, to fee what hee hath profited by them. Although he hath leaden feet which are long in comming, yet he hath yron hands, which when he commeeh will strike home.

Now the twelve moneths are expired; God comes and findes Nabnehadnezzar vpon his towers, when hee should have cast bimfelf down to the ground, and thought vpon his dreame, and Daniel and so have humbled his pride; hee was pearched vpon his rooft, and there he begins to crow of his wealth; Is not this greate Babel, which I have built for the house of my kingdome, by the might of my power, and for the bonour of my maiestie? See how the man standers in admiration of his vanitie, like a vsurer which doteth of his money, as though he had deferued immortall fame for spending his mony vainly. Is not this great Babel, &c. hee shuld rather have faid, Is not this Nabuchadnezzars tolly, which he hath built for a mocke to his name, and an impeachment to his wisdome for men to say when they passe by, looke how our King hath bestowed his revenues, here lie our subsidies and tributes in this stone wall? But Nabuchadnezzar thinks that every one will praise him for his follie: Therefore like a woman when The is pricked up in her brauerie, thinkes that al doe admire her, and hath as goodly an opinion of her felf as the peacock hath of his feathers, and framethall her lookes, and her geftures, and her speeches accordingly : so when Nabuchadnezzar face in his palace, and faw fuch fhewes about him, now faith pride, thou must

frame

frame thy lookes, and geftures, and speeches accordingly, or els the kings palace will be brauer then the king himselfe: so he beginneth to exalt his mind higher than his palace, & to look and speake stouter than he did before. The temptation was no sooner in his heart, but the words were in his mouth, and he pleased himselfe therein so well, that he could not refraine being alone, but as a soole admires himselfe in a glasse, so when he was alone and no body with him, he strouted alone & bragged by himself, to thinke what a jolly fellowe hee was, and how men began to talke of his buildings. By this wee may see how wealth and honour change manners, and how a gay coate, or a great band, or a golde ring can braue a mans minde, and make him looke and speake after another manner them he is accustomed, when they are away from him.

It is a woonderfull thing to see what power these petty vaine toyes have over the minde, to alter and change a man suddenly, to make him thinke better of himselfe that day he weares them,

than any other day befides.

Li not this great Babel, which I have built for the house of the kingdome, by the might of my power, for the honor of my maiestie? Before the holy Ghost laieth downe Nabuchadnezzars words, marke how hee commeth vnto them, The King spake and sayd, Spake and said, was not one enough, but he muit say, spake and said? This doubling of the words sheweth, that he spake with a premeditate pride from his hart root, which passed not whether it were a sinne or no, come what will come of it. The holy Ghost doth bring other speeches with He said, and no more: but here he saith, Spake of said, as though he spake twice, not as he spake at other times, but like a man at desiance, which would not recall any word, but if hee could say more, hee would say more to anger.

Did I call it great Babel? I may call it great Babel. Did I fay that I built it? I will fay that I built it. Did I adde, for the housur of my maieftie? let it go for the honour of my maieftie. Thus he spake and said, as though he would be constant in his pride, al-

though he were constant in no other thing.

Is not this greate Babel, which I have built for the house of the hingdome by the might of my power, and for the houser of my maiesty?

Three

Three things I note in this faying. First, what a glorious opinion Nabuchadnezzar had of his vaine building, out of these words, Is not this great Babel? The second out of these wordes, which I have built by the might of my power: wherein hee tearmeth himselfe the sounder of it, as if hee had done all without a helper. The third is, that in all his worke, he sought nothing but vaineglorie, out of these words, for the bonour of my Maiestie. These three sinnes Nabuchadnezzar doth bewray in one brag, and in all those three wee are so like, that the beatts were not to like him when he became like a beast.

First we have not so wonderfull an opinion of God, or of his word, or of heaven, as we have of our owne acts, although were be never able to doe halfe that Nabuchaduezzar did. Secondly, this is our manner, to attribute al to our selves what soever it be, riches, honour, health, or knowledge; as though all came by labour, or policie, or art, or literature: if we cannot draw it to one of these, then we thinke it fortune, although wee vnderstand not what fortune is. If we did count our selves beholding vnto God for them, then we would find som time to be thankful vnto him.

Laftly, when we ouer-view these matters, this is our solace & comfort, to thinke these are the things which make me famous and spoken of, and pointed at, & then we end, as though it were enough to be pointed at. Is not this great Babel? That which one louer, seemes greater and more precious about all which he loueth not, although they be better than it: so did these buildings

feemeto Nabuchadnezzar.

One would not thinke that a house were a matter to make a king proud, although it were neuer so faire? Some wals are not so precious, that he should repose al his honor vpon lime and morter. But this is a inst thing with God, that vaine hope, vaine prosperitie, vaine comfort, and vaine glorie, that may deceive them when they trust vnto it: therfore as the faithful soulc looketh vp to God, or vpon the word or vp to heaven, and saith to it selfe, is not this my hope, is not this my ioy, is not this my inheritance? So the carnall man when he looketh vpon his buildings, or his grounds, or his mony, saith to himselfe, is not this my ioy, is not this my life, is not this my comfore? So while he pores & gapes vpon it, by listle and little the love of it growes more and more

in his heart, vntill at laft he hath minde on nothing elfe.

This was the first dotage of Nabuchadnezzar: the second was, which I have built by the might of my power. What a vannt was this to say, that he built Babylon, when all histories accord, that it was built by Semiramis before Nabuchadnezzar was borne, therefore why doth he boast of that which another did?

The answere is easie, why do other men so now, we see that euery one doth labor to obscure y fame of others, that they may fhine alone, and beare the names themselves, especially in great buildings: for if they do but adde or alter any thing in Schooles. or Hospitals, or Colledges, they looke straight to be couted the founders of them, & fo the founders of many places are forgotten. So it is like that Nabuchadnezzar did adde or alter some thing in this citie, and therfore he tooke al to himselfe, as the fafluon hath been euer fince : but if none had built it, but hee had been the founder of it (as some would seeme) yet this had been a proud & arrogant speech to fay, which I have built by the might of my power : for it was not he which could build Babel, no more then Nemrod could finish Babel, but vnlesse the Lord build the house, the builders build in vaine. Therfore when he faith By the might of my power, hee should have said, by the might of Gods power. But by this you may plainly difcerne, how hard and difficult athing it is to hit vpon a right worde or a good worke, which hath not a good thought to bring it forth. Therfore make the roote sweete, or the fruit will be sower, counterfeit as cunningly as you can. I moul abyor vages you alleg higo

Laftly, when he putteth in for the honor of my maiestie, he sheweth that he was of Absoloms humour, who although he had deserted shame, yet he would have fame, because he had no children to keepe his name in remembrance, therefore he crected a piller, which he called Absoloms place: so many stately houses and places in England, beare their names of those Lords or others that doe possesse or owe them, for the like vanitie.

Heere Absolom thought to bee buried, as Nabuchadnezzar thought to dwell in his palace, but he was cast into a pit, as Nabuchanezzar was turned into the wildernes: So Shebna made his sepulchre in one countrie, & was buried in another: for why should pride have the reward of humility? Humility saith Sale-

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mon) goeth before honour that is to fay, honor is the reward of humilitie: and yet Nabuchadnezzar would be honoured for his pride. What had he, or Shebna, or Abfolon done, that they shuld erect fuch monuments to be praised after death, which were not worthy to be praised in their life? before the building Nabuchad. nezzar had done nothing worth fpeaking of, for because he lived alwaies like a beaft, therefore God punished him like a beaft,& did he deferue now to be spoken of in al ages, for heaping stones together? We may fee that great men are proude of a small matter, and they looke to be praised for every thing they doe. But look how God overthwarteth them: for oftentimes in that they looke to make their greatest glory, they shame themselves most of all, and that which they practife to exalt them, doth difgrace them, and that which they do to winne them lone, getteththem harred, fin fo deceiveth them like the blind Aramites, that they take a cleane contrary way to their defires, as we may fee in the 11. of Genefis, they which built Babel, faid they would build it to get the a name, but they got fhame, for they could not finish it whe they had begun it, but were confounded in fuch fort that they knew not what they did: fo fuddenly they understoode not what one another faid So when Nabuchadnez zar came to himfelfe againe, he shewed that when hee fought his owne honour, honour departed from him, and he was made like a beaft; but when he fought Gods honour, honour came to him againe, and he was made a king, 19 wol so ligo min si

This would pul away many toyes from womens backs, if they did cofider how God maketh them ridiculous by it they weare, to make themselves amiable, if they did thinke that the apparel which they clog on to please the world, by the secret indgement of God did not please but displease, they would be ashamed of their attire, as Eue was ofher nakednes: would they weare such gardes and paint their faces but to please? See now how God doth mocke them, for they are not liked but disliked, and worse thought of for it than they that goe in russet coates, and seeke no praise at all, they thinke, am I not braue? others think, is she not lightly yet they dreame that every ma praise them for their braueties as Nabuchadnezzar thought that every one would honour him

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for his palace. If their brauerie codemne them before men, how will it condemne them before God? Therefore when Nabuchadnezzar faith, For the honor of my maiestie, he should have sayd, for the honor of Gods maiestie, and then this had been recorded for his honor indeed, and his stouse had been the house of God: for as we should speake, and study, and labour to Gods glory: so we should build also to Gods glory, that our houses may be like temples, as Obadiahs was. But few seeke glorie that way, they

hadrather pull downe than build in fuch fort.

Thus you have heard what Nabuchadnezzar spake in fecret, as though God would display the thoughts and pride of such builders. These are the meditations of Princes and Noble men. when they behold their buildings, or open their coffers, or look ypon their traine swinging after them, they think as Nabuchadnezzar thought, Is not this great Babeleis not this great glorie? is not this the traine that maketh me reverenced in the freetes are not these thethings which shall make my children rich? is not this the house that shall keepe my name, and cause me to be remembred, and make them which are children now speake of me hereafter, when they shall passe by and look vp, and see these antikes and knacks over their heads, they will fay oh he which built this was a greatman, hee bare a fway both in Court and countrie, who but he while hee lued ? Although this king bee dead and buried, yet his pride is escaped and come to vs. Nabucadrezzar hatlichildre veraline, which build as high as he look as high as he, goe as brante as he, fpend as vainly as he, and are as proud as he, althogh they be not kings, nor dukes, nor earls, nor knights, nor yet good fquires: look vpon their palaces, & thinke whether they bee of Nabuchadnez zars brood; Is not this great Babei? and is not Nabuchadnezzar Lord of it? Oh if they might line to walke in these galleries still, they would defire no other heaven: but Nabuchadnezzar hath flewed the way beforethe, and they must all dance after him, though they were as mightie, though they were mightier the he, death will not take his kingdome for a ransome. Now what is Babel, & what is Nabuchadnezziar the King thereof? Now Babel is destroyed, and the king that buile it laid in y duft, had it not bin better to have built an house in heaven, which might have received him when he died? Managi f The

The name of these palaces may well be called Babell, that is, consusion, because they prophesis consusion to them that build them, because their foundation is pride, their wals extortio, their roose ambition, and all within them vsurie, briberie, & crueltie. If this be the best that Nabuchadhezzar hath to vaunt of, what is the worst which he may be assumed of?

Well I see how earnest this king was about his dreame, and how loose he sate after in his palace, me thinkes I see the image of the world in one man; how lively doth Nabuchadnezzar resemble the dreamers of our time? He could not rest till he knew the interpretation of his dreame; such inquirie, such diligence to know Gods will, that a man would have thought, now if the king meete with a prophet that can tell him the truth, and instruct him from God, that his dreame warned him to amend his life, he will then reclaime himselfe, and reforme his realme, and become such a king as was never in the land before.

But behold, no sooner resolued of his doubt, but he is ready to be warned again, and was not so attentiue to the prophet, as he was to his dreame, although he cared for neither: for when hee vinderstood that his dreame went about to change the course of his life, he went away like Naaman in a chase, & cared no more for his dreame after. Before the dreame came, all would have said, that such a dreame would have humbled his heart for ever. Before the prophet came, all would have said, y such a prophet would have converted him with a word: but Nabuchadnezzar is Nabuchadnezzar; and if another dreame come more fearfull than this, yet Nabuchadnezzar would bee Nabuchadnezzar, and love his palace better than Paradise.

So we thinke, if God would fend a famine vpon this land, that would make vs feare him: but God hath fent a famine, & yet we doe not feare him. If God would fend an earth-quake vpon this land, that would make vs feare him: but God hath fent an earthquake, and yet we do not feare him. If God would fend a pestilence vpon this land, that would make vs feare him: but God hath sent a pestilence, & yet we do not feare him. If God would send war vpon this land, that would make vs feare him: but God hath sent warre, and yet we doe not feare him: therfore what will make vs feare him?

There-

There be many which dreame vpon religion, as Nabuchadnezzar dreamed vpon his dreame; & as he defired only to know what is meant, fo they defire onely to know. Master (faith the yong ma to Christ) what shall I doe to come into heaven? He would faine know the way to heaven, but when Christ shewed him the way, he would not take it; fo they will go fro preacher to preacher, as Nabuchadnezzar fent from one wife man to another to be refolued in points of religion: fuch a ferutinie, fuch attention, fuch heed, as though they would runne out of the world, and go beyond all, that a man would thinke they would doe any thing, as the Iewes came vnto Moses, and this yong man vnto Christ: But whe they have heard what they came for they do like Nabuchadnezzar, as they did before; now they fay it was but a dreame, because the meaning doth not answere according vnto their will. So Achab enquired of the Prophet, to heare what hee would fay, but it appeares that hee neuer meant to follow him, except he would answere as he would have him.

When it commeth to the act, which is every mans triall, then you shall see who are like Nabuchadnezzar, that is, which affect only to know; and who are like Zacheus, that is, which practise as they know: for as the truth is revealed, so it must be witnessed, or els the fall of Nabuchadnezzar sheweth what indgement

will follow vpon fuch neglecting.

Because he would not doe as his dreame warned him, and as the Prophet counselled him, therfore God for sooke him, and his kingdom departed from him, & he was thrust out of his palace, and turned like an oxe into the wildernesse, there he lived like a beast vntill seven yeeres were ended. A warning to all to take warning by the word, for it is the gentle warner, the next wil be harder, the third and fourth harder then it, like to the nine plagues of Egypt, which did exceed one another: for what is he that can weigh the wrath of God, or the grieuousnes of sinne?

Some men would thinke, that Nabuchadnezzar might have spoken althis without any such great offence as was taken at it: for he said no more, but that it was a faire house, & that he builded it, and that he erected it for his honour: seeing many vnder princes delight in worse vanities then saire buildings, and speak

vainer often in a weeke.

Therefore when you see how it displeaseth God, to vaunt of these earthly things, or to impute any thing to our selues, thinke what shall be the doome of great fins: if Nabuchadnezzar became like a beast, and lodged in the wildernes for his pride; they which beare pride, and couetousnesse, and lust, and wrath, and malice in one breast, shall lodge in hell, and become like diuels, because they are like beasts already. Therfore let this be in stead of Daniels warning, if God did take such streight account of Nabuchadnezzar for his dreame, what hee had profited by it: what account will he take of vs, what profit wee have made by

Nabuchadnezzars fall and punishment?

Thus you have heard what the voyce spake from earth, now you shall heare what the voyce spake from heaue; for it followeth. While the word was in the kings mouth, a voyce came from heanen, and said, O king to thee be it spoken, thy kingdome shall be taken from thee, orc. God will warne him no more by dreames, nor by Prophets, as hee did : but his judgements shall speake. Here is fulfilled that which Elihu faith to lob, God fpeaketh once and twice by dreames and visions in the night, and man seeth it not: at the last God openeth his eyes, by the corrections which he had fealed: so God fpake vnto Nabuchadnezzar first by dreames, and after by his Prophet, and Nabuchadnezzar regarded it not:at last God openeth his eyes by corrections, which he had fealed vo that they fhould not touch him if any other messenger could bring him. As the holy Ghoft doth note the time when Nabuchadnezzar spake in his palace: so he noteth the time when God spake from heaven, Euen while the words were in the kings mouth: as though he should fay, God answered before hee looked for it, when hee thought God had been as farre from him, as he was all the yeere before. Thus God lay(as it were in the skout) to watch when he spake treason, and to apprehend him vpon it : O Nabuchadnezzar, thou hast vanted these twelve moneths fince I warned thee: I made as though I heard not, but suffered thee to do and speak thy pleasure; and vauntest thou still? Surely thou shalt scape me no longer, I will not heare one word more against mine honor. So hee cutteth him off while the words were in his mouth, and pronounceth the word of judgement against him.

The first note in this verse, is the time when God spake from

heauen.

heauen. Pride (faith Salomen) goeth before the fall: fo when pride had spoken, then judgement spake even while the proude word was in his mouth. See how God shewes that these brags offended him, and therefore he judges while he speakes. How short is the triumph of the wicked? Whe they begin to crow, God ftoppeth their breath, and judgement seazeth vpon them, whe they think no danger neere them: So when Baltazar was in his mirth with his Nobles, the fearful hand wrote his doom vpo the wall, & presently his mirth was changed into sadnes, that he became as one that was stroken with a paulsie : fo while Herod vaunted himselfe and the people honoured him like a God, the Angel of God fmote him voon his throne, and immediatly he was deuoured of wormes in the face of them which honored him: while the Philistines were triumphing and banquetting, Sampson pulled the temple youn their head: fo while the me of Ziklag were feasting and dancing, David came vpon them and sue them: when the Ifraelites were at their Manna and Quailes, euen while the meate (faith Danid) was yet in their mouthes, God tooke away their lives: when lobs children were making merrie one with an other, the winde came and blew downe the house; while the old world was marrying and gining in mariage, the flood came and drowned the: while the Steward was recounting with himselfe, and thinking that his mafter knew not what policie was in his heart, suddenly his Lord called him to account: while the churle was musing of his barnes ful of corne, and faying to himselfe, be merrie my foule, that night his foule was taken tro him : fo while we sinne and thinke nothing of it, our sinnes mount up to heauen, and stand at the barre, and call for vengeance against vs: how soone Abels blood cried for vengeance of Cain? We cannot finne fo quickly, but God feeth vs as quickly. How many haue beene ftrooken while the oth hath been in their mouthes, as Ieroboam was striken while hee stroke, that they might see why they were ftrooken? and yet all this will not keep vs from fwearing. Though a man fin often, and fteale his fins as it were, without punishment, yet at last he is taken napping, euen while the wickednesse is in his hand, and his day is set when hee shall pay for all, whether it bee after twelue monethes or twelue yeeres, when it commeth, it will feeme too foone. Therfore once againe M 2

let this be in stead of Daniels warning, if God did take so streight account of Nabuchadnezzar how he had profited by his dreame, what account will he take of vs how wee have profited by Nabuchadnezzars punishment? Here I end.

FINIS.

# THE FALL OF KING NABVCHADNEZZAR.

Daniel. 4.23.&c.

28 While the word was in his mouth, a voice came from heaven, saying, O King Nabuchadnezzar, to thee be it spoken, thy kingdome

is departed from thee.

29 And they shall drive thee from men, and thy dwelling shall be with the beasts of the field, they shall make thee to eate grasse with the oxen, and seven times shall passe over thee, wntill thou knowest that the most high God beareth rule over the kingdome of men, and give thit whom some of men, and give thit whom some of men, and give this whom some or men, and give the will.

30 The very same houre was this thing fulfilled upon Nabuchadnezzar, and he was driven from men, and dideate grasse as the oxen, and his bodie was wet with the dew of heaven, till his haires were

growne as Eagles feathers, and his nailes as birds clawes.

Rom the 26. verse to the ende of this chapter, is laid downe the pride, fall, and restitution of Nabuchadnezzar. The two first verses are like a banner of his pride, which shew him in his russling as it were in the ayre, before he knew God or himselfe. The three next verses are the discouerie of his shame, which shew him in his miserie, as it were groueling on the ground after God had cooled his courage. The foure last verses are the celebration of his recouerie, which shew him in holinesse as it were rapt into heaven, and singing with the Saints for ioy, that God had brought him vnto his knowledge, though it were through shame and trouble, and losse of all that hee had seven yeeres together. Of his pride wee have heard alreadie; yet because wee are friends to vices as we

are to men, so long as they prosper and flourish: but when they decay and fall, then we shrinke away, and are ashamed of them: so it may be, if ye could see pride take a fall, though ye loue her well, yet ye would for sake her like a bankerout, when ye see that she can pleasure you no longer.

Therfore ye shall see Nabuchadnezzar vpon his seete againe! before you beheld him vpon his knees, that when ye see what a king he was in his galleries, and after find his servants in his palace, and his subjects in his throne, and himselfe like a beast in the wildernesse, God may give you hearts to thinke a little of this sinme, what it is which cost so deare, and is so common now

in every house, as it was then in the Kings court.

After twelve moneths (faith Daniel) that is, twelve moneths after God had warned this King by dreames and by Daniel, to repent his finnes, he was strouting in his galleries, and thought what finne should bee next, as though hee had never heard of dreame or Prophet. By this computation of finne, wherein the moneths are observed so exactly, how long Nabuchadnezzar rebelled after hee was warned, Daniel shewes what reckoning God keepes of our moneths, and weekes and daies, which hee giues vs to repent, as he did Nabuchadnezzar, and what an account we shall make of them, as Nabuchadnezzar did, though we count no more of our age then the childe doth of his youth, and have done no more of our taske at twentie, then when wee were butten, nor at thirtie, then when we were but twentie, nor at fortie, then when we were thirtie, yet we shal give account of moe houres in the day of judgement, & it shall be heavier to the olde then young, to you which have the word then they which want it: and there is great ods betweene Nabuchadnezzar and vs, for hee which challenged Nabuchadnezzar for 12.moneths fince hee was warned, may challenge vs of twelve yeeres fince wee were warned, and yet wee looke not for fo great punishmentas fell voon Nabachadnezzar for twelve moneths. Daniel names there 1 2. moneths, as though he would fpeake of a great. matter, & shewes how worthie Nabuchadnezzar was to beepunished, because hee might have reformed his life fince hee was warned : for there were twelve moneths betweene his dreames and his punishment. But that yeere wherein hee had fo many one. M 2 warnings

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2 11.11977

warnings and teachings was as vaine as the feft, and vainer the the yeeres before: for now he should have beene a mourner like the king of Niniueh, whe Jonas threatned destruction vnto the But like a victor of a countrie returned fro battell to folemnize his triumph, first hee decked his palace as braue as himselfe, and then he walkes his stations in it, and when he hath fet all things before him which might make him forget God, & like a ferpent that would burft, vnleffe hee discharged some of his poyson, hee breaketh out and faid, Is not this great Babel, which I have built by the might of my power, for the honour of my maiestie? Wherein obferue hift what a glorious opinion this vaine king had of his vaine buildings, Secondly, how that he names himfelfe the fouder of them, as though he had done al without an help. Thirdly, that in all his workes he fought nothing but vaine-glorie, as he witneffeth against himselfe, saying : Which I have built for the bonom of my maiestie: not for the honour of Gods maiestie, but for the honor of my maieftie. So first that which be should have cotemped, as Christ did the beautie of the Temple, he admired it, and nothing feemed fo glorious to him, as that which made him Thameful to God. Secondly, that citie which was built by Semiramis, he arrogateth to himselfe, & neuerioyned y chiefe workmaller with him, but faith, which I have built by the might of my power, when he should have faid, by the might of Gods power: for vnles God build the house, the builder (faith David ) buildeth but in vaine. Lattly, that which he should have built for the honor of God, as the man built a chamber for the Prophet, he builded for his honor, as our Nabuchadnez zars do. Therefore when all his pleasures were prepared like a feast and hee came to fit down at the banquet, it happened to him as to the churlein the Gospell, after hee had filled his barnes, when he came to fing in his heart, Be merrie my foule, that night his foule was taken from him, and the diuels made merrie with it in hell : fo bee had feathered his nest, and began to crow upon his rooft, Lenot this great Babeletic? As if he flould fay, Now Nabuchadnezzar make thee merrie; that houre his honour was taken from him, for a voyce came downe from heaven, like the terrible hand which wrote voon the wall when Baltazar fate at his banquet, & dasht his pride upon fuch a rocke, that within an houre all his pompe

and

and pleafures, and treafures, fuffered fuch a fhipwrack, that his fall was more admired of all, then his glorie and buildings were admired of himselfe. Thus all the ioy, and pleasure, and glorie of pride are fooken with a breath, and ftope with another, and

You have heard what the voyce spake from earth, now ye shall heare what the voyce founds fro heaven. These three verses following declare this kingsfall, when and how, and from whom it was. While the words were yet, orc. there is the time, a voyce, orc. there is the ludge. O King, &c. there is the arraignement. Thy kingdome, erc. there is the judgement. Hee was driven from men, and lined with beafts in the wildernesse, till his haires were growne like Eagles feathers. There is the execution and manner of his pu-

nifhment. First of the time, While,erc.

As Daniel observed the time when Nabuchadnezzar finned so he observeth the time when Nabuchadnezzar is punished : as if God had lien in waite to catch him in his words, and take him at the trip, euen as he watched Lots wife when the looked back, and transformed her into a piller of fale, fo foone as the looked behind her: fo now the Lord lay as it were in the fcout, to watch when Nabuchadnezzar spake treason, and to apprehend him vpon it, O Nabuchadnezzar, thou hast vaunted these twelve moneths fince I warned thee, & I made as though I heard not, but fuffered thee to doe and speake thy pleasure, and vauntest thou ftil? Surely thou shalt escape me no loger, I wil not heare a word more against mine honour. So hee cut him off while the words were in his mouth, & propoundeth the words of judgement against him. If you marke the time when the voyce spake from heaven, you may fee three wiscdomes of God. First God takes him in his fault, that he might fee his fault, as Ieroboam was ftri- 1.King.13 ken when he ftroke y Prophet, that he might know why he was Ariken. Then he takes him fuddenly, because he contemneth his warning, as the fire came vpon Sodome while they contemned Gen. 19.24 Lots warning. Thirdly, God takes him where he is pleafanteft and luftieft, and fafeft in his palace, which was like a caftle, as he tooke Herod when his gard tood by him, that he might fee that 48,12.13 nothing can garde him from God, but God must garde him from daunger, or else Princes bee not safer then subjects: fo though a man finne often, and steale his fins as it were without

punish-

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punishment, yet at the last hee is tooke napping, while the wicyem. 11. kednes is in his hand, as the Iewes were, while the quailes were
33. in their mouthes, and his day is set when he shal pay for al, whether it bee after 12. moneths, or 12. yeeres, when secure it commeth it will seeme too soone. Vengeance doth stay till sinne bee
ripe, and watch the time when they are most occupied, then

Numb. 12. judgement steps forth, like the Angel to stop Balaam in his way,

look not for it (for the worst that is, wish like Balaam, to die the death of the righteous) therefore God will crosse them in that: though they prosper alwaies before, yet their endes shall bee a kind of iudgement vpon all their life, & a prophesie of torment, for all men to see what become of the wicked after death, that they may feare to be like vnto them: As when wee see some fall downe vnder the table while they sit swilling at the wine: some striken dumbe in the pulpit, while they preach vntruths; even as the Philistines were slaine while they feasted, and as Herod was

1.Kin.13.4 shamed while hee vaunted, and as Jeroboam was striken while he stroke. What doth this teach vs, but that our sinnes depart from vs so soone as they are done, vnto the ludge, & there they accuse vs. as Caine murther cried our against him. so soone as he

Gen.4. accuse vs, as Cains murther cried out against him, so soone as he Renel.3.15 slew his brother. I know thy workes, saith God: hee may say, I Manh. 26. know thy works and thy thoughts too: for Indas could not go

24.15,16. fo closely about his treacherie, but that Christ did know when the thought entred into his heart, and heard when he conferred also with the Scribes, and saw likewise when he tooke the bribe, though he kept a time to punish him, as he saith, Pial. 37. vers. 2.

When I fee a convenient time then will I execute indgement.

Now the time was come when this king should be made an example vnto al other kings after him, to amed their lives, and reforme their reaknes, when as the Prophet commeth from God vnto them, to tel them what they should do. When dreame and Daniel had done what they could, now God calles foorth his indgements, and bids them see what they can do, & commands them to chase Nabuchadnezzar, vntill hee have lost his kingdome, vntill he be driven out of his palace, vntill he be fled into the wildernes, vntill he be degenerate like a beast, vntill his subjects, and servants, and pages, make their sport, and gaze and wonder

wonder at him, like a foole which goeth vnto the stockes, or a trespasser, which is gazed at vpon the pillorie: so the King was debased, when God heard him but vaunt of his buildings.

Therefore let vs take heed and be carefull, after what fort we speake, & what words slip from vs, least God take vs in our lies, or othes, or slanders, or ribauldrie, as he tooke Nabuchadnezzar when his tongue walked without a bit; for if hee had supposed that God had been so neere, and that hee would have answered him as hee did, hee would have held his peace, and laid his hand upon his mouth, rather the pay so deare for a vaine word, which

did him no good when it was spoken.

The second note is of the ludge, A voyce came downe from heanen : the controlling voyce came down from heave, God is most offended with our fin : for Nabuchadnezzar might have fooken, more then this, before any other man, & no man could controle him because he was King, and Kings delight in greater vanities then buildings, yet no man faith, Why doest thou so? because Salemon laith, He which repeateth a matter separateth the Prince: that is he which tels Princes their faults, maketh them his enemies : therefore fince Iohn Baptist died, onely God is left toreprone almost all that sin by authoritie, yet there is one in heaven hath an eare & a tongue, & checketh the king as boldly as euer the king checketh his subjects. Whe the voyce from earth spake vainly, the voyce from heaven spake judgemer. Here is the king of heave against the king of earth, the voyce of God against the voyce of man; a divine wrath warring with a humane pride; the fire is kindled, woe to the stubble. The Lord of hosts is in armes against the Lord of Babell, and begins to lay hands on him and to thrust him out of his throne, First, he rattles him like a thunder, O King Nabuchadnezzar: as if he shuld lay, for all thou art a king thou fhalt fee whether another be about thee. Now guard thy person, now defend thy honor, for he whom thou hast despiled, threatneth to take thy kingdome from thee; goe now and walke in thy galleries, fetch one turne more before thou be surned out of doore, and walke with the beafts in the forrest.

Now he comes to the arraignment, and cals him to the batre, O king Nabuchadnezzar, to thee be it spoken. He was never called king with lesse reuerece, nor had such pay for fin in al his raigne.

286 God gives him his title, and he cels him his lot he cals him king But wrehout a kingdome : as if hee had faid, late king of Babell. hold vo thy had. Here a king is arraigned in his own kingdom! & no enidence given against him, but as though he had witnefsed against himselfe, as all finners do, God condemneth him out of his owne mouth, and to open his cares, hee calleth him by his owne name, O King Nabuchadnezzar, as the prisoner is called whe he holds vo his hand at the barre. The he pronounceth the judgement, To thee be it foken, to thee which advanceft thy felfe like God, to thee which wouldest not take heed by thy dreame. to thee which wouldest not bee warned by the Prophet, to thee which didit al for thine own honor. Now hearken to thy judgement. Thy kingdom is departed from thee, thou shalt be driven out of thy palace, they which should honour thee shall expulse thee; thou shalt raigne with the beafts in the defert, there shall be thy dwelling feuen yeeres, goe now and stalke in the woods as thou diddeft in thy palace, and when thou art among the Lions, and Wolves and Beares, looke vnto Babel which thou haft built.

How doth this speech differ from Nabuchadnezzars speech? his words were but words, but Gods words were, He fake, & it was done. For in the same houre that which was spoken was done (faith Daniel) & what focuer the voice threatneth vnto our fins, or vnto the finner, shall be done at first or at last. To Nabuchadnezzarit was faid, Thy kingdome shall be taken from thee. To vs it is faid, Thy life shal be taken from thee. To him it was faid, Thou shale be thrust forth into the desert. To vs it is faid, Thou shalt be throwne forth into darkneffe. To him it was faid, Thou fhalt be like beasts. To vs it is faid, Thou shalt bee like the damned. Shall not the voyce spoken to vs bee remembred with God, as

well as the threatning menaced to him?

This voice came from heaven, & therefore it fpake home, not hike them which glide by the faults of Princes, & whifper behind their backs, as though they would reprove the if they durft, but for feare leaft the Prince, or Counsellor, or Judge, or Magistrate, should take it as he meanes it, and thinke that he aimes at them, which makes them fpeak in parables, as though they would calt a vaile ouer their reproofe; and eate their meffage before they haue spoken it. The holy Ghost teacheth vs heere to reprodue, to that

downe

that whofoeuer finneth may know that thou fpeakeft to him. He which (peaketh from heaven (as the voyce did) must fpeake like John Baptist among the Publicanes and harlots, and fouldiers, as though hee went from one to another, and faid, this is fooken to thee, this is spoken to thee, this is spoken to thee. For vnleffe we come neere thefe mortal gods and proud Nabuchad nezzars, as neere as Elias cameto Achab, when he faid, It is thou that troublest I frael, they will poast it over, and thinke that thou fpeakest not to them vntill thou speakest plainly, as the voice spake from heaven, To thee be it spoken. And they wil reforme the matter, or elfe God will shew some judgement your them, as he did here voon this great king Nabuchadnezzar.

Now the decree goeth foorth, that Nabuchadnezzar Shall be king no more. Thy kingdome is departed from thee. This is fuch a faying, as if Nabuchadnezzar had thought of it before, he would have wept when he vaunted, to think that his honor was going from him, when he thought it was comming to him; and yet his kingdome was departed from him, and yet God faith, Thy kingdome is departed from thee, because the decree was past, which should as furely come to passe, as if it were past alreadic. Therefore because wee care not so long as the Prophet faith, wee shall die, we shall suffer, wee shall answere, he leageth Shall, and faith Now, as God faid to Abimelech, Thou art a dead man, not those Shalt die, but thou art dead, which rouled him more, the if he had threatned him an hundred deaths, because hethought that he should die presently. So the holie Ghost is forced as it were to exceed and speake more then we think he should speake for the hardnes of our harts, which heare like stones, & go like snalles. If wee have but a weeke to repent, wee will deferre it to the lafe day, that we may finne all the reft. dob boo moth buore of

Therefore it was meet to fay, Thy king dome is departed from thee. That feeing his judgemet should not stay, he should not stay his repentance If this voyce had faid, Thy Babel shall sinkes as Nemrods Babel did, it seemeth he would have thought his honor but tied, but who he was fript not only of his palace, but allo of his kingdom, what heavy newes was this vnto him, which thought himself equal with God, and now may not be a king? But when beewas thrust among beatls to cate graffe with oxen, what a downe fall was this to be brought under all his subjects, which spake even now as though there were none but he: and now his feruants sernant would not bee like unto him? So the King of Kings will be honored of Kings, as they are of their subjects, or elic hee will tread upon their crownes, and they shall heare the same at last. Thy kingdome shall depart from thee.

Now followeth the execution of his judgement: for Daniel faith, The same hours all this was fulfilled. So he sheweth the order of it: as a prisoner is brought to the barre, and led to a gibbet, so this king was drawne from his throne, & turned into the wildernesse, where he aboade among wild beasts so long, till his haires were growne like Eagles feathers, and his nailes like birds clawes.

When God began hee made hafte, as it was long before hee fpoke, but when hee fpoke he did it, and effected in an houre all

that the dreame and the Prophet had foretold.

Then was fulfilled, The pride of man shall bring him low : Euen in that houre that Nabuchadnezzar advanced himself more the before, in the same houre he was brought vnder all his subjects, all his fernants and pages; to he which fetteth vp can pull down, he which gaue can take, he which made can destroy. Therefore let no man vaunt though he were a king, of his house or land, or farme, or children, but know that hee should have nothing, if God did not regard him more then other, and think when thou doest reade this storie, whether thou bee not as proude of thy wealth, as Nabuchadnezzar was of his palace : whether thou be not as proud of thy childre, as Nabuchadnezzar was of his kingdome: whether thou be not as proud of thy parentage, as Nabichadrez zar was of his honour; whether thou be not fo proud of thy learning, as Nabuchadnezzar was of his traine. If thou be not fo proud, then God doth fay no more, O king , to thee be it forken, Ofubied to thee beit spoke, these bleffings shall be take fre thee. For, hath God taken no mans kingdom from him but Nabuchadnezzars?hath he taken no mans office from him but Inder? hath he taken no mans riches from him but lobs? how did Antiochus, and Inlian, and Herod, and Saul, and Athalia, and Iczabel, and Richard the third go from their thrones, as if God had pulled the out by the eares? he had no respect vinto their persons but vied them like bealts, as he did Nabuchadnezzar, & fulfilled his

his threatning: the candle of the wicked shall be put out. Therefore as Christ faith vnto them which turne back, Remember Lots wife : fo I may fay to them which beare high mindes, and proud lookes, and four words, remember king Nabuchadnezzar, how God refifted the proud. Now if any malong to be refolued, how this king was chaged to a beaft, he must not imagine any strage metamorphofis, or popish trasubstantiatio, as though his shape were altered, or his manhood remoued, or that he put on hornes and hoofes, as the Poets faine of Acteon, for the voyce doth not fay that he should become a beast, but that he shuld dwell with the beafts. Daniel doth not fay that his head, or armes, or legges were transformed: but that the haire of his head, & the nailes of his fingers did grow like Eagles feathers, and like birds clawes, as every mans haire and nailes will doe, if he doe not pare them.

Laftly, Nabuchadnezzar faith not, that his shape was restored vnto him, but that his vnderstanding was restored vnto him:all which declare, that he was not chaged in body, but in mind: not in shape, but in qualitie. A fauage minde came on him, like that which droue Cain from the company of men, & he became like Gen, 4.12. a Sytyre or wilde man, which differeth not from a beaft, but in fhape: though he was not turned to a beaft, yet this was a strage alteration, to be so chaged in an houre, that his Nobles abhorred him, his subjects despiled him, his servants forsooke him, none would companie with him but the beafts. Confider this all that aduance your selves against God & despise his word, as Nabuchadnezzar did. Take warning by a King, which eue now walkt in his galleries, and his Nobles served him in his palace, with all dishes that y aire, or sea, or land could affoord: now he is turned to grafe & feed like an oxe with the beafts in the wildernes. This was to shew that God maketh no more account of the wicked then of beafts, & therfore the holy Ghost calleth them often by the name of beafts: shewing how that fin & pleasure make men like beafts: when they have abused their wits often, & peruerted their reason, at last God taketh their understanding fro them, & they become like beafts, lothfome to themselues & others:many fuch beafts we have stil like Nabuchadnezzar, who were fitter to liue in y defert amog lions, where they might not annoy others, then in townes amongst men, where they infect more then the

plague. Thus if you have not confidered the beaftlines of finne, looke vpon Nabuchadnezzar like a beaft. If you would fee the Gal.4.130 guilt of it, look vpon wandring Cain. If you would fee the fren2. Sam. 16. fie of it, looke vpon frantike Saul. If thou wouldest fee the feare
14. of it, looke vpon trembling Baltazar. If thou wilt fee the shame

14. of it, looke vpon trembling Baltazar. If thou wilt fee the shame Dan. 5.6. of it, looke vpon Haman hanging vpon his owne gallowes. If Heff. 7.10. thou wilt fee the end of it, look vpon the Glutton frying in hell. These are the pictures of sinne, which God hath set for a terror before vs: like the piller of salt, or Achans sepulchre to speake to vs. Take heede by those, when I baue warned you, as I warned them, I will punish you, as I punished them. This is the E-

pitaph, as it were, which God ingraueth vpon Nabuchadnezzars-Sepulchre:

Be thou an example to Kings and Rulers, for all the children of pride, to beware how they set themselves against him who advanced

them.

Thus he which fets vp, can pull downe. Did not I fend thee dreames to warne thee? Did not I fend a Prophet to warne thee? If either of them would have ferued, thou mightest have ruled still, and walked in thy galleries, and feasted in thy palace, and indged vpon thy throne, & died a King: but now thy kingdome is departed from thee. Who would be like Nabuchadnezzar, now he is like a beast? If this Heathen was thus chalenged for his warning, which had heard but one Prophet, wee may tremble to thinke what wee shall answere for our warnings, which have beene threatned as often as the Israelites, and yet provoked the Lord while hee serveth vs, like those which curse the Sunne while it shineth vpon them.

Thus you have seene the fall of pride. Even now he said, Is not this great Babel? Now hee may say: Is not this vnhappie Babel? even now he said, which I have built by the might of my power: and now he may say, which I have built by the vanitie of my pride: even now he said, for the honour of my maiestie: now he may say, for the ruine of my kingdome: yet after this he rose againe, and came to himselfe, and received his kingdom, and honoured him which punished him so. But the time will prevent me to speake

of his restitution, therefore here I end.

FINIS.

## THE RESTITUTION OF

NABVCHADNEZZAR.

Dan.4.31.&c.

31 And at the end of these daies, I Nabuchadnezzar lift up mine eyes unto heaven, and mine understanding was restored unto me, and I gave thankes unto the most high, and I praised and bonoured him that lineth for ener, whose power is an enertasting power, and his kingdome is from generation to generation.

32 And all the inhabitants are reputed as nothing: and according to his will be worketh in the armie of heaven, and in the inhabitants of the earth, and none can flay his hand, or say unto him, Why

doeft fo?

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33 At the same time I had mine understanding restored unto me, and I returned to the honour of my kingdome, my glorie, and my beautie was restored unto me, and my counsellors, and my Princes sought unto me, and I was established in my kingdome, and my glorie was augmented toward me.

34 Now therefore I Nabuchadnezzar praise and extoll & magnifie the king of heaven, whose works are all truth, and his waies indgement and those that walke in pride he is able to abase.



Ow wee are come to his restitution : first Nabuchadnezzar was humbled, as God humbleth his enemies, now hee is humbled as God humbleth his children, that although he had more honor the he had before, yet he is not proud of it as he was before, but crieth with the Prophet Dauid, Not vnto me, O Lord, not vnto me, but Pf4.115.3

unto thy name give the glorie. So he which faid, not only with heart, but almost with mouth too, there is no Pfa.14.1. God: now with heart and mouth honoureth none but God. His pride and his fall Daniel declared, but when he came to his reftitution, he makes Nabuchadnezzar to speake himselfe, and give thankes in his owne person, like a witnesse brought in to testifie the trueth of this wonderfull ftorie,

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When the Prophet had shewed how this King vaunted, and how hee was debased for it, presently after he had spoken it, hee cals in as it were the king himselfe, to witnes his report, and declares how he was raised again, like a man which having received grace fro a prince or great person, is brought in before him to give thankes for his favour received, and then is dismissed.

In these verses two things shew themselves at the first view, that is, Nabuchadnezzars restitution, and his thankfulnes in his restitution. First, hee shewes the time when hee was restored, in these words, At the end of these daies: then he shewes the manner how hee was restored in these words, I Nabuchadnezzar list up mine eyes to beauen, and mine understanding was restored to me. In his thankfulnes, first he extolleth Gods power, in setting him up and pulling him down, & raising him againe: then he commendeth Gods instice and truth, which deserves to be praised for his indgements, as much as for his mercie, as though he reioyced that God had made him like a beast, that he might die like a man.

At the end of these daies. As Daniel noted the time of his pride, when hee walked in his palace, to fhew how pride growes out of buildings, and wealth, and apparell, and fuch roots: fo he noteth the time of his fall, while the words were in his mouth, to shew that he was punished for his pride and ignorance, that he might know where to begin his conversion, and abate his pride, and when he had taken away the cause, then God would take away the punishment: so likewise he noteth the time of his restitution, At the end of these daies, that is, after seuen yeeres were expired; to shew how long the ficknes of pride is in curing, and to shew how every thing was fulfilled which was prophefied, even so the point of time, for it was tolde him by Daniel, that hee should be like a beaft feuen yeers, therfore Nabuchadnezzar is prompt as it were to confesse the truth, and say as the Prophet faith, At the end of these daies, that is, at the end of seven yeeres, I Nabuchadnezzar was restored to my kingdome, as Daniel tolde me. Yet another note is set your this beast, least wee should thinke that God only regardeth the season, and thinks seven yeeres punishment enough for such a sin. He saith not barely, that his vnderstanding and honour were restored vnto him, when seuen yeers were ended: but that they were restored ynto him when he be-

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gan to lift vp his eyes vnto heaven : to flew that this bleffing came from about, and that he which hath humbled him, had reflored him again, as if he flould fay to all that are cast downe with ficknes or pouertie, or infamic, or any trouble what locuer in body or minde, he which hath humbled you will raife you, as he hath done me : but you must looke vp vnto heaven, and lift vp your hearts vnto him, and then your vnderflanding, & comfort, and wealth, & pleafure, and health, and libertie, and good name, and all shall returne vnto you againe; like Jobs sheepe, and camels, and oxen in greater number than hee had before: as al the bleffings of God returned to Nabuchadnezzar when he looked vp to heaven; fo they shall come backe like a river voon you, when your eyes can goe by thefe vanities, and looke your him wich lookes voon you, or elle feuen and feuen yeeres shall paffe ouer you, and you shall be never the better, but worfe and worfe; like Saul which was vexed more and more, till hee had killed himfelfe.

Therfore as the lewes looked up to the brafen Serpent, which was a figure of Christ, when they would be healed; Num 21.8. fo all that would recover that which they have loft, or obtaint that which they want, Nabuchadiez zar doth teath them heere to life vp their eyes to heaven, from whence (faith Chrift) commetheucry bleffing of man. At the end of thefe daies, I Nabuchadnezzar lift up mine eyes, erc. Like a man which is wakened out of a long trance, now he began to thirre and life up hiseyes! when the heart is once lift vp, it will lift vp the eyes, & the hand and voyce, and all to heaven the which never looked vp to heat uen folong as his comfort was voon the carth; now his minde is changed, his lookes, and geftures, & fpeeches, and all are changed with it: As though God would fliew a visible difference betweene the foirituall and the carnal, even in their lookes and geftures, as there is betweene a child and an old man: The fpirituall mindes are heavenly, and looke vp, because their ioy is abone. The carnall mindes are earthly, and looke downe like beafts because their treasure is below. As the Serpent grouels Gen. 2.14 spon the ground, fo doth the Serpents feede; and hath not fo much as the countenance of grace. o lobout

Therfore by lifting vp his eyes to heaven, is fignified that the 9099 time

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time was come, which the Lord had fet down, that he should be like a beaft, vntill he had learned that deffon, That the most high bearethrule overthe fons of men. Therefore Nabuchadiezzar Theweth that he had learned his leffon, for hee looked not vo to heaven to behold the funne, the moone or the starres, like an A-Aronomer, butchinking how he had fet himfelfagainft heaven. from whence came at his honor, in a godly fhame and holy anger toward hinsfelfe; he turnes his face from earth to heaven to magnifie him, which had humbled him; that fo conteneth him which advanceth him. Now hetalkes no more of his palace nor his power, nor his maieftie, though it be greater than it was, but he looked about his owne palace, to another palace, fro whence that cerrible voyce came downe vntohim, Thy kingdome is departed from thee. Which expresseth his contrite hart, & wounded spirit, how many passions batled within, as if hee should chide himfelfe, and fay : Vnthankfull man, my power ever descended from aboue, and I euer looked voon the earth, and mine honor came downe from heaven, and I never life vo mine eyes before : But now faith he, go vp my voyce, and my hands and my eyes, how long wil ye pore ypon the earth like a bealt? fo he litted up his eies vnto heaue. After he had lifted up his eies, he beginneth to pray, & praile, and give thanks to God, which theweth that he did not only life up his eyes, but his heart too ; for valefle we cantay with Danid, I tift up my beart, Pfal, 25 .T it isin vaine to life vp eyes, or hands, or voyce, as the hypocrites doe, because he which is a fpirit, will bee worthipped in fpirit, John 4. Therefore Mary faith, My heart doth magnifie the Lord, Luke, 11.46. As for the Infidels, and Idolaters, they have no heartie feruice, but their religion is like an occupatio, which is done with the body. For when we read of the facrifice or prayers of the Idolaters and Infidels, we do not finde, that they lift up their hearts to their li dols, but their hands, or their eyes, or their voyce, as the Baalites rored to Baal, T. King. 18.28. & the Mariners cried to their Seagods, Ionas 1.5. and the Ephefians showted to Diana, Act. 19. 28.but the lifting wp of the heart ische holy ferince, and alway appropriate vnto God, which faith, My fonne, eine me thy beart, Prou. 23.26. Therefore now Nabuchadres zarlifes vo his heart to God; fliewing that hee had tearned that lefton which God gaue 2(0:2

gave him feuen yeares to fludie, that The most high beureth rule

Now God thinkes the time long though; and as he reformed the ground after the flood, with fruit, and hearbes, and flowers againer to he reformeth Nabuchadnezzar with understanding & beautie, and honoragain. As when he repented himfelfe, & faid I will drowne the earth no more, Gen. 3.2 1. 10 I wil chafe Nabut chadnezzar no more:now he knowes a king about him, he shall be king agame mow he feekes my honor, I will give him honor; now be magnifieth him which debafed him, I wil returne to exalthim. So the voyce which thundeted from heavien, Thy king dom is departed from thee; founds againe, Thy emgdome is restored to thee. For it was not told that he should be like a beattyntil be dved, but until he knemshat she most high beareth rule over the four of men. Therefore when hee knew this, nothing could flay him from his kingdome, no more than they could fray him in it before. Thus the displeasure of God is but an interim, vntill wee know some thing that we shuld know, & then Nabuchadnetzan fhatbe king again, then the fick man shal be whole again, then the bondman shalbe free again, they poore man shalbe rich again, His mercies are called everlasting, because they endure for euer, Pfal. 136.f.2. But his anger is copared to v clouds, because it lafteth but a feafon, whom he loueth be loueth to the end, but whom he feourgeth he feourgeth to repent; as Hezekias was fick vntil he wept. Nabuchadnezzar was banished but vntil he repeted. Now the first cure of the kings restitution was of his mind; Mine understanding (faith Nabuchadnezzar) was restored onto me. To show what an inestimable gift our understanding & reafon is, wherby we differ fro beafts, for which we cannot be thakfull enough, therfore he records it twice, as though his heart did flow with gladnes, and his tongue could not chuse but speake often of it, as a ma thinketh & Speaketh of that which belouethe Mine understanding was restored unto me, ce. That which was first take away, was first restored again, which so soone as it was gone, he was counted a ma no more, but a beaft. As David faith, Like horse and mule which have no vnderstanding, Pfal. 32.9. counting them which are voyd of vinderstanding no better the horle and mule. Therefore they which have loft their vnderstanmon N 2 ding

ding at the Tanernes, as many here have done fometimes, and they which understand not yet what is the booke of God, are buthorfe and mule, though they beare the vifors of men. After he had faid, Mine understanding was restored to me, he annexeth, Mine honour was restored to me, so he grew to a king againe : as he was wontto put on one robe after another, when hee was a king, fo when God would make him a king againe, first he puts vpon him the robe of understanding as it were the fou dation of a king, like the principal spirit which came vpon Sand, 1 Sa. 10. 9. And when he had a princes heart, then God gaue him a prinecs power, and proclaimed like a voice from heaven, Nabuchadnezzar king of Babel: fo glorioully he role again like the Sunne, with a triumph of his restitution, and welcome of his subjects, hke the fhour which went before Salomen, 1. King . 1. 34. One would think when Nabuehadnezzar was a king, God would nener haue made him like a beaft, nor after made him again a king for who would fuffer a beaft to rule ouer them, feeing fuch fto. macks are in men, that they wil hardly endure any rulers. Therfore it is thrange that thefe men would fuffer one to rule ouer them that had bin feuen yeers like a beaffit is even as if one had lien feuen yeers in the graue, & after come to chalenge his house and goods from the which have it in possession, & count it their owne: I think fuch a one should have so cold a fute, that voles it were some few char loued him while he lived, he might go again to his grave for a house to dwell in: so no body looketh now for Nabuchadnezzar to come out of the wildernes, he was the vnlikeheft man in the world to be king after fuch a change ; but fee what God can doe, though all bee against it; he which made a king like a beaft, raifed a king of a braft.

Mine understanding (saith Nabuchadnezzar) was restored to me, and more then that, mine honor was augmented, more then it was when I was so proud of it. As God turned his hart, so he turned the hearts of his Nobles and people, that they received him, for their king again, and sought vuto him, and reverenced him, for all the diffrace which they had seene, which made them be-

fore to concernie him like a beaft. d dord a sign bas strod sale

Here a wife man may study and wonder like Elisha whenhis mafter was rapt to heauen. For asthough a snuffe had bin taken from

from the ground, and fee in the candlefticke again, and fhined brighter than it did before to Wabachalher turn's railed from the duft, and fer in the throne : even now no man cared for limit and now no man dare displease him charwhich Salomon faith in Pro. 16.17. When the maies of a man please the Lord, bewill make all his enemies at peace with him: fo when Nabuchadnezzar pleafed the Lord, God gaue him grace withmen, and his glorie was augmented. My glory was increased, dec, that is, he received not only his kingdome, & power, and honor againe, but he received viury of them. For this feuen yeres banishment they had bin put out feuen yeeres to the banke, for him to receive more when he came again; lo when he fought his owne honor, honor departed from him, his palace could not hold it, his treasures could not redeem it his gard could not thay it but pride chaled it away whilleft he followed after it. But when he fought Gods honor, & cared not for his owne, honour was increased, according to that, I will honour them that honour me. a stand word sureles doi

What would Nabuchadrezzar fay to our Nabuchadrezzars (if he were living) which thinke it against their honour to seeke Christs honor, & that if his kingdome went vp, their kingdome should goe downe, like Herod which thought he could not beeking if Christ should raigne; and the Pharises, which thought

they should be despised if Christ were regarded.

If Nabuchadnezzars honor came visto him for the honor which he gaue to God: how log wil their honor last, which eate and drinke, give and take, set vp and pull downe, and do al that they doe to honour themselvess as Nabuchadnezzar built Babel vntill that voyce came thundring from heaven, Thy kingdom is departed from thee, thy office is departed from thee, thy life is departed fro thee. Some have exalted themselves like Nabuchadnezzar, and are not fallen yet: some mounted vp have falle low, and lower like Balaam, but they are not yet at the ground: they have ruled like beasts, longer than Nabuchadnezzar, and yet looke not vp to heave, that they may be changed. Thus Nabuchadnezzar is welcome to his throne againe.

Now he hath received grace, let vs examine his thakfulnes. If you marke how every thing comes in his order, you shall fee a marueilous confequece observed both in his Fal & Restitution.

When he looked your his palace then he waxed prouds whe he waxed aroud then Godsbkeatavd him; which is wasth expired then God banished himsowhen he was banished them helist on his eyes to hearensuben he life to his eyes so heaven chisword bro flanding came vato him; whe his underfrading same vato him! then begave thankes to God : thewing vethe victofiour winder Randing, why God hath give reason voto meni vio doserne him Saptaile him your earth as Nabuchadnez zaryot hipmed Gods fologo as he came to understanding, to soone as weekenten yeeres of diferetion, and begin to vaderstand, we should begin a new life, & lerue him whom all creatures doe ferne with val my elfe our enderstanding is waine, and wee are beafte still: for by this Nabusbadrezzan Thewes that he had underfrading & was like a man, because hee gave praise to God, and was moued in hearero worthip him which made him Jaccording to that definition that David maketh of understanding, Pfal. 11 1 verf 10 They which observe them have a good understanding ; they which observe the Commandements have a good vndehlanding thos they whigh freake of the Communidadeness, nor they which write of the Commanudements not they which preach of the Commandements, but they which keep the Commandements hausa good understanding Thorethaue afalfa wide Bading a vaine understäding an understanding like that of the Scribes and Pharifes which was enough to condemne them but not to which he gaue to God: how log wil their honor laft, umads oue?

The By this every man should trie his wisedome a for so soone as a redestanding commercial housing as a cameto Nabachaha a sail it will extort prayer and obedience from him, whether he will or no a therefore our Nabachadhez arit are beafts fiell, for this is no part of their understanding as out of soon on bottom

But he which can go beyond alin shiftish policie, is counted the wilest man in Court & city. Oh, if Machenil had lived in our countrie, what amonatch shuld he besto what honor & wealth and power and exedit might be characterize anto insthore since, whether he had been a Lawyer, transcourtier, or a Prelated me thinks I stephen orany singers would point at had in the steels, as they also as his spas, and say, thoughout had repe fellowe, hed had more with his little singer theorem the rest in their whole both

When

wid Noustalke of foctanies how fall slieverous and how fall they Bized Iwarradeylou where any Soctary hathone forme, Market millibratha fcore and those hor the brace, but the fat lines of the lands which if they had but a dramme of religion for amounce of their policies they might go like Saints among mem But wee buchadnessar you that assassandadesthatlesdadad you Now derive fee the parts of this kings confestion that we may fee how his thankfulnes did answer to his finibefore he had pobbled Godlofhis honor wood as though he came to make reflingrion the brings praise, and thanks, and glorie in his mouth First he advanceth Gods power, and faith, that his kingdome is any werlest in kingdome in which wided be confessethe base God was about him because that disking dordertas not an guerlafting kingdonic, but amomenta no kingdoner like a fparke which ruferh from the fite and falleth to the fire again. Therfore lie the wiseth what a fooleht was to vaunt of his kingdoine; as though it were like Godskingdome, which lafteth foneuer lo sonistes Secondly, harriagnifieth the power los God 80 faith that Gold doth what be lifteth both in headen and in varib; and nothing can binder him or fav vnto him what doeft thous vnder which words the confesion has a God was about him because be could not raigneas he lifted for whe he thought to live at his pleasure, the was thruftout at doores, & God faid nortolhim, what doeft rethous but The king dome thall depart frame their therefore he Their eth what a foole lice was to vaunt of his power, as thoughithad been like Gods power which cannot be checked a roled guisd moThindly he commendeth the inflice of God and faith that his workes were all truth, and his wates were al judgement. Vinder which words, he confesset hagain that God was about hims for his waies were all errors, and his works were al finnes as theend -proued Therfore he hewes what a foole he was to vant of his -works, as though they had been like Gods works, which cannot be blamed therfore he concludes [ Nabuchadnezzar praise, and extall and magnifie the king of beasen. When he lighted your the rightifring, mark bow he harps vpon it, and doubles it, and trebesit, like a bonde which is ratified with many wordes of like -lenfe, fo hee ratifieth his bootle to God with many wordes of slike morning birth praise, and extall and magnife the King of bib NA Heanen:

Heaven arif he would praise him; & more the praise him. They which some with the heave, and repent from the bottome praise and praise, pray and pray, give and give, serve and serve, that is, when they have served him, they are ready to serve him again.

Here is a glaffe for althe children of pride First look vpo Nabuchadnezzar you that are great me like Nabuchadnezzar For thus wil God make his example of great me, because they fould beexamples to others. Many wicked men died in lary, & fdarfe aman was by to fee their end; but Herod was ftriken before the people, that all might fee, because he was a wicked king. There weremany in Babel as proud as Nabuchadnezzar, but none but Nabuchadnezzar was made like a beatty because hee was a proud king : fo God doen fromack fin in those v beare his owne person. As Princes viero pickerhole that are principall & chiefe in rebellio to make the examples of terror to others, which were ringleaders in the treason; so God doth bed his shot against the captaines of his enemies, like the king of Aram, which charged his fouldiers, that they shuld fight with none but against Achab the king, as it is written in a. Cheor 8, to: For as Salomon faith in Pro. 19. 25. Strike the from and the reft will beware : fo inflice shewed vpon a Ruler, or great personage, doth terrific many.If wee could fee but one of our Nabuchadnezzars fo degraded it would make all the reft better in their office, and thinke when they fat in their maietties, as Queen Hefter did, that their power is given then for the Church, and not against the Church, Paul being before Festus and Agrippa, wished not vinco the king Agrippa, more wealth, or more honor, or more viches hut more Religion, which is the greatest want of Princes and Magistrates. They fit in Gods chaire, & are called gods, but are not like God, but like Mammon, except their names & their crownes:peraduentures David, or a Salomon, a Tofbua, that is, a few thatremember whose person they beare; the rest are like Saul, and Hered, and Nabuchadnezzar, which know not from whom their kingdomes come. Nabuchadnezzar built for his honour, and they build for their honour; Nabuchadnessar gathered forms wealth, & they gather for their wealth: Nabrichadre zear fought after his pleafure, & they leeke after their pleafure: Nabuchadmezzar vanted of his power, & they want of their powers what did

of Million budgets or.

did Nabuchadirecenz which they doo not, but repone which they doe not? licannot with them beafts to do them good like Naturchadies ber because it is a question a whether they are worfe then beafts alreadie; but if wer could drive them out of their palaces to live like beatles in the wilderneffe it were a good mildance; for there they thould doe leffe harme ; where now their proud hornes doggore others, detheir boofe is water frike enery one that is bester then them lelose which maketh many hie into the wildernesse, from their houseand Church and calbing leaft they fhould fall into their clutches: The Lord which roftored Nabuchadrezzar from the likenes of a beaku reftore them to the likenes of men, as elsfrigherhem like Nabachadans sarte minfrom their roomets, hat better may have their places. Thus you fee Midiachadure carolas made like a beaft, sharhe might die like aman, for hee could never learne from whence hiskingdomecanicavatilhe had been apprentice fouen yeares vnto the croffe, and when hee perceived who tooke his kingdome from him then he preceived allo who gave his kingdom to him, and learned his thankfulnes to the wilderneffe, when all the bleffrags were gone, which hee should have been thankfull for. He thought that God was no body, vntil he became like no bodie himselfe, and then who but God, no power but of him, no honour butfrom kins, his first honor came from God, as well as his faft : bue then thee was like a beaft which knew not his one nerglike a babe whichtenew nothis father, like an image which knower not his maker but now heeknoweth from whom kings raigne, and hatistearned to fay thy kingdome, as well as my kingdome, and is like to the elders in the Reuelation, which caft downecheinerownes beforeche Lambena die in von eine de ministra

Such a schoolemaster is affliction, to teach that, which Prophets and Angels cannot teach for the Prophet and his drame had told him as much before, yet her could never say the Lord had given; before he did see how the Lord had taken they say assend is never knowne before he bee lost to when God salled, then Nahyebahresson followed that when God called, then Nahyebahresson followed that when God called, then Nahyebahresson contenued: when hee hath all things her is ynthankfull, and when hee hath nothing her beginneth to bee thankfull; and when hee hath nothing her beginneth to bee thankfull; illing ano print many one stong any sead not suit.

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de Shwennut learne Gode lope out of bis wrath and feel his addition to flais in the therfore we preach in the ment white pon, volnakelyandie wito mercie, we denounce cheldw against you tomake you blue the Gofpell, wee flidw woo bell to make hone federabe auch and charle wee admike Plantant his forcerers though were receipe peace fo much was were neutr fay, the fingen of Cardo achai one his but what bee begins to playing way their wasmedberlinger of Godhashidohechis scherefore if he will non bemisicedly is to be beel combelled; to condude; hee which made Nebilchatte sakra king deben he was dike a beaft als hed whillb maked them recle which were poore, and he which makes show free which were bounden and hee which makes then bes lemel which wert hered and ad which maked them wife which witreducteputhlowibleh maken chentuchale africh were ficke: thew thulk thay a time, fewer daies, or feuen weeks, or feuen momother and soon recreayer Albertondressan did and when they are readle for it it will come fuddenly; as the Angels came to refrom Christ to foonbas her was hunging your little while is listolbager configer is on foote and that good actic stylichis thribining willcome las the Sunde which was rifing is rifeht For as Nichachadreportal fair mint do nout was reftored to met ifo I om fure many heremay, lay my right was rollored to mee my tibliceicander chared cormers my health was reftored colmog my good home was dofthedled me, indelfo sime than Wabbahad haidunghonionwahl and what then? Thirtfire I Nabuchidpez+ was praise understall, and magnific the king of beauen, whose works nere all truth sand his waterist of ement and thofe that walke in printing trable to labate This is the conclusion of all Gods benefits they which doe not praise and descolle her King of heaven, are work Such a tchoolemafter is affliction, to reacherbedowlaw fische am Thereforedetall which faid in their beares like Nabachadneta bards not this the house which I have built is not this the land which I have purchased, is not this the mioney which I have god thereth are not thefe the stiddren which I have begotten far med with Nabechadalacer forially intraffe, and extelly and magte bilised ed soriege llacated and defembered algeithed a white

Thus you have feene pride and humilitie, one pulling Medicie

The Honor Mans Litie. chadres bar out of his thront, the oche Hitting him when his throne whereby they which flamilina y make heederlend they fall and die which ard fallen may learnesto vild againered dais Prog. 1.3. fay, he committeeth all his Perestorier. This is Perers meaning, that the humble that find grace with God and men: as we reade secording to that in Plat . thing in bins short of the front while Acubled and crolled, and when they would do best they shall doe worst, whice they would cotton themselves: and God will be to them like the fairit of S.ml which rormented him wherefocuer he went. This to que is repeated again, Iem. God refistarb the prond, and which prace to 4he bumble . .. the fornfull be forneth; but he giueth grace to the humble. will wine Provide aching Surry man his dreits how one Indula betrave familité co anocher; exhapecentale mentobehanble, wabilane fropride rascheigh Habritale were the bolde of all divises. like alm which holdeth men in a compafe, and pride were the makes bate oterralte neworld to which sulomon giaeth witnbs; Priority 14-0160) ing Only by pride manomaken vontanted! because bride make thenery one think bette of himselfe then of ocher's whereto his fourtiens to give stuce to the wher science fore when Heitlier partie will yeeld as Abraham did to Bor, how Remakit should there be any prater Thas pride doch breake the peace? Mal. 1. 2. and dumifered och leentagaine telerfore to collenen from pride Gen igil? columnitie as it were from the Concubine to Vright wife the Apolite thoweth from God is affected yed pride and what mind he Bear eclipto humiline a God refifter hise proud, and truck grace restationable as if he Thould in handermen in the cares and fay, the head how you will home when price le rigine effectentificate

we her for the is not Calkie friend, the Kangeboureet her his de Geng.
we mie, and all chateaked by part ? the meth been hip ceted each
fince the Angels rebelled in headen and man to light to be ad

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The Honomond ad Litie.

in the kings fight, and Rep to his chamber of prefence, & put yo your sestious and tometo honor. For humility is very gracions with him and to neere ofbis counfell, that as Duaid & Salamon fay, he committeeth all his fectors to her. This is Peters meaning. Pro.3.31. that the humble shal find grace with God and men: as we reade of Danid & John Baptift, according to that in Pfal. 1. verf. 4. All thing which he doth thall profper but the proud shalbe troubled and croffed, and when they would do best they shall doe worst. whe they would grace themselves they flial thame themselves: and God will be to them like the spirit of Saul which tormented him wherefoeuer he went. This featence is repeated again, Jam. 4.6. The like fentence to this is in Pro. 3.44 where he faith With the fcornfull he fcorneth : but he giueth grace to the humble. The like fearence is againe in Proud 6.18, where he faith Pride goeth before destruction. And in Proust; 13 2 before honour goeth humilitie, The like fentence is again in Pro. 29.23. where reflaith, The pride of man shall bring him low, but the humble in spirit shall enjoy glories at any deblor

The like lentace is again in Luk. 1.46 where the Virgin fings, He hath pur downes he mightie from their feare, and hathexaltodehe humble and meeken that as it were by two or three witneffet pride might be condemned, and humilitie acquired. One is co God like Jacob, of whom he faith; Jacob have I loued : the other is to God like Efan, of whom he faith ; Efan have I hated. Gen. 5.8. ) Ifact loued Efact because hee loued venison, but Rebecca loned Larob because hee was loued of God. So the proud are in the kings court, because they seeke honour, but the humble are in Gods courts; because they contemne honor : as he saith in Pro. 3.34 With the fromard he will from himselfe fromard: So be threatneth here, that with the proud hee will flew himselfe proud, that is, if they chalenge, he will defend if they wil propoke him, he will refift them: if they will clime higher than their compaffe, he will pull them lower than their will.

Peter speakes of the proude, asif they did chalenge God like champions, de proubke him likerebels, that vnleffe he did refift them, they would go about to deprive him of his rule, as Corah, Dathan, and Abir an undermined Mofes. For fo the proud man faith, I will be like she highest and if he could above the highest

Rom.4.13 Mal.1.3.

Efai.14.

Pfal, 25.

too

too. This is the creature which was taken one of the diff, and to Gen, 3.77 fooneashe was made, he opposeth him folf against that majesty which the Angels adore the thrones world in the divides feare 80 the heavens obey. How many fine are in this finfull world, and yet as Salomon faith of the good wife, Pro. 21.20 Many daughter have done vertuoully, but thou furmounteft them all: So I may fay of pride, many finnes have done wickedly but thou furmountait their all: for the wrathful man, the producal man the lascinious man, the surfecting man, the Bothfull man, isratherand enemie to himself then to God. The envious manache couetous; man, y decentfull man, the vngratefull man, is rather an enemy to men the to God: but the proud ma fets himfelf against Godio because he doth against his lawes he maketh himself cqual with God because he doth all without God and craues no helpe of him : he exakeel himselfe above God because he will have his own wil though it be contrary to Gods wil As the humble man faith; Not unto vs Lordinat unto vs, but unto thy name give the glory, Plal 11 c. 1 fo the proud man faith, not vnto him, not vnto him, but vito vs giuethe glory:like vito Hered, which took the name of God, and was honored of all but the wornfes, and they fhewed that he was not a God but a man, Acts 12.21. Therefore the proud men may be called Gods enemies, because as the couctous pull riches from men, fothe proud pul honor from God. Befide y proud mahath no causeto be proud, as others finners. have the concrous for tiches, the ambitious for honor, y voluptuous for pleasure, the enuions for wrong, the flothfull for case: but the proud man hath no cause to be proud; but pride it felfe, which faich like Pharaoli, I will not obey Exo. 5.2. Therfore God is specially said to refit the proud, because the proud refit him, Here is heave against earth, y Creator against the creature, the facher against the fon, the Lord against the feruand, the Prince against the subject, who is like to win the field? If the Lordingtifie (faith Paul) who hall condemne? to if the Lord refift, who fial defend If his law come with thunder & lightning and tempett, with what terror will be come himfelf ? It was but a brag, when , the king of Inda proclaimed warne against the king of Aram and faid, Namur hall deliner them out of any handel but it is true a Kimi. 9 when God faith, noman shall deliner them out of my bandes and therefore

The Honor Heb? 5 ... therefore lie anthon to the Hebrucs faith, It is a feareful thing to: fall into the haddy of God for He ever ouercommeth. Therfore when the Higyprians perceined that God fought against them! they cried We will flie me will flie, for God fighteth against ws Exel 14.2 c Sorhe proud may trie, I wil the, I wil the for God fighteth against les. When the king of Juda proclaimed war against the I.Kin 14.9 king of Heaelethe king of Heael returned answer, that the thiftle rebelled against the Cedary King 14.0 and yet there was but king against king a aman against a man; how much rather may the king of headen answer this proud earth, the thiftle rebelleth against the Godar? The giant durst chalege but one of the hoast of lirael, burthe Lord chalengeth al the hoft of pride; euen as he givethigraccio al chat are humblesto he refifteth at y are proud. Ithad beneve heavy for them, if he had faid, the Lord doth not care forthem, for Gods care presenteth vs, and our owne care doch buttrouble vs:but to fay that the Lord doth refift them, is as if Michael should devounce war with the dragon; till he hath Rene.12.7 catt him into the pit. This is a marfhall word, and comes with apmes and weapons vno them; if a man should see a lion come vpombin would henor thatt? Whethold fee a giat come against: ham would henou feare, But now the Lord of hofts the Lion of Inda, which deftroied y giants, is up in armes to refiff y proud, and the proud frare not to much as the humble. God refifteth the prond, and ginesh grace to the bumble obut the world refitteth the hamble, & grueth gracero the proad, as David notes. Men will praifected, not when thoureformelt thy felfe to God, but when thou doeft for metly felfe to thy lufts: that is, they which will be strowters, shallnot want flatterers, which wil praise every thing that they do, and every thing that they fpeake, and every thing that they weare, and fay it becomes them well to weare long haire, that it becomes them welto weare bellied dublets, that it becomes them well to let in their going, that it becomes them well to weare in their talking. Now, when they heare me looth them in their follies, then thinke they, wee have nothing elfe to commend vs, if men will praise vs for our vanicies, we will have friendsenonghifo the humourfwelleth and thinks with it felfe,

how would they behold meif I were in apparell? If they doe so

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adinireme in filkes, how would they cap me and curfie me, and worthip me if I were in veluets If be fa braue in plaine velueb. what if my veluet were pinet, or cut, or princed? So they fludie for fashions, as Lawyers doe for delayes, & count that part naked which is not as gaudie as the reft, till all their bodie be couered ouer with pride, as their minde with follie. Therefore David P(al 37.6. faith, that pride is as a chaine vnto them, that is, it goeth roud about them like a chaine, and makes them think that almen toole them, and praise them, and admire them, and worship them for their brauerie. Therfore as Saul faid to Samuel, Honor me before this people: fo the proud man faith to his chaine, and his ruffes, & his pincks, and his cuts, honor me before this people : all that he fpeaketh, or doth, orweateth, is like Wabuchadnes sire palace, which he built for his honor. This is their work, fo foone asthey Dan 4. rife, to put a Pedlars thop voon their backs, and colour their fa - . ? ? " ces, & prick their ruffes, & frille their haire, and the their dayes worke is done, as though their office were to paint a faire Image cuery morning, and at night to blot it out againe: from that day that pride is borne in the hart of man; as the falle peoplets were schooled to freak as the king would have the for her eyes, and 2. Kin 21. feete and tongues are bound to theake, and looke, and walke, as the proud hart doth prompt the. If God were in love with fathir. ons, hee were neuer better ferued than in this age, for our world is like a pageant, where there mans apparel is better than himfelfe. Once Chrift faid, that for clothing is mkings Courts:but Mat. 11.6. now it is creptinto every house then of wrich glutten jetted in purple enery day, but now spoore vnthrift iers as brane as the glutton, with formany circumstances about him, that if ye could Luke 16. fee how pride would walke her felf if fhe did weare apparell fle would even goelike many in the freetes bfor the could not goe brauer, nor looke flouter, nor mincefiner, nopfet on moetate, normake larger outs, nor carrie more trappings about her, than our ruffians and wantons do at this day. How farre are thefefa-Thions altered fro those leather coates which God made in Paradife? af their bodies did change formes fo often as their appa- Gen.3.21. rell changeth fathions, they should have more shapes that they have fingers and toes. As leroboams wife difquiled her felfe that the Prophet might not know hery fo wee may thinke that they 2. Kinsps iń difguife

The Howen sliguise themselves that God might not know them, nay they diffuile their bodies to tilebey know not themselves, for the ferwantgoethlike his mafter, y handmaid like her miftres, the fubiectlike the prince, as chough he had forgotte his calling, & mistooke himselfe, like a man in the darke, which puts on another mans coace for his own, vis too wide, or too fide for his body: fo their artires are to vafit fortheir bodies, fo vameet for their calling fored preary to nature, that I cannot cal them fitter, then the monters of apparell For the giants were not fo mostrous in napurciaschemattires are in fashion, that if they could fee their apparell but with the glance of a spirituall eye, how monstrous it makes them like Apes and Puppers, and Vices, they would fling 1. Sam. 17. away their attire, as David flung away Saules armour; and be as 1 132 much afhamed of their clothes, as Adam was of his nakedneffe. Gen. 3.9. Pride haeli bin the deniler of all thefe vanities, which now neither hathe nor lawes not preaching ca take away: therfore had we not need to flew you, how God refifteth this vice, y careth not for any elfer Who can tell how this weede groweth, feeing we have nothing to be proud of, but more cause to be ashamed 12 mil. .: fofour felues and flie from the face of God & man too, then Adanibur father had twe were enrol, we are fleth, and we shalbe wormes meate : what cause hath earth, or flesh, or wormes meat Gen.3.13. to be proud? We are borne in finne, we live in miferie, we shall dyclin corruption; what cause hath sinne, or miserie, or corrupsidne apuffe vs due to humble vs ? there is nothing good which wee are proude of, but a wife man is a shamed of the same things whereof we boalt. It is a woonder to fee, how a gay coat, or a gold ring, or a wrought bandkerchiefe can brave a mans mind, that be thinks better of himselfe that day when he weareth them then any day els, and speakes, and walkes, and lookes after another fathion then he did before, 100 30000 f color 100 3000 11 Mye could fay as the Disciples faid, Luke. 10.17. Lord the diwels are subject unto us: Yet (faith the Lord) glorie not in this : how many things do we glorie in, which we shuld not, if we may not glorie in the gift of miracles ? even as a covetous man is greedy of an halfepeny, and an enuious man is angrie for a word, to the proud man is proud of a feather. Therefore shal not God resist them which glorie in all things but himfelfe, and should glorie dilguile

in nothing but in him ? as he did emulate that loftie Babel, to he doth relift their loftie minds. But for pride the Angels which are in hell should be in heaven ; but for pride we which are in earth jud. t. frould bein paradife; but for pride Nabuchadnezzar which is Gen 3. in the forrest should be in his palace: but for pride Pharach which Dan.4. hies with the fifthes thould bee with his Nobles : no fin hath pul- Exod. 14. led to many downe, as this which promifed to feethern vo. Of al the children of pride, the Pope is the father, which fitteth in the temple of God, and is worshipped as God. The Lords ministers 2. The. 2.4 are called feruants, and his ministers are called Lords: but for pride the Pharifies would have received Christ as gently as his disciples; but for pride Herod would have worthipped Christias Mauh.z. humbly as the fhepheards: burfor pride our men would go like Abraham, & our women like Sara, as they would be called their children : but for pride Noble men would come to Church, as I Pet. I.o. well as the people; but for pride Gentels would abide reproofe, as well as forgants; but for pride thou woulded forgine thy brother, and thy brother would torgine thee, & the Lawyers thould have no worke. But when thou thinkest of these things, pride comes in and faith, wilt thou goe like a hagler? wilt thou follow Sermons? wilt thou take the checke? wilt thou put vp wrong? what will men fay? that thou are a mome, and a coward, and a foole, and no man will reuerence thee, but every man will contemne and abusethee, Thus men are faine to put on the liverie of pride, as they put on the liveries of Nobleme, to fbrowd and defend them from the cotempt of the world. Who hath not felt these counsailes in his heart, which would not beleeve that any pride was in him? Yet as Abfalon was a worfe fonne then Adoniah, because Adoniah rebelled again ft his brother, but Abfalon 1, King 16 rebelled against hisfather: so pride hath worse children then vanitie of apparel. Tyranny in Princes, ambition in Nobles, rebellion in fabredts, dischedience in children, flubbornneffe in feruants:name pride, and thou haft named their mother; therefore shal not God refile pride, which hath fowed fo many rares in his ground, that fearles man can fay like David, I am not high min- Iam 4.5. ded, Pial. 13 t. 1. Give me the minds of all men humbled, & there is nothing left to raise strife in the world. But as James faith, The beart of man lusteth after ennie : fo the heart of man lusteth after

pride,

pride though he have many hart breakes & pul downes & many times no countenance to fliew it tyet if a little franke be put to the tow, you shal see how soone this flaxe will flame; therfore Salomon faith, Eccle, 2.10. that all the troubles that God laieth pon a man, have this purpole, to humble him; as though all troubles were little enough to huble pride: & that but for pride there were no neede almost of our troubles. For the avoiding of this vice. God fuffered men to fall into other vices, which men abhor & punish, as theft and fornication, & drunkenes, to make them ashamed by these vices which were not ashamed of prides this is an argumet, that of abfins pride is the worft, because God fuffereth other finnes to come and shame vs, least we should be proud. Againe, pride hath this propertie & fleight, that it mixeth it felf with our good works, & followeth vertue: As fro the afhes of a Phoenix arifeth another Phoenix, fo of the afhes of our good works ariseth pride. When the divel cannot stay vs from a good work, then he laboureth by al meanes to make vs proud of it, & To he ftaineth our work & ftealeth our reward. For though a ma doe neuer fo much good, yet if he be proud of it he lofeth his reward, as the Pharifies did : therfore the best and the wifest, & the holiest me had need to watch this vice: for it they take not great heed, it wil make them proud of their wifedom, & of their zeale, and of their goodnesse. Paul was almost puffed up with reuela-2.Cor. 12, tions: Aaron and Miriam began to rebell, because they thought

Numb.19. themselues as good as Moses; and all the fathers of any herefie, began their herefie at this, a magnificate opinion of themselues, and an ouerweening of their owne gifts. So pride setteth vpon the best, euen as the tempter set vpon Christ. Againe, a man had need to take heed of pride, for she will not keep counsailed but if he be proud, she wil tell that he is proud, and therefore is called an impudent sinne, because she describe her selfe in the eye, in

Thus God hath tied a inft punishment to this vice, that hee which entertainethe be vice that he loueth should not avoid the name which he abhorreth, but he shall be esteemed proud, and called proud of all that know him; and many that know him not, shall point at him with their singers in y streets, & say, these

the fpeech, in the gesture, in the looke, in the gate, like the drun-

pride

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goes

goes a proud fellow : which they pronounce of no vice elfe, but the drunkard, because these two bewray themselues. Thus you ... fee how the proud refilt God: now you shall fee how God refifteth the proud. They are to headie, that almost none darerefift them but God : I will refift them, faith God. Therefore when he heard the proud man fay in the 14.of Efaiah, I will afcend up into beanen, hee answered himselfe, Thou shalt be brought downe to the grane. This is hee which relifterh the proud. When Hamans Hest. 6.15. wife heard her husband fay, that Mordecai was against him, because he was an Israelite, the faid that her husband thould take the foile, & Mordecai Should preuaile. What if the had heard her husband fay, that the Lord of Mordecai was against him; If the feruant be fo terrible, who dare encounter with his mafter? God hated Ffan, and how did Efan profper? though he was the elder Rom 9. brother, yet hemitled the bitth-right: & though hisfather laued Gen. 25.18 him vet he could not blette him, because God hated him; God was wroth with the Angels and droug them out of beauen; God fud . was wroth with Adam, and thrust him out of paradile; God was Gen. 3. wroth with Nabuchadnezzar, and turned him out of his palace; Dan.4. God was wroth with Caine, and though hee were the first man Gen.4.12. that was borne of a woman, yet God made him a vagabond upon his own land; God was wroth with Saul, and though he was 1. Sam. 21.4 the first king that ever was announted, yet God made his owne Gen.6. hand his executioner; God was wroth with the old world, and though the earth was naked whe they were drowned, yet he regarded nothing, but deftroyed a world of men together. This is he which refifted the proud, what shall we doe if the world be against vs and the flesh against vs, and the divell against vs, and God against vs too, which should defend vs? In heave, in earth, and in the feathe findes vs out. And as the displeasure of a King draweth many enemies with it, for the displeasure of God lettethallbis creatures against vs: therfore he is called the Lord of hoafts, as though hee came with an armie against ws. When hee fought with elic Aramites, the Sunne tooke his part : when hee Efay 1. 14. fought against the Sodomites, the fire tooke his part : when Gen. 16. he fought against the Egyptians, the water tooke his part: when Exed 14. hee fought against the Murmurers, the earth tooke his pare: Numb. 16. when he fought against the Idolaters, the Lionstooke his part: Dan. 3.

1,5,00.21.6

3. King. 2. When he fought against the mockers, the Beares tooke his part:
24. this is he which resisteth the proud. What can be hope, which remembreth that God is set against him, and that the Lord of heanen and of earth is his enemy? This thought made the Philistines

1.Son.4.7 flie and fay, God is come into the boaft. No enemie is like this enemie, he ener ouercommeth, and whe he hath ouercomen, he can east into hell, and make the divels torment them againe: there-

Manh 4. fore well might Salomon prophelie, Prou. 29.23. The pride of man fhall bring him low tor God hath our come him who brought pride into the world; and as pride brought him low, so Salomon faith, it shall bring men low too. What a turne is this, that that which he took like a chaine (as Danid saith) to adorne him, doth Pfal. 73.6. hang him? that which hee tooke to exalt him, doth debase him; that which he tooke to win love, getteth hatred; that which hee tooke to obtaine glorie, procureth shame: as if God did take the tooke to obtaine glorie, procureth shame: as if God did take the took of our of his hand, as Danid tooke the sword of Goliab, and

flew him with his owne weapon, as a god adulated do warn

When the Pharifie said he was not like the Publicane, Luk.19
11, he said true: for then he was not like the Publican indeed, beeause the Publican was better then he: So, when a proude man
thinks best of himselfe, then God & men think worst of him; all
his glorie is but like a vapour, which climeth as thought it would
go vp to heaue, but when it comes to a little height, it sals down
again, and neuer ascends more. So Adam thought that the faire
apple should make him like his maker, Gen. 3, but God resisted
his pride, and that apple made him like the Serpent that tempted him with it. Absalon thought that rebellion would make
him a King, 2. Sam. 15:2. but God resisted his pride, and his rebellion hanged him on a tree.

Nemrod thought that Babel should get him a name, Genis is but God resisted his pride, & the name of his building was called consusto ever since. Nabuchadne zear built his palace for his honor, Dan abut God resisted his pride, & his palace spued him out whe his teruants remained in it. Shebna builded a sepulcher for his memorial, Esai. 22. but God resisted his pride, and buried him in another countrey, where he had no sepulches provided. Herad hoped when the people erred at his words, see the words of God, that he should be worshipped ever after as God, but God resisted.

The Howithitland Jose.

sofficial his pride and before the defethicked from the through and wormes fodetiged his point, that none which ealted him Oddie calicating storing star, demonstrating in and smy ball and bluew would be like the miles of all the yest after and pay deeper to maintaine one vice; then they in to the learner all versums, they it thinks to pleafe men by its but God refitteen their pride; and all that feet them; thought her cap trunched to the lives they aid go worfe of the, and thinks that they would have ween their lighten of lighten file and pride, wiles they word light and product indeed to Thus if their apparell condemne them before men, how willion condemne them before God alf her did not blande them, wanted they for deceive themselves to take the contract way, and thinks that thouse honor them which diffraction others But and allow twomb, as was stopped to know how who mapped to his server of test of the server of the server

and know not who remitten the! Though they does to pleate yer they campleate notice they please is cold for God content of them; they please not the humblester but humble are content or cottlem; they please not the property for the property of a sense them; which firmers be as proud asthey drive please and the the sibliness because that they cannot been proud and braness they cannot been proud and braness they cannot be be only they content and pleafe the diuch, because their protein

victorie; yea, when no man durit encoments britin ship if itob "Thus much of Gods buttels against the proud Pice Particle

ueth the proud with this brand mythen forehead, The beat he whom Codes fifteth schen he curneth to the lowlie, and constoral tech them. But he plant water to the hundre has it be thould the good you are like lybu the belough Diciple, which leaned on Christa bofolise, foli, 13, 25 attough Gott telle the proud; yet he will not from he voon you but when he attout the term, he will give grave you do if he mount fly I the proud are without grave, for Crongrater and grace value the proud but to the humbling orion ding to that of End! close to the unit of the place of the contract of the contract of the contract of the contract or the contract of the contract of the contract or the cont

Learne of me flaith Christy to be bumble and meets, as shoughthe Manb. 11. hundle and there were his schollers. Therefore God wint needs 1802 the humble because they are like the somewhere small busing his berrent sport which merchands on the property of the model by the which has given you may deep and the

nie

The Howard Hard ditie. nie jon any things as Christiaith, Ho which hath ginen us his fon, will be pot girls this all things with bits & Therefore grate may bee called the gift of gifts, because all gifts come with grace at the Court worth with the Queene. Therfore feare not to be humble, least you be contremued for all the promises of God are made to humiling and yet men feate to be humbles deast they should be contened Humilicie did not make John contemptible but when he reful obthonome of a Prophet Christ friet, that he was more then & Preplect, Mat appiba blumsheie Hid opentake Moforcon remptible but as housed the mideft many ton earth, for hee was the greatest apon the earth, Numbs to Humilitie did not make Daniel consemprible, but when he humbled himself, he faid you ... down vs outlished will be morbbumble yet & lawly in my owne fight. yes than and chymaides that homour me . Sami 6-22. As Christ coaled a es the bas king beauty la was like a feguant not cobe a lion breatle town bles lamber non to be God because he was mademan mentalend ludge bertulche was indeed: fo ma doth neeloshie henor by humiling but he fiell be henoured for his hundring as the Gosse was honoured when her was himbled. like liveled and which was lost agrounted of and yet got the victorie ; yea, when no man durft encounter with the grant 2. Same 2 3 Flis is chaladder whatshy we our balcend, Gene-Archamana besuen smarray, March 13.13. 10. 17 83167 1000 and he headers at the stop which entreth in actic achestors he mos printiteed God oppose handle essent you; but be humble and ligrant of Cand belong with solver follows as thou art proud and seadest this sentences find give he grace to the hunds at the seasons. maile ten earph tongs: pour tour tour in the interior the Track affiliate in the ten to the interior the track and in the ten to the interior the provide as if bechault fay, Andid Satar, March April Part As the state of th giant processes handle strong distances learne humilities of course in small district the present to be better to which king doing

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So they which are yeng, trie the fnares and allurents of the world, which are yeng, trie the fnares and allurentents of the world, or the offices of finne, which old

others and Ac Mws D Man of Yer & H. Tres. That is this (fairn Salomon) If thou would ett have any feried peace or hartie toy in this vame of tail forte world, which thou hat him feeking al the time fince thou yest horse, thou must Kemember the creator, which did at the time fine thou well as he creator, which did at the time fine the will be the contained the cont

Fit be fo, as they fay, that none but young men doe hears our doots neithen this Text is wet there for the auditorie, to ceath young men that which if they learne, they than how will Drains, Tokale more output flanding then the use only Palmi. Tig. You. All Krip.

ture is mans dutie, and answers like folly Baniff, to What that we do? In the first of John the second and the twelfeh dotte land y went don't you baben Twitte onto you thildren, I write bues men. So the word which is called a place book, Richl from one age to another, from one lexe to another, from one valling to another tilllike a Judge it hach given every man his charge IAmong the reft, I may call this feripture, They the mans Tracks. Wherein the Wileman Theweth, whe is the Bentimeterowit reed of verme, this it may bring forth the fruit of fife and make winan alway teady to the Let Tim remember his Creator in the daies of his youth, and all his life that runne in a line; the middle like the beginning, and the end like the middle; as the Same had thraced himfelf before about a system and shrinking was sir volding ber felke wout many things parlan he bringer himero that water hing becellarie, which Christ caughe water of themes him, the if He had begunchere at first, he had found that which the fought without trouble, and been happiet many years fince when resembly Therfore to the which the young solution thewel ing another this finite before her thomas about her to the downer her

ber foil sepreneth her coprie, and eleapos the fands, which would

fwallow her, as they had done the other.

So they which are yong, neede not trie the snares and allurements of the world, or the issues and effects of sinne, which old men haue tried before them, but take the triall & experience of others, and so a necessary to obtain their wished defires. That

is this (faith Salomon) If thou wouldest have any fetled peace or hartie joy in this vaine or transkofie world, which thou half bin feeking al the time fince thou wert borne, thou must Remember thy creator, which did make thee, which hath elected thee, which hath redeemed thee, which daily preserueth thee, which will for ever glorific thee; and as the kind semembrace of a friend doth recreate the mind, forto think and medicate youn God, wil fupold thy thoughts, dispell thy griefe, & make thee cheerfull, as the Sight of the Arkeomforted David for joy and comfort, & pleafure is where as God is a stight, and cheerfulnes, and beautie is, where as the Sunne is . Now, if thou wouldest have this joy, and comfort & pleafure to belong, and wouldest escape those thouland miferies, vexarious, and vanities, which Salemon by many yet beld'all but vanitie when hee had found the way thou must Remember thy Creator in the daies of thy south, at the first spring mme, and then thy happinelle shall be as long as thy life; and al thy thoughts while thou, remained on earth, a foretast of the foris of beatien. This is the fumme of Salomon countell. o la faloren indesman feeking happines out of the way, as Elan huntedlong for a bleffing, and yet went without it; he pities to fee him feeke and not finde to run and not obtaine: therfore he feerech him in the way like a guide fent from heaven, which ofte had ftraied himfelf before and being now reconcred to his right way flande bike a mark of knowledge in the torninger har leade one blinde by ways to direct all those that passe by that they may follow the ready paththat leadeth to cternall happinelle. And besaufe the Traveller marcheth cheerefully which knoweshibioway before he fessech forthisberfore from the fielt lessing foosth sucultoment sime of youth when a man beginnich to men his pilgrimages is bloggouted a loss how he shall shere in pre-

is no turning either to the right hand or the left, which hee calbeh the remembrance of God, As if he should fav Walke with God as Enoch did, and remember well, that hee which shall bee thy Judge, doth fee all that thou doeft, and heareth thee at enerie word: and this thought shal keep thee in the way at al times, like the clowd and piller of fire which went before the children of Ifrael as well by day as by night, when they trauelled in the aframed to thinks and foca to, and do as we are woolfantely

In the next chapter before, and the minth verfe, Salomon faid, Reiorce O your man in thy youth : now her hath changed his note to Remember O yong man in thy youth. No more Reioyce, but Remember, Salomon mocked before, and shewed what they did remember; bere he fliewes what they thould remember leaft amy Libertine should misconfter hun and fay, Salemen caught to reioyee Salomen gaue vs leaueto finne, Salomen faid, doe as ye lift for you are youg men, and have a priviledge to be lafordious and vaine: he recants with a breath and denies foorth- with his. then life, Remember thy Creator. its safe and member they

- II What faid It Reiorce O your man in thy youthe I would fay Remember O young manin thy youth So Gothmackes ws while welfinne, like Monich, which bad Achab fight against Arian & then forbad him againe; To be bidsthe reloyce, and forbidsthe againe. Reioyce not in thy youth, but repent in thy youth. One would thinke that Saleman thould have given this Memorandum rather toold me shouto your men, let them repent which dooke to die. Oh, faith dermie, ivis good for a man to bedrethe Lim. 3:27. yoke in his youth the beggood to fuffer in youth it is better to learne in youth. Therefore of David wishrehat his tongue might eleaue to the roofe of his mouth if he forgot legulaten; what are Pfal.137.6 they which the which forget God the king of Jerufalem? Can'a childeforger his father als not God our father cherefore who is too youngto remember dim, feeling the childe doth know his fashort As the drepeft wounds had need to be first cented of the unftableft minds have need to be first confirmed. In this extremitie is youth, as Salomon Thewes them before he teacheth them. light of hel Bould freake allegill in award, and by that youth is case the agoof home. Therefore when he had dhewed wong men

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stylich weithinder will redet haue end; Salomon doth noureekon at by yeers but by daies, in the daies of thy your to the Scripture mainters our life by daies and houres, or minutes, to teach vero make with his all ountime, and every days to thinke whom the end.

Yet least they should poalt our this temenibrance decough,

Adament brings in the olderhandeafe, and blinde and home, and stammering, for the young man to behold, astifile thould have looked by fonne, is this man fit to learned which cannot heare, mor fee, not speake nor goe: Therefore periodober thoushy are sorting the dates of they outli before this dotage admir This labor is the level of our welfage, to haften them!

more adoc to aspire the top of the mount of Heauen over shim Gm. 12.3. In Therefore as Abraham role early to actifice his some in the morning of thy life sadsificathy selfet a God, and let bim which is Alpha in overy thing, be Alpha in the com-

unil towards lieauen, because there is a great space betweent

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uerfion,

uerfion that is the beginning as well as the end. Becanfe we are given to let the belt last, chiat we may have a longer time for our fine and pleafures, like the lewes in the 1. of Agge and 2: which faid alway, the time was not yet come when they should build the semple, Therefore the holy Ghoft crieth fo often : This is the 2. cor. 6.2. acceptable time, this is y day of faluation, to day heare his voice, like Rebeecab which taught her fonne the neerest way to get the Gen. 27.9. bleffing. When Christ went about to cast out dinels they faid. that he tormesed them before the time: fo when locuer thouses Matt 8.20 eft about to difmiffe thy fins and pleafures, though thou ftay till thou be an old man yet they will ay ftill that thou difinifieft the before chouma But then is the time, when the direll faith the eime is pocker for the divell ista han & knowecheng with what liquor our vestels be loafoned as first she will take of the fame ever after, whether it be good or bad. Therefore as God furth to have vs begin at goodnes, fo valuell woors vs to begin at wickednoffe; alleaging either that we are not refolued yet to leave our pleasures or day God is expeeding mercifull to finners, or esthat we shall bene space enough to serve him hereafter. So he flands as it were at the ladder foote, and keepes us off with thefe weapons, that we cannot get upon y first staffe, but one thought or other pulleth ys back, when the foot is in the firrop ready to ride away from al our fins aconce. Thus we have long purpoled to ferue Godland every manthinketh that heithpuld belferuede hur we cannot accord of the time when to begin; one faith whe I am rich another faith when I am free mother faith when I am ferled another lich when I am old then my pleasure will leave me; and I thall be heter to fall & pray, and lequester my left bue powd thall be macked if I be not like others. Thus like bad borsowers when ounday is palted ready, weeks us a longer and a longer, and yette longer, till wee becarrefted with death; to the Prince of creatures dieth before he confidered why he hund: for 35 no idiscipline is yied where Christs discipline is neglected, for no time is observed where Gods time is omitted any trates And Leus an old faying Repensace is noncroso lace, but it is a true faxing a Repentance is never too forms. Therefore we are some a rock! manded to sup that we may obtaine, which is the dwifteft pace 1.co. 9.14. of map. The Cherubias were portraited with wangs before the Exe, 25 20 How place

The your mans make place whereof Hilattices praied; to flewhow quickly they went about the Lords bulmeth. The Hound which runnes bucfor the Hare girds foorth to foone as hefres the Hare ftare the Hawke which flieth but for y Partridge taketh her flight fo foone as the spiceh the Partridge foring : to wee should follow the Word to fooneasit fpeaketh, and come to our mafter fo foone as he calleth For God requiring the first borne for his offering & the first fruits for his fernice requireth the first labours of his feruants, & as Imay fay, the maidenhead of every man. Therfore to toone as Gen'aut, man was created, a law was given him, to fhew that hee should 16. five under obedience fro the day that he is borne. So foone as he is borne, he is baptized in the name of God, to show that when we cannot run to Christ, we should creep onto him, & ferne him as we can in youth and ago fo foone as he beginnesh to pray, he faith, Thy name be fiallowed, thy kingdome come, thy will bee done before he aske his daily bread to thew y we thould feeke the will of God, before the foode which we harby, much more before the fins and pleasures which we perish by to foone as the Lord diffributed the calents the emoyned his forumes to vie the? Who is to yong which hath not received fome talent or other therefore youth cannot excuse him, because y talent requiresto be asked of every one which hath it, So foone as God had created the man and the woman, he commanded them to increase and multiplie: that we increase and multiplie in the flesh; before we increase & multiplie in the foirit? the first thing which God did after he had created heaven and earth, he did leparate light Gen.I.14. from darknes, to thew vs how wee should separate good from euil, before our good become cuill. The fielt leffor that lohn caught, was, Repent, for the kingdome of beanen is at band. Matchewig to The first lesion that the Disciples caught was, Repend too, for the kingdome of beauen is in band Macel you And the Arth lefton that Christ enoghe, was, Repent, for the kingdome of beanings at build. March 4.40. to teach ve what wee frould doe first, Repent was the first lesson to young and olde : For what can wee one God to morrow, which wee are not indebted to day? Pfalgo. 12 Therefore Daniel prayed, Teach me O Lord to mimber my daid? at his that we find and were for daies as well as yeers for to day as well

well as to morrow ; and for your youth as ftroightly as our age. which made him crie, Remember not the finnes of my youthe which he would not have spoken, if GOD did not marketbe finnes of youth as well as age, Therefore he calleth children varo him as Salomon dorh, and faith, that he will teach them elfe febre of the Lord. For Should children honour their father and dochonour God : It was a sweete comfort, whon the children went before Christ to his comple, and fang there Holanna, to make their fathers ashamed, which did not know the Methas when he came whe their little children know how lets written charwhe Christ heard a yong man antivered bat beehad kept the Commandements from his youth, Christ began to loud hum, which fhewes how Christ loueth thefe timely beginnings, when we make him our nurse, and draw our first milke from his breasts. There is not one confession for old men, and another for your men; the old man faith not, I did beleque in Godethe wong man faith not I will beleeve in God, but both fav, I doebeleeuein God : for bee which is called Jam, in the g. of Exodus, loueth Jani, and careth not for I was nor I wil be. When Christ asked Peter Louest thou methe looked that Peter thould answer him Ten Lord Clouethee: and not drive hun officas Felix did Paul Lwill hearefolice I will loue thee when I have a convenient sime For he which will hot comewhen God calles, what oever ben favis is impossible that hee should resolve to come bereafter t for he which is exilt how should he resolve to be good a therefore nuw or hener, now and ener: the tree which buddeth not in fpring is dead all the your when a man is first maried her may we the matter fortowing his wife voto him, or to cleaned hen heart footures When Bafor commeth first to a place with a find bankter hee may make the simple people like him ordishise him, to long as hee traieth : when the heire comeste his latide, lightly all histopants begin to fortake well of him, or evill of billion when a Prince combook to the moune, by the lawes which the imaketh first the people of the how be will rule evenafter, and disher dispute their harrestout him or wish his death. how wilcthou wealtle with cheps?

when hee began to raigne: Shew thy felfe louing to the prople This 1, chro, 10. day, and they will be thy fernants for ener. As though all the shire days

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begin well, as our protecte faith. He which hath begin well, is halfe his way, especially it is good for a man to begin his repentance before he learne to be cuilt for herein our mindes do follow our bodies. If our children be deformed in their youth, wee never looke to fee them well fauoured fo if the minde be planted in fin, feldome any goodnes buddeth out of that stocke. For vertue must have a time to grow, the seede is sowne in youth,

which commeth vp in age: would fon bib abid

In And if we can fay of others, when we fee a graceles boy, thou wileprous a wagtring, who have to brelder, why should week if we begin as ill as he thinke that we shall be better and better. which judge that hee will bee worfe and worfe; as the arrow is directed atchefirft, fo it flieth all the way, over, or vnder, or befide, but it never findethe the mark pentelle it be levelled right in the hands to they which make an eail beginning for freake thefelues at the first and wander out all cheir race, because when they fliould have levelled their life, they took their white amiffe. Therefore happy are they which have their arrow in their hand. and day before them, for they need not wish to be yong againe. Now kill the ferpent in the egge, for when he is a ferpent he will will thegif thou daft not opercome fin in the infancic, before the spote falten, and the fence bee made about it : how wile thou Andgele with the Lion, when he feeth his pawes? and fin is besome like an oldeman, to cough and froward, that hee will not heare. As Hard asic as to reglains one of thefe old finners or grad Planite, which are incorporate into poperie, & as poyfon is fer-Lett in a Serpency fo hard sewill bee to feel aime thee, when thou wile begin to fay, it hath bin my custome, and I cannot leave it?

Triethy thrength but with one ofthy fins, and fee what flifts, what excuses, what itelaies it will find, & how it will important the today and one, as the discollar mented the child before her went dutif chou can funct discharge one wide that thou halt accultomed thy fell into, when abony vice sare become customes.

or with his death. Smath diw alfarw uod wod

harfenhile he is a cole, and teach the dogge while he is a whalp; and bank and the first of the property of the same the part of the property of the same the part of the part of the same the part of the part of

after

Youth is like tholday, to doe all our worker in For when the night of age commeth, then every man faith, I might have been learned. I might have beene a teacher, I might have beene like him, or him, but the haruest was past before I began to fow; and Winter is come, now my fronte should ripe, Thus query man that is olde faith, bee cannot doe that which he thought to doe, and crieth with Salomon : Catechife the childe in his youth, and hee will remember it when he is old : fo corrupt him in his youth, and hee will remember that too. This Nabuchadnezzan Dan. 1. perceined, and therfore he shole the towardlight children of the Ifraelites to traine them up in Idolatrie like the popula Seminaries that they might be his inftrumers another day. If he had let them alone till they had learned the trutth first, he thought that they would not take his way; therefore hee tooke them before they had any religion to frame them to his religion. If Idolaters and Papills bee lo cunning in their generation, to poylon their children betime, least they should proue Christians after, what care appertaineth to Christians to season their children in their foring, like the vertuous Ladie which John commendeth, least they prooue Papifts, and traytors, and reprobates, when they looke for comfort of them. There was nothing which made Reboboam to chule fuch young Countellors, when hee began to raigne, but because they were his companions before therefore they became his Counsellors after. This is the preferment of our finnes, if they have beene our companions in youth, in age they will looke to bee our Counfellors and mafters too. Therefore the best season to feeke God, is to feeke him early before the floods of wrath arife, and the heape of fine fland vo like a rampired wall betweene God and vs. They which focke meearlie, Shall finde mee, faith Wisedome, in the 8, of Proverbes : but to them which deferre (fhe faith) they shall feeke me, but they shall not finde me, 1 Prouerbs : because they did not chuse the feare of the Lord : that is, when good and caill were fee before them, they did preferre epill before good as a man chuleth that which hee liketh Therefore when they feeke me (faith God) they shall not finde mee. How doe yee fay then that yee will feeke GOD. when God himselfe faith that yee shall not finde him? Therefore in the a of Properbs and the z. Wifedome is salled the he ginmng

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man.6.33 Christ, If ye feeler be lengthme of beauen for fail the reft fail the ceft opin you? her faith not, if you tecke the world first, heaven shall be ceft upon your burif you tecke heaven fiest, worldly things shall be ceft upon your burif you tecke heaven fiest, worldly things shall be ceft upon your lowhich doth belove whit, would first tohn 5.2. Seeke the kingdome of heaven for that which followers, that at the rest might be cast upon him, as when Salomon desired wise dome before honour. God gave him witedome and honour cook

outly, and he will remember this first bett high the bearing the bound of

There was a poole in Turie, where the fick and leprous lay, for at one time of the day, the Angell came and firred the water and the he which Repem first was healed of his discale the which Stept in first was healed faith John, none but hee which stept in first : fo lice which taketh time is fure, but he which forefloweth time oftner faileth elien speedeels. For when galden oportunitie is part, notime wil fictor her If Elles would be ferued before the widow when He had bee a fixtle crufe of oyle, which was not enough to ferue her lefte; will God be ferued after Ehas? will God be terued after thee? nay after the fleth & after the duielld Thou maift reade in Leuit. 19.13 . that God would not have the laborers hire fray in thy hands al night, but would have thee pay him Beforethou fleep If God would not have the labourers due thay mely had one night, how darelt thou keep his due fro him day and night fo many daits & nights, and weekes, & moneths and veerestogether? where is the morning facrifice which God requireth? hay where is youening facrifice which God requireth? the albomic morning bath ouercast the whole day, doesethou thinke remough if thon do not fit in the chaire of feorners, or if chon do not fland in the way of finners? he which flandeth flateth not lice which freeth taketh his cale, but he which walketh goeth his way? Yet he which walketh in y way of finners, though he neither fit nor fland, is not of the bleffed nuber: Buche which perther fitteth, nor ftandeth, nor walkerly is bleffed, farel Danid, Plate veri r. Alas then why do we fle, if they which Rad are acetifet, and they which walke are not bleffed? Christ faith, First

Man. 6.33 feele the ting dome of God and we fay first let ine bury my facher, first let ine bid my friends farewell, and so many things first. So long in burying our facher, & bidding our friends farewell: that

is the riches and honours, & pleasures of this world, that there is no time left to feeke the kingdome : but follow me is turned to, follow vs ! Christ must follow our fins, and come after our pleafures, or elfe he shall not be ferued at all. When wee were children, we deferred till we were men ; when we are men, we defet cill we be old men: when we are old men, wee deferre till death : in all our life wee finde no leifure to line well, but flic from finne to fin, from wicked thoughts to wicked speeches, from wicked freeches to wicked deeds, as the flye skippeth from feab to feab, vntill we be caft fo farre behind, that we have no courage to go forward or els ftraied fo farre out of our way, that wee care not to feeke it againe. Therefore I cannot fay to you as Chrift faid: First seeke the kingdom of beanen, for then you should have fought it long agoe, but now I must fay with the Apostle, Redeeme the time, and at last, Seeke the kingdome of heaven. For it is to be feared, that as little flyes when many came together plagued and destroyed the Egyptians : so shore houres, but many in fin and fecuritie will fteale away our whole life, and deceine our repetance, while wee line like beafts longer then Nabuchadnezzar. There be not many Lots, but many linger like Lot, loth to depart, vntill they fee the fire burne. If the Angel had not fnatched him away, Lot had periffied with Sodome for his delay.

There be not five foolish Virgins, & five wife, but five for one knocke when the doore is flut. There be not many Simeons, but many as old as Simeon, which never yet imbraced Christ in their hearts. They thought to repent before they were foold, yet now they dote for age, they are not old enough to repent yet: Nay I answere, many masters of Ifrael, Mayors, Aldermen, Sherifs, Igflices, Baylifes, Constables, Gentleme, know no more what it is to be borne againe, then Nicodemus which came by night : line after line, fermon after fermon, & the black Moore like himfelf. All their termes are vacations, all their religon promifes, and all their promiles hypocrifies. In flead of catechifing their children, as Salomon teacheth the, they catechile them to hunt & hawke, to ride and vaut, to ruffle & fweare, to game & daunce, as they were catechifed themselues, least the child should proue better then his father, and then he is qualified like a gentleman. Is this to feeke the kingdome of heaven firft, or laft, or not atal! Wo to Chami

The your mans tasker

226 the fecuritie, woe to the flubbornneffe, woe to the drowfines of this age. The theefe commeth at midnight, and we fleepe till the dawning of the day; we let in Satan, before we bid him auoide; we fell our birthright, before it come to our hands: we fecke for oyle, when our lampes should burne: this day passeth like yester day, and to morrow wee shall spend like this day. So hee which should have the first fruites, can get no fruits, because we marre

the ground before we fow it.

Confider this ye which might have knowne a thouland things more then ye doe, if yee had begun when Salomon taught you. God will not alway knocke at the doore, Christ will not alway clocke like an Hen, John will not alway crie in the wilderneffe; but mercie is in the foreward, and judgement in the rereward. They which can fay now, We have a prophet; shall fay, We had a prophet, but we entertained him like the Gergefites : fo God fent him away from vs like Jonah to the Ninimites, when the Ifraelites despiled him. Yet Wisedome crieth in the streets, Let enery lafeth ftore vp before the famine come : for he which promileth thee pardon when thou doest returne, doth not promise that to morrow thou shalt returne, Repentance is a gift, & a gift must be take when it is offered. The time past is gone, and thou canft not recall that to repent in; the time to come is vncertain, and thou canft not affure that to repent in ; the prefent time is only thine, & thou maift repent in that; but anon y will be gone too. Therefore as Samuel began to ferue God in his minoritie, as Timothie read the Scriptures in his childhood, and John grew in spirit as he ripened in yeers: so whether thou be old or yong thy repentance cannot come too foone, because thy fin is gone before. If thou lackeft a four to make thee run, fee how every day runneth away with thy life, youth cometh vpon childhood, age commeth upon youth, death cometh upon age, with fuch a fwift faile, that if all our minutes were frent in mortifying our felues, yet our glaffe would be run out, before we had purged halfe our corruptions. All these examples & sentences, and prouerbs, and reasons doe crie with Salomon, Remember thy Creator in the daies of thy youth. This is the Kings commendation or greeting to the colledge of youth But how should young men remember God, when oldmen forget him? If Noah be drunke who shall rebuke Cham? sile

Chem ! It is time to remember God in age, or elfe to forget him : for euer. Therfore as the Ifraelites gathered twice fo much Manna the day before the Sabbath as they gathered any day before that because they might not gather woon the Sabbath: fo y gray head which looketh euery day for the last Sabbath whe he shall reft in y grave, should pray twice as much; heare twice as much; doe twice as much, to prepare the facrifice of his body and foule readie and acceptable vnto God; becaule the night is at hand, when he cannot heare, nor pray, nor repent any more It is faid, the diuell is very bufie because his time is short, but an old mans is shorter. What haste should he make that must go further then the Moores, then the Sunne in a yeere, or a moneth, or a weeke, which the Saints were going all their life: Therfore, if youth had neede of legges, age had neede of wings to flie vinto God. But as Christ faid, The poore receive the Gofpell, though the rich be more bound; fo we may fay, the yong men receine the Gofpel, though the old men have more cause.

The yong men follow Christ, the yong men heare the word, the yong men fanctific shemfelues, the young men frand for the Church, the yong men beare the heate of this day : old Noals is drunke, olde Lot is fleepie, olde Sampfon hath loft his ftrength. Once the yonger brother did steale the bleffing from the elder, & now he hath got it again, as the malice of E fan thewes, which perfecutes him for it, I fpeake it to their fhame, they that weard the furres and scarlets, as though they were all wisedome, & grauitie, and holines even to the skirts, may fay as Zedechias faid to Micaiah, when did the spirit depart from me & go to thee? when did zeale depart from vs, and go to you? They are to noufeled to the world and acquainted with finne, that it is too late now for the word to fpeake vnto them; they may looke vpon the fignes of wifedome, and grauntie, and nolines, when they fee their long beards and gray heads, and fide gownes, & aske why is this bufh hanged out & no wine within? What maruel then if they be not reverenced but mocke and pointed at, whe Sem and laphet had need to come againe, and cover their nakedneffe? What a shame was it to the Israelites when Christstaid by a Canaanite, I haue not found fo great faith in Ifrael? So what a shame is it to the elders, that Christ may fay againe, Thaue not found fo great faith,

SHY

22 Bc The young manstacked nor knowledge, nor zeale in matters, and fathers, and rulers, as in feruants, and children, and prentiles? Which made an old father of this citie fay, which now is with God, that if there were any good to be done in these daies, it is the yong men that must; doe it, for the old men are out of date, their courage floopes like their shoulders, their zeale is withered like their browes, their faith flaggereth like their feete, and their religion is dead before the. Be affured of this that ye are come to that time which your felues fet to repent; and yet as though there were another age to repent after old age : for you fpend old age like youth, as if you were appointed to die in your finnes. God hath chofen the weake things, faith Paul, 1 . Corinth I fo I may fay, God hath chosen the yong things to doe his worke; as if the Lord had spoken to you in his wrath, Fathers I will prouoke you by your children, Masters I will prouoke you by your feruants, as once he threatned to prouoke the Iewes by the Gentiles. Therefore bee of good cheere, young Daniel, yong Samuel, yong Timothie, though our adverfaries be as the Aramites, yet there be moe with vs then againft vs.Flesh and blood could not ourrcome flesh and blood: but if you be fanctified, it is the spirit which hath fanctified you! for the diuell would not goe out, vnleffe a stronger then the diwell hath entred the house: when you come to be rich, and elder like Demas, then take heed that ye do not embrace the world as Demas did, and turne to that which yee condemne. The Vine would not leave her grapes, nor the Olive her fatnes, nor the fig-tree her sweetnes to be a king, but the bramble did; he is not a vine, nor an oline, nor a figge-tree, but a bramble made for the fire, which leaueth his righteousnes to become worfe. He which is of the Church, will fay with the Church, I have washed my feete, how should I defile them againe? Let the dogge turne to his vomit, and the fwine to their wallowing, but hold thou onthy fa-

bad tade measured thy selfe. Vinto the which measured the selfe. Vinto the which measured the selfe. Vinto the which measured to come a phoof a selfer without measure, the Lorder a concentration of least selfers with bring vs. v selfers in the selfers of the selfers which is not one as the selfers which is not selfers to the electrons of the selfers of the selfers

Cerifice like Abraham to the evening of thy life, and a full

designat Christinay fay agaily lane nor found folgresthich,

## bothe TRIALL OF THE side and report of the side of the

Many are the troubles of the righteons, but the Lord delinereth him

He summe of this verse is, as if he should say, Let the righteous looke for moe troubles then other, and likewise let them hope for greater comforts then other: for when they are well, they shall be eclipsed agains, to shew that their light was but borrowed: and when they are eclipsed, their light shall returne, to shew their difference from them whom God hateth, which fall from plague to

plague, as they runne from finne to finne.

mour-

This verse hath three parts, for here the righteous are the agents, their condition troubles, and the Lord their deliverer: fo many thingsfall out contrary vnto our mindes every day, that he which wanteth patience in this world, is like a man which standeth trembling in the field without his armour, because euery one can strike him, and he can strike none: so the least push of paine, or loffe, or difgrace, doth trouble that man more which hath not the skill to fuffer, then twentie trials can moone him which is armed with patience, like a golden shield in his hand to breake the ftroke of everie croffe, and fave the heart though the bodie fuffer ; for while the heart is whole al is well. A found spirit (saith Salomon) will beare his infirmitie, but a wounded spirit, what can sustaine? Prou. 19.14. Therefore as the lid is made to open and fhut, to faue the eye : fo patience is fet to keepe the foule, and faue the heart whole, to cheere the bodie againe. Therefore if you marke, when you can goe by an offence and take a little wrong, and fuffer a trouble quietly, you have a kind of peace and joy in your heart, as if you had gotten a victorie, and the more your patience is, still the leffe your paine is. For as a light burthen borne at the armes end, weigheth heavier by much, then a burthen of treble waight, if it bee borne vpon the shoulders, which are made to beare : so if a man set impatience

The triall 230 to beare his croffe, which is not at to bear jit will gramble, and murmur, and flart, and flrink, and let the burthen fall voon his head like a broken staffe, which promited to help him over the water, and leaueth him in the ditch. But if you put it to patiece, and fet her to beare it which is afrieinted to beare, fhe is like the heartrevines that came from Cangatt, and laid, it is nothing to b. Tofb.2. nercome them: lo patiece faith, it is nothing to bearcait is bothing to fait, it is nothing to watch, it is nothing to labor, it is nothing to be entired it is nothing to be backbited, it is nothing to bee imprisoned In al the fethings (laich Paul ) me are more then conque-Rom. 3.37. rors. As though all the fe things came not to make vs mourners, bur to make ve conquerors: may more the conquerors, because a conqueror conquerech his enemie but once : but we conquer thele as often as Christ did the tempter. Thus alis in the manner of bearing, which maketh perfecution feeme toy full wito fome, and irklome to others, which maketh pouertie welcome to one, and becer to another; which maketh him fing in his ficknesse as if hee were whole, and they rane and whine, and curfe, as if thou were not ficke butfrancike? Therefore Christs voke is called an Manh. 11. calle yoke becaute it is cafe to fome, that is to them which have skill to beare it as Christ did beare it; by his infinit patience, he fuffered infinit paines for infinit fins. Patience was like a print toate viron his foule, that when the divell froke at him he was firlken himfelt:when death eame to kill him, he was killed himfelfe; and al their frot could not harr him, because of his preferwatthe which he had about him, like Sampfons haire which fa-Indg. 16.17 wed him to all his enemies. If the mafter carried patience about him for to guard him through these pikes of troubles, which Hand the the fierie (word been echevs and paradite ) how can Gen.3. the ternant elcape then valeffe hee be armed as his mafter was? ·Forwhat hath the pooreman to beare his wants? what hath the bondman to beare his griefes? what hath the ficke man to beare his pames? butto lay all you the shoulders of patience, and to lere. 10.19 day with Jeremie, This is my forsome, I will beare it. As the tree which Mofes cast into the spring leasoned the bitternes of the Exe.25.25 Waters fle parience calt into our troubles, featonett the bitternes of the troffe, and is as itsvere in flead of an affilfant ynto gvery manyto overelirow and overcome his troubles, iske the Armour-

of the Rephie mour bearer which holpe for atherto vanquilly fisenemite. She some hach a device to draw fuch a skipne oner our fores that fall .199.11.10. make our powerty feather riches our reproches feeme honor our bondage feeme libertition, labour feeme reft, our forrow feeme iowour paipefeeme safe our ficknesse feeme health, and alchar bures ys, reigyge vs ; vatthwe fay with Danid, Thy indgements are pleasant subowing that Gods auffice is as pleasant to the patient Stone ! as his more is an others. Therfore what a peace-maker were this Prong. Heb.to. inthe Common wealth, thehe Magiltrate had patience to bear his onuic, if the preacher half pacience to beare his fludient the ereditor had pariente to beare his loffes, if the bendownhad par Rom. 8. pience to beart his fernice, if the hashandman had patience to beare his labour if the fick man had patience to beare his paine if h poore wanted parter core bearen his wants of briwant where Rom. 8. of many think should less in hell, and lay that no mans paine is: like their paine, no mans wants like their wants, no mans foes like them fore, no mane wronge like their wronge, aben they Marsh 7. capifcorferell, where their plante, bolds, them. Therefore albert 2 Fin. 2. foly can brooks of Humilities and Charities and meckeelle and Pron. 3. thankfulnefleandarmperance, and those sever vertues, which pull from pleafuresymentry man doth with for patience, like a . R. stall Philition to cale his priefe by all-meanes that het can so they which are wicked, although they cannot fee the goodnes of lother vertues, yet enniet the goodnes of patience, and perceius when they feed paurnoman, & an impatient man both ficke ob one-difeate, yet both are not troubled alike, but that he which hach most parience hach most rafe; & he which is most impatier, is most somented like a fish which thrives with the hook. Ther? fore even chose which cannot fuffer, that they might have reft, yet fing the parient properbe, in suffernach is rest. This is a losson that I know you would gladly learne, etten as Phoraph loged to knowhis dreame, though ye care not for wertue as y cruel ludge cared not for charitie. Yet if you could gaine fuch a bargaine by Gen. 41,15. any vertue coease you of your paines, it would make you looke ento vertue, as Pharaeb vied Mofes, butto remone the plagues, Exed 9,28 This power God hathginen to patience, the medicinable vertue, the ill bould be like as boletome hear Bo in the marle, or a general Pluticion for all persons and all diseases, Therefore bor when

THE PROPERTY OF THE when the Auget had recorded at the troubles which muld come in the lacter dates ! at last hee coircludeth, Here 30 the patience of Same aschough patience flould beareall. Therefore formany feripeures go like preachers about the Bible, to exhort voto pad tienee like a Beacon which is fee vo to call men together, flowing vs, that by patience wee possesse our fonles : as though a man without patience had no rule of himfelfe; that a man wifedome is Lute 8. Pron 9. browne by his patience as though that he which is not patient, care Heb.to. not be wife: that by patience we receive the promifes, as though the promifes did not belong vnto vs vnleffe we have patience! shall parience breedeth experience, and experience hope, as though her Rom. 8. which wanteth patience had no experiece of God, to know the scope of his doings, nor my hope to comfore him about the life to come : befides many reasons moe : That the afflictions of this Rom. 8. world are not worthis of the loyes that facesed them return all things (even our affactions) rurne to the best if me low God: that they are bleffed which weepe here because they shall laugh bereafter: that if we Matth.7. Coffer with Christ wee Shall raigne with Christ : that the Lord duet 3. Tim. 2. thur thofe whom he chastenest . thur by fuffering we are made like the Prom.3. finne of God, whose life was a perfecusiony as shough which holy Shoft by often railing woon vs, like the importunate womang Lute.8. would compell vs to be patient, whether our first will or no! -Befides these honorable praises of patience, the Prophets, Enangeliles and Apoltles, have fee a muinber of examples before dareyes,like banners of fuch cures as hade been healed by her? Heb.11. that as the Author to the Hebruses faith, By faith Abel offered & better facrifice then Cain : by faith Enoth mas translated before he from death by faith Noah prepared the Arke and was preferred from the flood: by faith Abraham was content to facrifice hes forme undyes belowed that in his feede all the world found be bloffed; by fairly Sail ra received frength to bring foorth a child when the was free len in peeres, and past the strength of the wamber Sol may tay of patience? by patience lobdid beare all the torments that the divell could mb.T. heape vpon him : by patience lareb put vp a thousand wrongs Gen. 29 . from Laban and his children, and never complifined more and 50:30. twentie yeeres before her departed : by parithe Tofephforgale Gen. 45.15 his brecheen when hee might hand put themebideath, and gate them foode when they feared revenge; by pasience Chait fuffenodew i red

for me her the Prophets frankgualish is orderath a fish dues her 2. King. 6. n Annongabe Range dones of parte rece Dan Marry report of hay Jake 16. experience, what chardaiter hath done for him . for being a fis mire of Christ hereins atwaits hedged about with the Croffe which produced his passabelike a roughtorie enery day: As Christ the concerned of this dustrimen, for David was concerned of Ex0.14. Risbreshren; as Christ fledro Egypt, to David Red said Cath: as Christ received food of women, to Dunid received food of Abit, Sam. 16. puil as Hirod per secured Christ, fo Sant der seed Dunid and 2.28.2. thoweath of the king brought many ententes with it, that when dad 1.2. howas announced, yet he could not raigher and whe he raighed. 1. Sam. 25. verble damete was but a warfaretthe Philiftittes digathit him the 46.12. Animonites against han, the Edotnites against Mar, V Monbites . Sam. 8. mainft him & Abfaton his owne bowels againft him, for whom 2.6.5.6. he esied Would God I bad died for thee! This forme which was his 95.4. darling, was his tray tor, & fought his death that brought him to 18.33. life, as though Saul had bin rifen frothe grave again. In all thele troubles Samuel thewes what was this pilgrims toutfort ! Bis Davidconfortedhinfelfe in the Lord his God, as though he had no 1.54.30.6. leaned his head. Bepatient, for many are the wouldes of the Heby Inke 9. leb.2. 10. topas but the Lord delineresh him one of att? When hee did beliefd his crouble; his dithe hout of the Aranices; the tookest back which sind so God bke Etitikasobisiedone withan throngereles altagaint Gen 1.3 thin Therefore respecting his afflictions he ertech: Asim are the 16 m 2. troubler of the righteous, respecting the promite, he smeets, The Lord detractechichem our of att. Thus (by his owne force) Diamid meatureth the condition of the vigle cous detaielt. What we the troubles of the night constand then by the owner out he thencell how they friended be bealed; faving The Lord with at the him was of and Myob markes the frink thach directed Dimideo thole two things which make witht our troubles grieved fly one because wie doendriook for them before they come? Therfore, as Christ tobal Peropetore he foffered to firengeh Dhim whether the Pett tob. 21.22. facilial mily Short does in a parte Croffe or keepe win tape at a do on of croable golder we might prepare the in, de parte not, and constancie for the as Nontprepared an Arke for the flood The of fecond:

of the wholes it. fecond thing which makes vs to fart fo at the croffers, because we are like the Prophets forwant, subithatid fee His fort, but heel 2.King.6. hinfriends: fo we fee our fore, but obt our falues Cofderformed a Luke 16. fanofflike Abraham in y heavesas choughar would nouse come fo low therfore we go about the deliver our felues as it is This Ties en breake his bands as though wer could deliver out fohurs a Bde Pfalm.2. Exe. 14.14 bold your peace, Law Mofes who band fall felt fot your Son Dunid Company like a partition of tarthy Warnhort den fe Dies; forulas I deil Charitate calculation of seconds, along the desperation the calculation of the calculatio 8: mult go through a far of grouples foods tehon you first tome to 2.8. An a banco of rettand no affiction aladake you before you bear .74. med for it, and in surry trouble, you hall know where to have your asmedie demine the mables of oberightenes but the Lorde delineres byben out of all bees backe Two haus of Goodleke a would .and a planter agre callett downe and the other raffeth vit le is good for a manto know his troubles before they come; because afflictions are lightned in the expectation Therefore God faith AH. 9.16. of Paul I will for bir bon many things be Ball fuffen former God! dealeth plainly & tels vs the worlt first, whee we had reuflichias Mar. 16.8 Christ told his Disciples at the first of free will be my deferples ye must take up the croffe scolde entertainment to breake theustaft with the rod Other feath-makers laith Christ, broath the best Luke 9. wine first, but Christ keepech the balt tilthe last This is the man loh 2.10. ner of Gods proceedings, to fend bood after cuilly as lieb made Kin 6.10 laht after darknes to turne auflice into merdy as he turned wa-Gen.I.a. tet into wine : for as che bealts must be killed before they could John 2. befacrificed to me must be killed before they can be facrificed; that is the knife of court cuts must prune and dreffe them & lop! off their rotten twigs before they san bring forth fedit theleare the cords which bind the rammo unto the Alran least whe he is: brought shittenhe fhould run fro thehet againe this is the chariot which carrieth our thoughts to beauer as it did Mabichad "SER A Stand out affurnation before our affurnation. This is the hammer which fourretheherough thehes, til they be plaine and Bate defmooth and fis for the Comple. This is the fiercome flinger which is senete compell the tothe banques, which willout come when they are inuited. Because wee are nasurally given to love the world; more then is good for vs, therefore God hach fee and dge fecond

of the Riobreous. of biccenelle spon web make voto fothe it hike a Ninte which Idiethmultarybepokerbrents to wand the effet from the due: the Adam are the secution of the higher day; to wearie & from the John 8.2. dus of the world! The croiles one of our Tchoolematters in this .o. . will dife and the best wifedome is dearest bought: profper mie Teekteh for mething bur he cefficie feeleth and findicth and laboureth, and pracesh for her wants As the sod maketh the tcholler to 45plie his book, fout bur knowledge is beaten into vs. forme learne their goodne fe of pouerrie tome of ficknesse, fome of troubles! adverficieis the fe time to learne the infrice, mercie, power, and prountence of God, a fle rime to learne the patience, wiledome, fach & obediende of man, a fit time to learne the fubrileic fraittie and wifery of this world. Althis then buyelt for troubles, yet they are but troubles, not plagues, nor curles, hor tormenes, but like the travels of a woman, when the birth is mot fite is delitiered, and thraight the forgetteth alder paines for my that a manchild is borne into the world. So the fervants of God travell but cill the fruites be rive When the new harris borries their travels are ended and eliev forget al their elotibles because one is bothe unto the world like the forme of God! This is the difference be reduction tweene the afflictions of the righteous and the vingodiy to ora gamit. bnowlfen God doth vift the wicked, his punithments are called Exed 8.6. plagues and curles, and delivections; the plagues of Egypt, the lohn 4. firehorighteous his punishinient's arecalled dorections & cha. John 19. filements, and rods, which proceed from afather, not to deffroy The but to trie ve and purge ve and bittite va diretefore whe we Gen 36. are afflicted, one laich y God letter h vs blood to fane our lines. for our lines are ranke and mult be lopped. And Tacob was bleffed and haked both at one time; fo a man may be bleffed and atflicted both together. Afflictios donor hinder our happines, but our happineffe commech by affliction, as lacob bleffing came main s. with baking, and as peace is procured by warre. Therefore bleffed are yestaich Christ, when men perfectige your as though they were bleffed even while they were perfectled. Therefore this must not diffriay vs, that y Seripture hith, Many are the troubles 1. Tim. 2. of the right ous. Danier Colaineth not of his fickines, but of his

The triall . innes Who that fight the Lords basels but ahe Lords femants Therfore when David pake of many scoubles he pointed to the .s. 8 miles righterus as it he thould far shinis your there, the rod inmade Manh. 20. for the child. Christ called the Crosseship cupy The servant is beit to the righteous, & bids none but his disciples cake the croffe Matth. 11 cuery man, which hash his heaven here; doth labour and fweate Gen.3 for his living & shall not they which have their held here fuffer more then they which have their heaven heret All men are fubied to daungers and loffes, and ficknesses : But all that beleene in a.Tim.s. Chrif (faith Paul) fall fuffer perfecution that is more then dangers or loffes, or ficknesses which y wicked suffer for the world will not perfecute her children, but the will perfecute Gods chilcapicatisalwaies in warfare. Therefore the Gofpell incalled the Word of the Croffe as though it came to croffe vs : Therefore AH.14.22 Pari describing the way to heaven, draweth by this line, by many tribulations, the croffe-way is the way to braven, and the Methat called labourers to thew whatehey should do for God but they 3. Tim. 2.3 are called Souldiers, to thew what they should suffer for God lob. 15.20. The formant is not about his mefter butil Christ should suffer, and we thould reft, the feruant were about his mafter. The prophe-Gen.3 he must be fulfilled : I will put enmitte betweene the feede of she weman and the feede of the forpent; but ifthere be no wat betweene the children of Godand the childre of the world, the prophetie is not fulfilled. Therefore Efan and Jacob had no fooner life but they began to ftruggle one with another, before they came out of their mothers wombe. Therefore Abraham was banished fo foone as he received the promise. Therefore Abell was envied of his brother, fo foone as hee was accepted of God. The righteous Gen,25. man was alwaies like Lot among the Sodomites, & like Samp-224.14 for among the Philiftines, let a worke by his enemies. As Christ was no fooner borne, but Herad fought his life; fo the new man Manh.z. is no fooner borne of y fpirit but the ferpet is readit to devoure him, his brethrence baniff him, and bell to fwallow him. In all the world he hath no friend, but he which made the world. This is the flate of the Church militant: The is like the Arke floring vpon

of the Righteous. ypon the waters, like a Lillie growing among thornes, like the Erods a bush which burned with fire and was not confumed to the citie of God is alwaies befieged, but neuer ruined. Christians & perfecutions close together, like Christ & his Croffe. As Christ was Luk 23.32 made to beare his owne croffe : fo they are made to hold their loh. 19.17. cheekes to the nippers, their faces to be buffeted, their backes to be fcourged, their eyes to be pulled out, their peace is perfecutio their reft labor, their riches pouertie, their glorie reproches, their libertie imprisonment; although they be the sons of God, the brethren of Christ, the onely heires of heaven; yet because they fuffer their hell here, they must be content to be subject to Pfalso. 8. their enemics, to be abiects to their kinfine, to be hated of moft, to be contemned of all, to bee perfecuted ouer the earth, a verie hauen and receptacle of troubles. Yet as Christ was the sonne of Luk.10.35 God, though his life was nothing but perfecution; fo the righteous are the fons of God, for all these troubles. This is like a baire in their journey, to think as y Samaritan tolde his hoaft, if thou frend any more, I will recompence thee when I come: So Christ will mend their wages when he commeth, Why should not God trie his friends, as well as we trie our friends? The fame afflictios (laith Peter ) are accomplished in others, nay greater afflictions are borne of other, which would make vs despaire like Caine. Christ was confecrated by afflictions, therefore wee cannot bee confecrated without afflictions, who would not goe to heaven with Etial, though it were in a white-winde? If our troubles be 1.cor. re. light and few, it is because we are weake & tender, therfore God. doth respect our feeblenes, & laieth no more voo vs, because we are not able to beare more. It is not a figne v we are righteous, because our troubles are few but because our troubles are few, it is rather a figure that wee are not righteous, because many are the troubles of the right cone. Forthey must be made xamples of patience, they must suffer their hell here, they must bee squared for the Temple, therefore they must have many strokes to make the fit: God is not like a waspe, which whe the bath stung once, eannotating againe; but there is a generation of groffes, and a pluralitie of troobles. When Danid spake of troubles the spake of or the state of troupes and heapes, and hars, and fands, and slicrefore he faith,

May, as though hee were faine to lay, them downe in the groffe

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fumme.

The trial not reckon them. By many tribulatios (faith Paul) but how many he could not number: For except our finnes, there is not fuch plentic of any thing in the world, as there is of troubles, which 16.1.14.16 come from fin : as one heavie mellenger came to Job after ano-Pfalm. 42. ther: so now fince we are not in paradife, but in the wilderneffe, 7.18.19. we must look for one trouble after another: therfore affictions are called waters, because as one wave falleth voon another, so one trouble falleth vpon the head of another. 1.Sa.17.34. As a beare came to Danid after a lion, & agiant after a beare. and a king after a giant, and Philiftines after the king : fo when they have fought with pourtie, they shal fight with envie: whe they have fought with enuie, they shall fight with infamie; whe they have fought with infamie, they shal fight with ficknes, like Exed 3.10 a laborer which is never out of work. Thus you feethe righteous in troubles, like the Ifraelites in exile : Now the Lord commeth like Mofes to deliver them: adverfitie feeketh out the promife : the promife feeketh out faith; faith feeketh out prayer; the God heareth, and mercie answereth, All this while Christ seemed to Mat. 8.26. fleepe, as he did in the thippe : now hee rebukes the windes and wanes, & troubles fly before him, like a troupe of wolues before the shepheard. As he asked y adultresse, where are thy accusers? and the faidthey are gone: to he may aske his patients, where are your troubles? and they may fay, they are gone: the Sunne role, and the mifts vanished ver (faith Dunid ) God is good to al that are pure in heart; that is, he remembreth thein while he afflicteth 13. them, and is preparing an iffue while the croffe prepareth them. Whe Christ heard them fay, he whom thou louest is fick, he answered, this ficknes is not vnto death, Joh. 1 1.3. So when it may be faid, he who God loueth is fick then it may be faid, this ficknes is not vinto death, & though it be to y first death, yet not to John 3. the fecond. Who would think when Jones was in the fea, that he should preach at Niniueh? Who would think when Nabuchadnecear was in the forrest, that he should raigne againe in Babel? Dan.4. Who would thinke when Tofeph was banished of his brethren, that his breehren thould feeke vnto him like his fergants? Who 36.143.10 Would thinke when lob feraped his fores vpon the dunghill, all

his houses were burned, all his cattell folen, and all his children dead, that hee thould bee richer then ouer he was. These are the

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of the Righteons. acts of mercie which make the righteous fing: The Lord bath tri- Exo. 15.27 umpbed valiantly. This is the priviledge of the right cous, as God Saith, Te fonnes of Iacob are not consumed, So they artive reagaine, Mal. 2.6. We are not confumed. Therefore (Pant faith) wee are in diffreffe, but wee are not forfaken : as Christ role out of his graue, fo wee Lute see shall rife out of trouble; and when the gold is fined, the fire shall hold it no longer. Whe lefus was in banishment with Mary and Toleph, at last the Angel came and faid, they are dead which fought lohn 2.3. the childs life: fo when the daies of our banishment and searcitie, and bondage & ficknes are ended, at last ridings shal come that our troubles are dead, and then the righteous shal looke vp like Mat. 2.20 Mofes when he was past the sea, & see all their enemies, all their troubles drowned behind them, then the heart shall dance like Miriam, & fing the fong which founded before Mofes: The Lord, Exod. 30. the Lord is strong, mercifull and gracious, slow to anger, but abundant 15.20.34 in goodnesse and truth. And if Danid had staied at troubles, and spoken of nothing but rods, the wicked might say as they do in Plal. 115 Where is their God? and the rightcous might complaine with Danid, I have cleanfed my beart in vaine: but as the waters of the fea flow and chbe againe, fo the waters of affliction flow and ebbe againe, one calteth Mafes into the water, and another draweth him out of the water. There lieth Lazarus at the gate, there lieth Joseph in prison, there lies Jeremy in the dungeon, there lies lob in the affres, there lies lacob in the fields, there lies Gen. 25.20 David in the wildernesse, there lies Abrabam in exile, there lies Daniel among the hons, there lies the children in the fornace; at last comesche yeere of lubile, & al the prisoners of the Lord are fee at libertie, therfore they are called the prisoners of hope, because they may hope to be delivered, &c. Therfore God eranslateth his croffe from the head to the heart, from the heart to the foote, from pouertieto fickneffe, from fickneffe to labour: that zach.o.r. whereforuer hee placeth it, we might have patience, knowing that he can remoue it as he placeth it. Then are fulfilled al thefe fweet feriptures: The Lordresameth not his wrath for over, because mercie pleaseth him, Mic. 7.8. After two daies be will renine us, and the third day bee will raife us up, Ofe. 6.2 Sweely there is an end, and thy hope shall not be cut off, Prouerb. 23.18. Heanineffe may endure for a night, but ioy will come in the morning, . 8.3 . I

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The trial 1 's 40 morning, Plat. 30.5 He which hath overcome death and Sathan. & the world, can cafily ouercome all the troubles in the world: Billings rather the Emb thall flarue, the rauens that feed him rather the Tonas firal drowne, the fifth firal faue him: as whe the gluteon did Jonah. 1. \$4616. not picie, the dogges tooke compation. Vntill David lath, The Lord will deliner, the righteous and the wicked goe together, but Luk 17. now they part, one is taken & the other is refuled, one is deliue-Gm.14.16 red, v other is left in prifon. As Abraham came not to deliner the Sodomites, but to deliger his brethren: lo Chrift came not to deliver his enemies but to deliver his fervants: not to deliver them from troubles, but to deliver the out of troubles, that they may fay as well, The Lord bath taken, as the Lord bath given. As Danid Lob. 1.21. gaue tharge to his fouldiers, that they should not kill Absalon Expt.20. his fon, though he fent the against Abfalon, to flay his rebellion: 2.5%.181g. fo God forbids his croffes to dellroy his childre, chough he fend the against his children to purge their corruptios. As the Angel paffed by the houses of the liraclites, when hee faw the blood of Ered 12,13 the Lambe voon their doores: To God hath his markes, whereby he knoweth who he frould deliver out of trouble, and whom he Thould leave in trouble: to one he faith, Takemy croffe : to andther he faith, Be thou healed to another he faith, Stay til thy time commeth: every hard word may be spoken to the godly as well Math. 25. as the wicked, but that deadly word, Depart into enerlasting fire. Although they feeme to depart here, yet the it shalbe faid, come and not depart. As John after the voyce of thunder heard the voyce of Harpers: fo when they have been beaten, they shall be Renelis.2 cherifhed; therfore y trials of the righteons, though they be called many troubles, yet they are not called everlasting troubles. As Danid faith here, Many are the troubles of the righteons : fo in Pfal. 32. 10. he faith, Many are the forrowes of the righteous: but it followeth, the Lord will deliner them out of all : nay (faith Salo-Prom. 1 1,8. Smon ) when the righteons escape out of trouble, the wicked shall come in his fread: that is, the troubles of the rightcous shall shift to the 1. King. 3. vogodly, as the leprofic of Namas went to Gebezi: & therfore 27. the wicked are called the ranfome of the inft, because they lie in Pro.21.18 bale forthe. As one bird chirpeth to another, fo one plague shal whiftle to another, and fay, come & help me to tormene this fin-Exed. 8.9. mer, (for one plague wil not ferue y Egyptians) entil he be fo loden

of the Righteons. Hen with torments, that he drie lake Cain! My pienifment is great Gen. 4. ren then I canboure. The righteon snover faid, that their troubles ....... were more or greater, or longer, then they could beare. For God reor. 10.3 hath promited, hee will not tay more upon them then they are able to beare; but when they begin to finke like Peter voon the feathen the hand is readie to catch them, and thraight God maketh an iffue for theirttoubles. As vivipet lept vpon Paul & lept .a. .... offagaine; fo troubles leape vpon therighteous, and leape off a- All. 27. gaine, asthough they had mittaken also partie, and tapt at the wrong doord Therfore Marke the opnight man, (faith Dand) and pfa 17.37 behold the inft, for the end of that man is peace : Though his beginning be trouble, vet his end is peace : He will not fuffer the righteous to fall for energhe faith pot that he well not fuffer him to fall. but that he that nor fall for ever that is at last his shackle falleth from him, the net breakes, the person openeth, and he goes torth like Lazarus out of his grave, to thew what wonderfull things the Lord hath done tor him; fo Fant after he had fpoken of his troubles( as though he thought sporthis lentence of David )repeateth eled tamooffimile les faying : But the Lord delinered me atima. out of all there fore one callethal diction the trance of the right therforethey chalenge their enemies, and fay , Retoyce not against Mich.7.8. me, O mine enemie i for though I fall yet I fall rife. 1819 a decord The fhould content the night couse to bee delinered at laft as David quieterb himselfe, faying : By this Fknow the Lord funces Pfalq1.11 verbme because mine enemies doe nor triumph anen med mochecmile I have no chomes, or because b hade no troubles which would overcome me Therefore when he wrote downe Man troubles. he blottethir (asit were) with his pervagaine, as a merchantiaceth his bookd when the debt is discharged; and in stead of nunmy grouples, he putteth in, The Lord deliverorh Because he found weth all fins, hee is faid to Jeliuer from all troubles, to Their that we have need of no Saniour, no helper, no comforter ber hilb. The Law yer can deliner his client but from frife, the Philitin can delioer his patier but from ficknesse, the mafter can deliude his ferniant but from Bondage but The Lord (laith David) dehine un a salat Weth our of all. Aswhen Mofes came to deliner the little ince, theory 4: out would not leave an hoofe behinde bin, fowhen the Lord commeth

OF PARTIES AND OF THE PARTIES AND TO meth to deliver the right coas, he will not leave a trouble behind Plalmas, him but ouen as they pray an Piala . Deliner fraet O'Lord out 2.01.10) i of all ber croubles: To we witantinere them Be thou delinered out of allaly republes, chat is this and this & this that trouble that thou thinkett incolerable, v trouble which thou thinkest incurable, the almightie bathimight against al. When fobistried, not a fore 10b.24. 2. King. 6. Shall thick voon han. Therfore as Elifua feared not when he law as many Arigels as enemies, fo now you fee as many mercies as ASI. 27,24 troubles: let the comfore fatisfic you which fatisfied Paul, Feare not, for I ain with thee; thy pardon is comming, like the Angell which flaid the fword ouer flacs head. Reade on but a little forther, & thou flial heare the voyce which proclaimed war, proclaime peace: many croubles in v beginning of the verle, & no troubles in the end. What Phifitio hath binhere? The Lord (aith David) the Lord was anthis place (fath lacob) & I knew it not: fo the Lord is in affliction and me know it not; he which faith, I put away thine iniquities, mult fay, I put away thine infirmities. For there is no Saujour but one, which faith to death, I wilbe thy Genas:16 death; As the woman was ficke vntill Christ came ; fo vntill the Efa. 43.25 Lord come; there is nothing but trouble; Many troubles of the Mass,9.19 righteous; but one deliverer of the righteous: many tortors, but one comforter. Troubles come in an hundred waies, like waters through a grate; but mercie chtreth alwaies at one doore, like a pardon which commette onely from the Prince : therefore faith Iligate God Lome ichy bolbe Hafer. 6. I create comfort Ela. 69, Marke that he calles hundlife a creator of comfort, char is as there is but one creater, to there is but one comforter, and as he created all things of nothing, to he createth comfort of nothing that is, when albomfore is worne out, and no feed of ioy left to raife vp comfortugaine, the his bringeth comfort out of forrow, as hee Exed. 17. brought water Sutof sherock, that we may fay, The finger of the tieth all fire, hee is laid to de mer from all traint sant draft and lin it and This is the ancher of the right caus. As he looks upon his troubles, the promife commech in like a medenger fro Chrift, while the is praying and weening, and faich, The Lord will deliner thee Nebe 6 11 antof all Then he relouiseth like Websmial, and faith, Shall fuch the 14 10 amonal fifte Shabinchaman as I recantelf I befaine in cheday of advertise, Salomon faith inty frengthis fmall; as if he fould discort. fay, of the Righteons.

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fav. I was never frong, but did counterfeitlike Demandf I want Pross comfort in trouble, Saloman faith, A good confedence is a continual; feaft. As if he thould tay, that I have not a good conference, if I have not comfort in the Oroffe. Therefore Lwill waite the Lords! leifure because Elantaith, Fant makert nobelle Levill not breake Ham. his bands because then I am like the heathell wil noe fitter the Judge, because Salomon laith it is vame hwill agt hetray v cause, pro. 20 16. becaule God hath appointfult to tereme. Livil not offend my Romadica brethren becaute Paul bad rathendicatic dofoil miling charge, 1. Cor. 8.10 my confeience, because it can vexeme more theu their bands. I will not turne from my profession, heleauff Hearned acof Gods & vowed to leave all for it, in widay chiet Lovas baptated a Cheiftran. Though my friends rempture, like lobs wife : though my Ach flatter me, like Ene: though my perfecutors would bribe me,like Balaac:though they which fuffer with me, should revolt for teare: yet I will be as Tofbus which tood alone: & as Elkanah 10/6.24.15 was in flead of childre to Anna, to Christ Thalf be in flead of co- 1. Sam. 1. fort, in stead of wealth, and health, and libertie to me. For many were the troubles of lofeph, & the Lord delivered him out of all : many were the troubles of Abraham, & the Lord delivered him one of all:many were the troubles of Dimid & alle Lord delived red him out of all : many were the troubles of Job and the Lord delivered him out of al:therfore he can deliver me out of al. But if he do not (faith Sidrach, Mifriac, & Ahedread) yet Wount noe do cuill co etcape danger because Christ hath suffered andre for or in the vs. Therfore, if I periff, I periff, tanh Hefter. She was space that Heft. 4.16 her life thould perith but if my purie fuffer my money doth but perifh: if my body be imprisoned my pleasures do but peril 3:32 who can tell when he hath fuffered y which is appointed? Thetfore God faith, when I fee connenient time, will I execute indger Pfalm 75. ment. Not whe thou doest think it a consequent time; but when he doth think it a connenient time. Therfore faith David torhe Lord In thee doe litrift all the day : chat is, if he come not in the 25.5. morning, he will come as noone if he coule not at noone, he will zee and come at night far one hours of the day, be wal deliuit me: & then as the caline was greater after therempett, then it was before, fo Mar. 28 6. my ion Malbe tweeter after teares, then it was before the reme- Pf+m137 brance of Babylon will make va fing more joyfull in Sionson calles

The Obristians practife. 244 Thui Danid defcribeth the iourney of the righteons, as if they flould no through the leasand wildernesse, as the liracites went th Cangan, Look not for ease not pleature in your way, but for beafts & ferpents, and theenes: vntillige be paft the wilderneffe. al is ftreight, & dark, & fearfull; but fo foone as you are through the narrow gate, all is large and goodly, and pleafant, as if you be get were in paradile. Seeing then your kingdome is not here looke Lule 16 not for a golde life in an yron world; but remember that Lazarus doch not mourne in heaven, though he fuffered paines ypon earth but the Glutton mourneth in hell, that Itazed not for the pleafures of heaven. To which pleafures the Lord Icius bring vs when this clowd of trouble is blowne ouer vs, Amen. than Though my friends & Low Fire obr wife; hough in il. In Harrer me, like Eure though my pe fearers would bribe THE CHRISTIANS PRACTISE werethe grouples of loft pla, & the Lord delivered him out of all: mid beroules bea I at Roman. 12. 2. soldwere delivered him Beye changed by the remain's of your mindes that ye may proone what Lasthe good will of God, acceptable and perfect. Hen Christ sent forth his Disciples, he said vnto them, Mai. 21.29 Preach and baprize, joyning these two together, Preaching and Baptizing. This being the occasion of

Preaching and Baptizing. This being the occasion of our exercise; because I am to speake of Baptisme, which is the Sacrament of Regeneration, I could not chuse a fitter scripture then this which I handled last, which speakes of the renuing of our minder for when minder are remaid; then the vow which we made in Baptisme is performed. I had not a five of the world, he showeth them another fashion, which he cals which the world, he showeth them another fashion, which he cals Fig. 103.5 the remains of the minde. As the Eagle remueth her youth, so men must remarched mindes. This fashion is called the Wedding. Same Carment, which cherry man must weare that comes to the barton quet of the king. As when me have gone over one fashion after another sat last they come to the old fashio againe; so here Pank

calles

Thus

calles them to the old fashion againe, which was vied in Adams Gen. 1,26.
time, that is the image and fashion wherein they were created.
Now the reason solloweth.

That they may proone what the will of Godis, as if he should fay, This shall be the fruit of your regeneratio, when your minds are renued you shal know many things, which are hid fro you you shalbe able to indge doctrines, who preach truth, & who preach error; and you shall understand the will of God, what he would haue you doe; and what he would have you flie, as if you were in his bosome. As new wine wil not abide but in new veffels, so this Matt.9.17 new knowledge will not abide but in new minds. The mind renued knoweth God; fo that this feripture may be called & path to knowledge, or the way to found the minde of God, which is a fecreteliaceuery man longs to know, but y most turne a wrong leafe to finde it, as Paul faith of Peter, He lookes a wrong way to the Gal.2.14 Goffell, When the Serpent taught knowledge, hee faid, If ye eate the forbidden fruit, your eyes shall be opened, and you shall know good Gen 3.3 and enill: but Paul faith, If ye wil not eate the forbidde fruit, your eyes shalbe opened, and you shalkhow good & cuill. This is one reason why Pand would have them remue their minds, That they might know the will of God. Why? doth not the word of God teach vs the will of God? Yes, but no man doth understand this word, but he which hath a new minde: because as the Sunne is not discerned by any light, but by his owne light: fo no spirit can interpret the Scripture, but the fame fpirit which wrote it, which is called the holie foirit, because it is holie, and because it makes ho- 2. cor. 13.5 he. Sin was the first vaile which obscured mans understanding, Gen.3.7. and til the cause of this eclipse be taken away, the Apostle faith, that we shall fee but in part: that is, as the Sunne may be feene 1.Cor.13.9 in his ecliple, but he feemes liker to darkneffe then to light : fo vnderstanding may bee seene in the wicked, but it is hker ignorance then knowledge: therefore Paul makes knowledge one of the fruits which bud out of righteoufneffe.

They which have renued their mindes, faith he, shall prooue what the will of God is; that is, they shall trie all that they doe heare, and learne by al that they fee, until they tract out the will and meaning of God. As the water ingendreth ice, and the ice again ingendreth water; so knowledge begets righteousnes, and

Q 3

righte-

I he Christians practifer righteoufnes againe begetteth knowledge, according to that in Eccl. 2.26. To a man that to good in his fight, God givethanfedome and knowledge: therefore though ye have teene cumning Lawyers by much reading and expert Phuntions by long studie; yet you could never tee a perfect and found, & judicial Druine without holines, I cannot tell how, this knowledge is rather teeling then learning in the aboundance of the heart, or an extreame studie Gen. 22.13 fent by God vnto good men, like the Ram which was brought vnto Abraham, when he would facrifice his fonne. Sobuove sel As Salomon lath, The knowledge of good things, is understanding: Prou.9.10. fo none but they which are holie have this vinderstanding. Hee which can fay with Danid, I lone thy law and keep thy precepts, may Pfalm, 119 follow with Danid, I have more understanding then my teachers 117 and know more then the ancient. He which cannot lay with David. My beart meditateth a good matter, cannot followe with Danid, My tongue is the pen of aready writer. This is the equitity of Gods they which are viwilling to obey are not thought worthie to know: for what should he do with his talent, which will not vie Marth. 25, it? He which forbids vs to cast pearles before swine, dorh tay his owne hand from casting knowledge to the vingodly; they may know to much as shall condemne them, but they never know Marsh 16. what will faue them. When Christ heard Peter lav, Thou art the 16.17. Sonne of the Luino God: Christ answered, Flesh and blood but not taught thee this: Thewing, that carnall men have not this know-Mar. 19 17 ledge. This is the word of which Christ faith, All men doe not re-John 3.8. ceine it. It is true that the fairit breatbeth where it well : but it will breatheypon none but her louers. Wildome is like the daughter of God, which he marrieth to none but to him which lours her, and fues for her. As Danid could not understad why the wicked Pfal. 73.17 profecred votil he entered into the Sanctuary of God; & as A4ron night not enter the Sanctuary where God did antwere, vatil he had fanctified himfelfesfoif we wil undertland my fteries, and heare God himselfe speake, we must put off our fins, as Mofer put off his shooes, or els wee shall be like images which have Exed 2.5. cares, and cannot heare. Whe Paul heard myfteries, he was raps Plat. 115.6 into the third heaven; when God would talke with his Church, 3.cor.12.2 he faith I will take ber afide unto the wilderne fe, and then I wil fpeake friendly unto her: to when we will learne Dunnice, we muit goe afide

The Christian practife T afide from the world, and fequetter our fins, de life vp our minds of . 1. 14about the earth or els in will not tay with vs. As the forit went from Sanly ben he finned fowhen knowledge hath latored the wicked the bids them fare well; like unto a Martin, which will not build but in faire houses, It is faid in Joh. 14.16. When lefus went to eate the Raffeouer, heo came ed a chamber which was trimmed: fo the chamber which recenteth God, the heart which should lodge knowledge must be trimmed, and abthe finful cor-1. Sa.15.26 pers swept; or elle, as Samuel would not come to Saul, fo wifedome will not come to that both. There is an harbinger which goeth alway before the knowledge of God; to prepared house. and this is love, the bond of perfectio. They which bane love (faith 1. lob 4.7. John ) know God, but they which have not lone know not God, though they have never formuch knowledge befide. Vinto good Nathaniel Christ faid, Thou finals fee greater things then thefe : but voto Met 12.14 the obttinate lewes hee land, Seeing, you will not fee : like Hag at Gen. 21.19 which had the wel before her & did nor fee the water He which . Cor. 2.12 cannot fay with Paulit's bane the fairl of Chrift, cannot fay with 1.cor. s.I. Paul, We have knowledge. Hydiente havere alwairs interpreters of Gods word, because a godly minde easeliest pearceth into Gods meaning, according to that, The pure in heart fall fee God and Maub. & that in loh. 7. 17. If any man will doe Gods will, he shall understand the doctrine whether it be of God or no : and in Plalme 1 1 1. verl. 19. They which keepe thy precepts, have a good onderstanding and that Pro. 1.2 in 1. Corinch. 2.15. The formuall man understandeth all things. And therefore the feare of the Lord is not onely called the beginning of mifedome: but in Proulz. 5. it is taken for wifedome it Telf As when Christ taughtin the Temple, they asked, Hamknowerh bon 7.15. this man the Scriptures; feeing bee wener learned them? So tisa wonder what learning fome men have; which have no learning, like Prifcilla and Aquilla poore Tent-makers which were able to schoole Apallos that great Clerke, a man renowmed for Ad. 11.15 histearning. What can we fay to this but as Chrift faid, Father fo Lut. 10.11 inplested thee has faceb came to foone with the venilon; and his fatheraskedbun bowhee came by it foluddenly? Jacobuntwed Gen.27. red because ele Lorde thy God brougher laddenly to thine hande : fo the holie and righteous men cannot give any reason

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why they conceine the words of God to eafily, and the wicked;

doc

The Christman practife. doc consciuer beth To hardly, but that God brings the meaning fuddenly to their harts as we seade in Lak 14.47. Whe the dif ciples were fetled in the profession of Christ, it is faid, that Christ opened their understanding & made them understad the ferio tures; fo fuddely camether knowledge. So we reade in Prog 35 Wildome promileth to the pigliceons, If thou will rurne at my com rellian. I will power out my heart who you, and make you winderstand

out mine heart vnto you; but hee cannot fay, as God faith, I will make you understand mine heart. Therefore if the Queene of Sheba thought y ferviants of Salomon happie, because they heard his wifedome: how happy was Satomin himfelf, that ferned God

my words. A schoolmaster might fay to his schollers, I will powre

Manh. 11. which gave him wildome Come and and faith Christ all ye which 28. are wearit, and I wil tefresh you. As Christ hath no comfort but for

Luke 12.

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Mar.3-35: the wearie, to he hath no wifedome but for the righteous. They are his brethren, and fifters, and father, and mother. There is a kind of familiaritie betweene God and the righteous, that hee makeschem of his cotinfell as Salamon faith, Prou. 3.32. His fecrets are with the righteous and Plala . 14. His fecrets are renealed wite them that feare the Lord,

They are like John the beloued Disciple which leaned on his lob.13.25. Exod.3. bolome; like Mofes, to whom hee Thewed himfelfe; like Simeon that imbraged him in his armes , like the three Disciples which went to to the mount to fee his glory. So we reade of Abraham? Gen. 18:17 Shall I bide it from Abrabam, faith God? Asthough this were an offence in God, if her should tell the righteons no more then he tels the wicked: therefore because Abraham was a good man, he told him more then he shewed all the rett. As Adams knowledgewasperfects forlong, as his righterisfnes was vntainted : fo the neerer we come to chat right confries againe the more things come to our knowledge, according to that, Prou. 28. They that feeke the Lord understand all things. Such an heart God hath given to his demants like a touchtoney or al Lampa to goe before them to examine all things, as they god in this darke wildernoffe, leaft they flould take error for truth, enill for good, or pheir owne will for the will of God; that they which hateeuill might bepreferued from euilly as Danid was frot a.Sam, 25. the blood of Nabal. Now because none but the righteous hand

The Christians practife.

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this lampe before the , you fee what a difference there is between the knowledge of the godly and the knowledge of the wicked As the windowes of the Temple were large within; but natrow without; fo they which are within the Church, have greater light then they which are without. They fit like Pharach in the darknes of Egypt, when the other dwell like Ifrael in the light of Gofhen. Knowledge is cafe to him which lougth knowledge. faith Salomon : but the fcotner feeketh knowledge, and findeth it not, faith Salomon, Prout. The Spiritual man (laith Paul) feart 1, Cor. 2.14 cheth the deepe things of God: but The natural man (faith Paul)porceinesh not the things of God. Thou hast remealed these things to babes (faith Christ but thou bast hid them from the wife of the world. If any man will doe Gods will, be (faith Chnift) shall understand the Lat. 10.28 doctrine; but to the obstinate lewes Christ faith, you cannot onderstand my talke. My Sheepe beare my voyce, faith Christ ; but to the wicked Christ faith, you cannot beare my words: Beleenest show for this Afaith bee to Nathaniel, thou Shall fee greater things there thefe : but, If ye beleene not faith Efay, ye fall not understand Efay. 78. That these Scriptures might be fulfilled you see that as finne is

That these Scriptures might be fulfilled, you see that as sinne is called blindnes, 2. Chron. 6.18. so sinners are called blind, Esai. 56. 10. and may be called Strangers in I frael. Vntill we be borne againe, we are like Nicodemus which knew not what it was to be

borne againe, Joh. 34 dandy salaring any salara wo

Vintil we become zealous our felues, we arelike Feffue, which thought zeale madnesse, Act. 26, Vintill we be huble our selves we are like Michal, which mocked Danid for his humilitie, 1 Sa. 6.16. It was true the, and it is true now, & it wil be true alwaies. which Paul observeth, I. Cor. 1.18. that to some Religion shall feeme foolishnesse. The reason of all this Paul laieth downe in a word. If yearke why the wicked cannot understand heavenlie things, he faith, Because they are fairit wally differred to Con 2.14. therefore bow should he differne them, that bath not the spirit? For this cause, wisedome is not said to be instified of any, but of her own children, Mutch 11.19 neither doth Chrift fay, that any theepe beare his voice, but his owne theepe, My forepe (faith hee John 12,27 please my verce; they follow their thepheand, they beare his voyer, they vindenfland his Law, they judge othis judgements, they have the incafore of his words, all is open, and feetives

The Christians practife. 240 and plaine and mamifelt & cleere vnto thein; they fearth deeper and hodge righter, & know fooner, & though they hade no lear! ming perthey have better judgement then the learned whereas the other that labour & Rudy without God walk in a labyrineli and falunto doubes, while they feeke refolictions, Whe a wicked man reades the Scriptures, hee feeth no difference betweene the Lak 24.16 word of God, and the words of men, like Cleophas which talked with Christ, & knew not Christ. Whe he fpeakes of religion, he Auterslike a yong bird which cannot flie, because her wings are not growne: whe he praieth, his praier is like a child's grace, that winderstanderh not one word that he faith : he which hath but a thew of holmeffer hath bur a flew of wifedome : a little knows ledge is in his head, but there is no knowledge in his heart. An euil man may know fomething, and speake fomething of his reading and hearing, as lob taith, There is a fpirit in man, that is, ouery man bach a kinde of knowledge, but the inspiration of the Lord gineth understanding: as though the finners understanding did not deferue to be called understanding Afrhewicked man fpeake any thing that is good, he fpeaks by rote, but he which weaks not out of the abundace of his heart, is foone drawne drie. The preaching of the word doth not become Lule 6.45. hmirit is harth & winkind in his mouth, as though it came out of a wrong bow:or like vnto a shittle, which flittereth fro the had Mai. 12.11 of a child heis in pulpic as the gueft at the banket, which wated his wedding garinet, he fpeaks not like one which hath authorny but as one that hach no authority & alwairs his confei-Mat. 7.29. ence lounds vnto him, What hast thou to doe to take my word in thy Pfal. 50 16 mouth, feeing thou hatest to be reformed? Therfore be renued, that ye may know what the will of God is this is the Abce & Prima merand Grammar, the first lesion & last lesion of a Christian to know the good and perfect and acceptable will of Gud, which must make vs good & perfect, & acceptable our selves, the will of God is alwaies good and acceptable, & perfoot, howfocuer it feeme to vs: though it codemne vs of euill, yet it is good: though we fee not how it is perfect, yet it is perfect; may it is fo perfect. that we cannot fee the perfection of it; as the Sunae's to bright that we cannot behold the brigheneffe of it sfirst it femes good . vnto man before it be acceptable, when it is acceptable, then' it

feemes

The Christians practife.

feemes perfect, & as Gods will doth feeme to vs, fo we do feeme to him; if his will cappor feeme good and acceptable, & perfect to vs.much lefe may our will feeme good, or atcoptable, or perfeet voto him for this is our goodnes, to acknowledge his goodnes. If it be such a contentment, to know the will of God, what thall keepe vs from the knowledge of it, thall finne, which is the worst thing in the world? Because we will not reque our minds. therefore wee are ignorant of to many things which wee would know, & vntill we be willing to follow the word, we shall never throughly understand it, but buzze and grope at it like Owles which prie at the Sun out of a barne. Oh! what a benefit had Salomon loft if he had loft his wifedome which God gave him : as 1. Kin 3.12 great a benefit doeft thou lofe if thou lofe y knowledge of Gods will: for from the day that a man canhot discerne the will of Sathan from the will of Chrift, every Herefie feemeth truth, every enill feemes good, & this bath bin the beginning of all errors in the Church, because men did not love the truth, therefore God would not reueale his truth vnto them: therfore I conclude as I began, Re ye changed by the renning of vour minds, that ye may preme what is the good will of God, and acceptable and perfect.

Now a word of & Sacrament, there is an infant to be received into the Church, which putteth vs in mind of the promife which we made voto God, whe we were received into the Church our felues. This Sacramer was instituted by Christ, whe he was bap- Man. 2.14 tized of John in the river of Iordan, and it fucceedeth Circumci-Sion as the Communion was ordained in itead of the Paffeouer, Marianio fo loone as we are borne we are baptized, In the name of the Father, the Sonne, and the haly Ghoff, to fignific that wee owe a dutie voto God, tro the day we come into the world. In this baptifine our bodies are washed with water, to fignifie how our fins are washed with Christs blood : when our bodies are washed, they are taken out of the water again, to fignifie how we shall be raifed from death to life, by the returne Iton of Chrift, and how we thould rife from finne to righteoutneffe; thus wee begin our life with a folemne promile to God before the Church, to ferue him with our bodies and foules till death we departament ? for him CI

Now let vs remember bow we have kept this promife with the Lord, or rather how wee have broken promise with him: then

dimit!

The Pilovimes with we gave our felues co God, but fince wee haue ginen our felues to finne chen wee promifed to renounce the world, but ener fince we have embraced the world: therfore now let vs begin to pay that which we ought fo long, and pray the Lord which hath inflicuted this Sacrament as a feale of his mercie, to receive this child into his favor, as we receive it into his Church: to baptize it with his spirit; as we baptize it with water; and powre voon it his grace, as we give it the figne of grace? 1215 22/ 6101 mil rish as thought FINIS. and ad three 2, word

## THE PILGRIMES

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than from the will of Chart, ourse if notic from the ruch, every e ull feeren good, & be se s. riqilid beginning of all

I defire to be diffolued and to be with Christ.

Ere is Pauls defire to be diffolued, and the caute, that hee might bee with Christ : wherein first you shall fee the difference betweene the faithfull and the wicked, how one lotheth this life, & the other longeth after it. Secondly because the Apostle seemes to defire death, you shall see whether any man may wish to dye. Thirdly, because after his diffofation he hopes to be with Christ; you shall fee the diversitie of judgements betweene Paul and the Papifts, which thinke when they are dead that they shall goe on to Purgatorie. Lastly, because the soules which are with Christ cannot walke as they did when they lived voon earth, you shall heare a little of walking spirits, which have beene so much talked of in time of Poperie, and were taken for the foules of them which were dead : after wee will speake a little of the Sacrament which ye come to receive, and to commit you to God. I defire to be diffolwed, Before Christs comming, when the Kings or Patriarches 1.Kin.2.10 died it is fald, that they went to their fathers, as wee reade of Danid and Salomon, &c. but after Christs comming, when the faithfull die they are faid to go to Chrift, as we reade of the penitent theefe, Luk. 23.43. Not because the Patriarches went not to

Chrift

48.7.

Christ as well as they, but because yet Christ was not asceded to heaven: therefore they are not to goe to Chrift, although if they went to heaven they must needes goe to Christ, because Christ rouching his Godhead, was alwaies in heave, I defire to be diffole wed As the worldly long for Christ to come to them, fo the faithfull long to go to Christ: for vnleffe we ascend to bim, as he defcended to vs. his descending is in vaine, because he came downe that we might goe vp: he descended to take our flesh, we ascend to take his king dome; hee descended to be crucified weelascend to be glorified: he descended to hel, we ascend to heaven, that is, to joy, to glorie, to bliffe, to our father, to our Saujour, to our comforter, to Angels, to Saints, to eternall life; therefore good cause had Pant to defire to be with Christ, y he might be at reft; for no doubt it was the fweetest voice that ever the theefe heard in this life when Christ faid ynto him, This day Shalt thon be with me in Paradife, Luk. 23.45 befides, as Paul perfecuted before, fo he was after perfecured himfelf, as he tels the Corinthias, 2. Cor. 11.24. I was thrice beaten with rods, I was once stoned, I suffered thrice shipwracke, cor. Therefore good cause had Paul to defire to be with Christ, that he might be out of trouble. Yet hee will not diffolie himselfe, but defireth to be diffolied vis, that he which brought him into this world, would take him out of the world: neither doth hee wish or pray, or make any petition to God to take away his life, but tels him his defire, defiring to be diffolued: to defire is not to pray, but thewes what wee approoue; neither doth he defire to to be difformed as though he were wearie of his labours, & would fuffer no more for Chrift, but he is content to live, as he faith in the 24. verfe, Neverthe Effe for me to abide in the flest were better for you, as if he should fay, To do you good I am content to fuffer cuil, and flav ftil from Chrift, whom I long to be with Seeing the that he will not diffolue himfelfe, nor pray to be diffolied, but is content to live fall, why doth he fay I defire to be diffolied! Onely to thew what he preferreth inhis defire, if he might chufe life or death for his own respect, he could be content to leave his friends and riches, and pleafures, and life & all, onely to be with Christ, This feemes to be a good leffon for fick men, when they can line no longer, then to be with Christ were better those be with y glutton, which never thought of heaven Late 16. The Pilgrims wift.

254 sell he was in hell; but Pant was not fick, nor fore whe he defired to be defolued: therefore this is not only for the fick, but for the whole If he had wished to line and stay still in the world no ma need to be raught to fay after him, for yong & old defire not to be diffolued, but few are content to be diffolued. To a naturall man in this life nothing is fo fweete as life, & he which is in loue with this world, feldome dieth quietly on his bed: but to amind which milliketh this world, nothing can come fo welcome as death, because it takes him out of y world. This is it which Paul would have vs learne, that nothing in this world is fo pretions; that for it we should defire to live or flay from God one houre: though al may not wish to die, yet al must subscribe to this that death is better then life, because it leades to Christ, which when Paul had throughly tafted, he was fatisfied of al thingselfe, and defired to lue no loger that he might be with Christ: herein appeareth y end of mans life, which when he hath obtained, he defireth to line no longer, how great riches, and honors, & friends locuer he leave behinde him. From the twic he knoweth Christ crucified, and begins like Enoch to walke with God, he crieth euer after with the Apottle, I defire to bee diffolined and to be with

Gen. 5.22. Chrift: who shall deliner me from this body of finne? death were to me aduantage. Euen as Simeon reloyced that Christ came to him, to

Inte 1.18. The necessitie of fin is so irksome to him which knoweth the

vilenes of fin, y the faithfull man, but to do good, would not live

Rom.7.24. thefaithfull rejoyce that they shall goe to Christ.

out of heave, no not an houre. This made the Martyrs fo willing to abide any kind of death that tyrannie could denife, to be rid of their finfull bands, & this corruptible burthen, which preffeth downe the foule, that lookes after Christ like his Disciples when AST. 1.20. he afcended to heaven. Al is trouble and wearinefic, and vanitie to the godly mind, whether he eate or drinke, or fleepe, he countethiva feruitude vnto the Arfh, & wisheth with David to be rid from these necessities: so the knowledge & loue of God maketh a man forget his owne fleth, maketh him to despise the whole world, taketh away the difference tro life and death, chaungeth his nature which he could never overcome, and reacheth him to renounce his deare lefte, and fay, though that he should die Not 3 143 my wil but thy wil be done. All this appeareth eue in this example,

what operation is in the knowledge and lone of Chrift ritmade at a my the world irkfome vinto Pant, which all men naturally defire; is made death pleasant vnto him, which all men naturally ablior: although they be wearie of their lite, and haue no pleafure from morning to night , yet it will not please them to change, which they needes muft, they neuer lothe but loue their miferies, I will not die one houre to live for ever. Doe not the wicked thefelues prophesie by their scare of death a worle coditio of some dreadfull judgement after this life prepared for finners, & al that contemne God whe none but they thad in fuch feare of death? Why doth one wish for it, & another tremble to heare of it? If it were but a fleepe, no man would feare it at al: for who feareth to take his rest when the night approchethelf it did take away fense and feeling, and make mentrees or frones, no man would feare it at all: for who would feare strokes if he could feele no more then a ftone? Or who would care for any thing if he had no fense of any thing? Would any man tremble fo to bee as the dead creatures which have no fenfe of euill? They must needs be in better cafe then the happiest man in this life, which is not without the fense of euill. Therefore this feare of death which you fee in all butthe faithfull, doth prefage fome frange torinet fome heanie change 1.54 16.14 and tharpe punishment to those men, which they begin to tafte already before they die, like the spirit which persecuted Saul before his end. They defire not to be diffolued, bur they feare to be diffolued, they goe notto Christ, but their departure is an euerlafting departure from Christ to the danned, to the divels, to hell; without either end of eafe, or any patience to endure it. - Thus you fee that no man is willing to die, before his confered be quieted toward Gud, and that he can carch fome hope of a better life after this life Hoe which knowes that hee Thall goots Christ, it is impossible " he shullde vow thingly ; but he which cannot hope for a better world, must needes leane this world grudgingly, & feare death more til e al the terrors of hee, He had rather to be fick and cold, and hungrie, and want and begithen . . al go with death, because he knoweth what he suffreshhere, but he knoweth not what he shall toffen hervarter of berefore he which is not willing to be diffolied, bathings learned Christ yet as Pank did, for no man efteenieth this life when hee begins to talke of

Kins to the next, butthen the love of the world doth fall from him like the mantle of Elias when he was rapt into heaven, it blow say The Apoftle had feene many good things in his daies & was never fatisfied, willing to be diffolierd, butthirfied fill, & no water could quench his thirft, vntil he drank of the water of life,& then be thirsted no more; so nothing can fill the soule which was Lute 2. 12 made for God, but God alone. Riches and honours & pleatures, did normake Simeon willing to die, but the fight of Christingpy are the eyes which fee him, for they are as willing to die as Si-10h.1.20. meon was. So foone as John Baptist did fee our Samour, & knew Matt. 3,11 that it was he, he debafed himfelfe as if he had bin no body, and would not be accounted of, but fought to lote the opinio of the people, that Christ might have all; although heewas a Prophet. and more then a Prophet, and not a greater among ft the loones of women. So when Paul had feene his Saujour, he forgat althat he loued, all that he defired, and all that he poffeffed: no toy, no glorie, no life now but to die. Althings must yeeld to the Sonne, and be contene with John, that he increase, and we decreate. This is our glorie and life, that he lives in glorie, It is enough (taith la-Gen.45.18 cob;) for me that lofeph my forme lineth : it is chough for vis that Icfus our Saudur raignethalf the head be crowned, all the body is more honoured; therefore let vs glorie that Christ is glorified, and refoyce as much that he is afcended, as our fathers rejoyced that hee descended ; for where the head is, there the bodie must definited they goe norto Chent, but they departures desbase-I defire to bediffolmed he callech his death not a deftru dio but a diffolution for three causes. First he departeth from this hee & hath no more focietie with the that hue voon the earth Seconddy, his foule departethero the body vncil the day of cofurrection, then the findeth her owne bodie againe, and they reroyce like friends which are met rogether. Thirdly hee departeth from this Maile of milerie, into the paradile of ioy & alltelicitie, to line and traigne with God for every in affurance whereof he faith, that he Gm.8.9. Thatbe with Christ, fo that death is the way to Christ. As y Douc found no reft wiril flie came to the Arketfo the faithfull find no tell vil they come to Christ, they gothrough the wilderne fie like othermen Vntillthe lewes armed at Canaar, all their hie was 10/6.13.17 Spentin findul Egypt, or in the dreadfull defert, during y time of their

The Pilgrimes wift.

their journey they had no letted reft or continuing pleafure. Peace beginneth when the battell endeth there isthe prerogatine of the dead leaf death should be too fearfull to vs. The best of Gods bleffings are behinder that is cuertafting life, & the way to it is death, thou are going to ioy, therfore looke not for it, vntillchou come to thy journies end If Canaan the land of peace, Renel 2.10 the land of plentie, the land of pleasure, bee in the wilderneffe ; flay here, march no further, whither doe you goe like the pilprimes of Ifrael, if Canaan be in the wilderneffe But Paut looks . for the crowne at the gole: he is not with Christ, but trusts to be with Christ: he is not in heaven, but he hopes to comes to heauen, and this hope led him through the wildernes, that he murmured not like the Ifraelices but only longed for that day, when Christ fhall fay ynto him as hee faid to the penitene theefe : This day hale those be with me in paradife. Thus you have heard the dife ference betweene the faithfull and wicked how the one lotherly this life, and the other longeth after it.

Now we come to our question. Simeon faid, Lord now lettest Lut. 2.29. thouthy forwant depart in peace: to Paul lasth, I defire to be diffolned and to be with Christ schey doubted not as the Papilts doe, what should become of them after death for one fairs that he goesto Chrift, and the other faith that hee goes to preach : therefore it feemes that Purgatorie was not yet found, whe the just me went to peace. This is one of y fruits of a godly life, it hath hope (faith Salomon )in the end: in death it warrateth a man of life, & when Pro. 14.36 the fight faith feare, and the ferpent despaire, it makes the Helh Prom.11.? crouch, and the ferpent flie, and the foule relove while death is opening the prilon doore, that the may flie to her countrey fro whence the came. Therfore what thal I fay to Purgatory, if Paul go to Chrift, and Simeon go to peace? Some fay it is in the ayres some say that it is in the carch: some vnder the earth: some a little aboue hel. Thus Nabuchadrezzar canot affoile his own dreamer Dang. I. You must vnderstad that Purgatorie is like your painted sepulchres, which are framed more for the liuing the for the deads for you know that the locusts of Rome line by Trentals, & Dirges, and Maffes for the dead as the Silversmiths in Epheterslived by A7.19.25 Images; and therefore as they, were loth that Images fhould goe downer for they are lothy their Purgatorie should be quenched;

for

for it is the gainfullest lie in all Poperie, for out of this lake issue their Masses, & Dirges, & Trentals for the dead. They are said for the dead, but they make for y living: For the dead have no portion of all that is done under the sun, do what you wil, say what you ca, Masses, Dirges, or Trentals, they have no portion in it, for they have received their reward already, & the tree lieth where it fells yet these foolish virgins hope for oile of the wise virgins, & think they shalbe paid for other mens labors, & almes, & trentals, and pilgrimages, & Masses: as though they never read y the inst shall tohs. 24. line by his own faith, that he which beleeveth shall not go to indgment, but passes for death to life, that they that die in the Lord rest stay at purgatory, & fire and torments? Hath Christ satisfied for we, & must we now make satisfaction for our selves? Whither the solution & the begger are gone, thither must we all that is to A.

Inke 16. gluttor braham therfor best of

glutton & the begger are gone, thither must we all, that is to A-brahams bosome, or hell fire: there are but two kinds of me, and therfore but two waies, and where then is purgatory, which the best of the fathers confesseth y he could neuer find in Scripture? Therfore take heed of hell, for purgatory is but a scar-babe. Furthermore, whe Paul sath, that he shal go to Christ, this seemes to resolue the old question ofte debated among the simple people, once deluded, whether the soules of men departed, walke after death, and appeare vnto men, exhorting them to this or that, as Gregory or some counterfeit reporteth in his Dialogues.

The Apostles before their full growth, might seeme to bee incumbred with this error, because when they saw Christ walking upon the waters, they said, It is a spirit; and when Peter knocked at the doore in the night, they said to Rhode a Damsell, It is his Angel, Acts 1 2.15. Which error was drawne from the illusion of Satan and vulgar opinion received from Pythageras, which taught that the soules of men departed, did returne into the bodies of other men after death, either for correctio, or for rewards if they were good soules, then they were preferred to better me: if they had been bad soules, then they were cast into worse bodies then they had before: a fine Philosophical dreame.

This deluded Herod: when hee heard of Christ, hee supposed that Iohn Baptist was risen againe, whom he had beheaded: and the better fort of the people, as wereade in Matth. 16.14. drea-

med

med that Christ was Elias, or John Baprist, or Jeremy, or some of the Prophets rifen againe. But touching the foule once departed from the body, vit returnes not, nor can returne into the world; many examples & testimonies, and reasons, & the order of our loh. 10.28. refurrection declareth. The foules of y righteous are in the hads of the Lord, & no man or dinell can take them out of his hands; the foules of the wicked are in the hands of the divell, and God will not take them out of his hands, & therefore Abraham faith. He which is here, cannot come from hence, and they which be there can Luke 16. not come from thence : for then the paines of hell were not everlafting paines, nor the loyes of heaven everlafting loyes, but temporall, like the paines and loves of this world. Therefore it is no foule which walks about. How then? What is this which I fee in the night like fuch a man, and fuch a man? The Dinell (which changeth himselfe into an Angel of light to deceive) can change himselfe into the likenes of a man much more: that is it which thou feeft, as Saul faw Samuel, I. Sam. 28.8. not Samuel himfelfe. For could the witch raise Samuel out of the grave, which could not keep her felfe out of the graue? or couldy divel difturbe the Prophet after death? Then he should never be quiet, if the divell could difturbe him, because hee disquieteth the godly lo much while they live. If this apparition be called Samuel, how doth he call it Samuel, if it be not Samuel? As the bookes of Caluino are called Calnine: as the picture of Bezais called Bezar as he which plaieth the king vpo a ftage, is called a king: as the golden Mice and Hemerodes which the Philiftines laid in y Arke, were called Mice & Hemerodes, although they were but meere shapes and figures of the : fo this likenes of Samuel is called Samuel, though it was not Samuel indeed, but a counterfeit shape of Samuel. For God would not answer Sant before by Oracle, nor by priest, nor by prophet: and would he answere him by the dead, which doth forbid to aske counfaile of the dead ? No (faith Abraham) they have Mofes and the Prophets, Luk a 6. As if he should say, let them learne of the bookes of the dead, for the dead shall not returne anto them. Againe, if it had been Summet hunfelfe which had taught Saul to worthip God, would that hohe Prophet liaus received worthip himfelfed as this foirit did? Againe, if it had been Samuel Saules schoolemaster, which taught him alwaics

to repentable now then before, feeing the day of his death was for refere But you will fay, Whatfoeuer it was in feems that he could prophelie of things to come for hee foretold Saules death. Can the direll prophelie? This was an easie matter for the direll to prophelie, because he knew that Danid was annointed before, betherfore Saul mill be removed that he might raigne as he was annointed. Secondly, he knew that Samuel had prophelied his confusion, and therfore he mult be degraded, that the prophelie might be fulfilled. Thirdly, he did see the Philistines comming against him, and therfore no maruell if he did aime that his death was neere at hand seeing a man might prophesic the same.

Hany man be not firisfied with this, to believe that the foules of the dead do not walk after their diffolutio, let me reason with himthus: Is it a foule which thou feelt? Why a foule is a foirit,& cannot be feene no morethe the voyce or an Eccho: didft thou ener fee thine own foule; though it hath bin eyer with thee fince thou wast borne? Doest thou think it is a body? Why?a body ca not walke without a foule; for the foule is the life which mouth the boule? If thou fay it is a bodie and foule doo, then why doth Paul call death a diffolution? It is a separation of the soule from the body: if the body and foule be not diffolued, then the man is not dead but living full. If thou fantlie fouleis come to y body, and the body is rifen to the foule for that time then I can fay no mout so thee, but beleeve this cowneyes. If thou thinkeft that it is fachamans body which thou feelt, looke in the grave, and oben y ground & there thou shalt fee the body where it was laid, cuen while this vizard walks in thy fight: therefore apparitions are no other, then y which appeared to Seel Thus the divel hath many wates to deceive & this montes a dangerous ofero draw refrom Gods word to vilions, and dreames, and apparitions, which many of the doctrines of the Papills are grounded. They had never heard of Purgatorie, but for these spirits that walked in the night, and tolde them that they were the foules of fuch and fuch, which fuffered in fire till their Maffes, and almes, and pilgrimages did rauniome them out forthefe hight fpirits begat Purgatorie, and Purgatorie begat Trentals, as one Serpent hatcheth another in manage

Yet gehird queftion rifeth out of thele worth, and that is this plat 4.54 whether a Christian may with for death An Paul defired formato we defire, if we have Pauls spirit. As Christ cold his disciples when they asked him, whether they should pray for fire fro beauenias Elias did? Christ answered, vehey knew not of what spirit they were : as if he should say, If you were of Elias spirit, and did pray with the fame minde, and to the fame end that he did, then you might pray as he prayed. The wicked with to die, because they would be rid of the croffe, & fuffer no more for God : as Cain, fo Gen. .. forme as he was curfed, & knew that his life should be a cormer. he fought to die to prevent the inft judgement of God, & fpight him (as in were ) which should punish sinnes. So doe the people oftenumes, which have not co facisfie hunger, & the ficke which faint of an inenrable disease, and the wearie Captines in prifon. gallies and bonds. As for the faithfull, if they at any time with to die, they pray for death as the last remedy against fin and Satan: euen as they pray in the Reuelation for the haftening of Chrifts comming to Judgement, Come Lord Lefus, come quickle : for the Ren. 22.30 thortening of the daies of finne leaft all fieth thould perifh. But they which with for death in this fore, would dye as the will of God hath ordained and mortifie their flesh to abide these trong bles, and still by faith suppresse the dolorous griefe of fin, by frequent meditation of inward ioy received by grace in Christ, & therein reuine shelelues, as with the earnest peny of their inheritance, which they that receive at the fit time, whe it shall comfort them much to have suffered fo long. Much therefore have they to anfwere, which are not contented to die impeace, & ftay til they be diffolued but as though themselves were the authors of life and death from cruel heart give wrongfull commission to the bloody hand, to our afunder that which God hath joyneds! the louing foule and their bodie; as Indas, Achitophel, Sant; and Pulate did: not one of these was good in life or death. Yet the au- . Mac. 14 thor of the Macchabees commendeth Rezismoft of all for that which was the greateft fin that ever he did, for killing himfelfe, Man was not borne of his owne pleafure, neither must he die at his owne luft a orielle it had been good for lob which faffered Tob. 2. more then any Saint, except Christ, to make away hinfelfe, as Lades did But why is it comanded the Thinghat met hell the thouse 10.13

The Physical Left I will another unbelt left and it then kill they left. A for che exclipped of Samplay bady 7281 450 When andy feemeet ope pole against this libethat he latted thought when as he bulled the house wood his owne head, and all that were with him wader fland that hee was a figure of Choilt, which vantuilhed moe in his death then in all his life; and it appeared that he had warrat from Gold, in that his thrength being taken from him, was for the act) in a moment reftored to han vpon hisprayen And the Lipittle to the Hebrit Tag to cleeve that fact faith, chiar he did it of faith that is, knowing that he had deferred to die, & that by these meanes the enemies of God shuld be destroyed, he submitted himselfe to the good will of God, like a good Captain which ventured his life to kill his enemies; therefore we must not look to particular examples, but to the general law. Wherefore let noman doe this entil; that any good may come of it, but rather follow the aduice of the holy Apoltle, as it becommeth vs with patience leave runne out the race which is let before ys. 2 and 1200

death that kill theinfelties with furfetting intemperance, drunkerines, Ste. although they love their life too deere, yet they take almeanes to haften their deaths. Thus much of Purgatorie

and night fpirits, and praying for death, ut disay dild ban, sald

Now it remaineth, that as the Levices fandlified their brethre before they this ease & Patheoner to I would prepare you before yo cate this holy la cramer, of which & Paffeouer was but a figne, the lewes were taught of God before they did eate the paffeouer to put a way leven out of their houses the day before, Exo. 1 2 17 . Hath God tare of leven? No : this is it which the Apoltle teacheth, a Consthefore ye come roche Lords Supper, Parge the olde leten of malicionifies and wickednesse one of your bours schar is the leven which you hould purge out of your houses. Therefore marke what the Apostle writeth to the Corinthians, t. Cor. 1 1.1 boldene it is a matter which you did never coffder, Por this canfel main wredrade and ficke among you, and many fleepeer die For what cantel Breaute they received this holy Sacrament onworthily ... and whoteserently, before they werd propared with faith, and hope and repentance: For bis case many are weat and ficke at 1.01.01 many jelling des Who did euerthinke that his fieknesse, or fluem

his wants, on his infirmities did grow, for that hee received the this taufe who acuer thought of Have any of you faid in diffres for of body demind, This is come voto me hedaule I did reseme the bleffed Sacdament of Christynworthily, because I rante not prepared with winned as they do which beleeve & know God Yes the Apostle which by his diame spirit knew a cause of these Calamities amob the Counthians, dothideputetheir fraingediff sales And fudden death tomone other caute, but cotheir vowone thy & vnreuerent receiving of this holy factament. Nayhe faith forther, that he which eaterh & drinketh this Szcrainet ynworthily executiond drinketh his own damnation, that is he caketh policifion of deach, hell, and damation, cured while he caces, as 1. Cor. 11. the disellenced into Indowhole he retried Now if your phis fition shuld warne you of fuch a thing that you rake it in featon and measure, or elle it is a poyton, & will kell your limpose you would observe the featon and measure, and take it insuch order as he proferibech as necro as you double, it you belong him; foif ye below the Apoltles you recome the factamento your dampatibulf you receive to vinw orther, I am fore you without takent procuerently organily for all ylisorid Hal had the words of moston to fpeak phanwhich might be fooke of this tracter, it would fright Indas himselfe, that norman would come to this holy ban- Marth, 22. quet withouthis weidling garnene! Confider bucchis holygon would nome into the postente of God, how you would prepare your felues to conselbeforethe maker of beaut and earth, which Tearchethrhereines & knoweth energy corner of the hart. If ever ye did approch vinto God if cuer ve came neere vinto v Lord, voli neuen came folnesse kanowin herityou come to recoine his body .d. wat. and blood & and water water than mone for itual body sand yet (peradudense)many como hor forrepared, fo cloufed, fordreffed, ..... fo tourned involete presche cot Gott as Heffer dit into the pre- Heff. 5. Sence of Affarma Whatida you think of thefe elemens swhatido you magine of this bread & wine Phey are feales What feales? Seals of his sword, feals of Godes promites feales of your adoptio. If Addr adulate infructed our oftehis brokenhat inflution is confirmed and officed syncory du now by Christs feale. | Christ bath not ordained Sadraments in his Church for a fushion or before dumbe

6em. 2.

mbe flew, that you flould feele or fee, or tafte, but as the wol man which had a bloodie fire, whe fire bouched y hem of Christ partient, he faid that vertue was gone out of him: that is all the praces which thefe fignes represent, that is all the bleffings that Christ Icfus hath purchased vnto ma by his death. Now because if you receive this facramet rightly, you are vnited vnto Christ. as the members with the head, if cuer you did beleeve, or love, or repent beforesthis requireth you to beleeve and love, and repet more because now you are Christs body, which shewes that we must obey Christ the head like members of the body, for the bodie is ruled by the head. What have you now to receive al chefe bletlings? If ye have not faith, how can you lay hold of any promifes or merits of Christ, to fay this is mine? If you had a had to 11.100.1 take and a faith to apprehend, now you might cate of that bread which is better the Manna, which he that tafteth, doth not hund ger againe after any pleafure in the world. Here is enough for Abraham, and Abrahams feed, Come unto it al that thirst and it wil refresh you. Happier is that man now that hath his wedding garment, then the rich glutton, that fareth delicioufly & goeth in purple every day. Now you are the Lords gueffs, & the Lord himselfe is your feast, & this feast is before you, the Holiest meate that ever ye did cate and the comfortablest meate that everye did eate, and yet the daungerouft meate that ever you did eates you fland voon life or death, you cate to Aluation or danation there is nothing in this world which you can receive with great ter benefit, or with greater perill. Adam dil not cate the forbidden fruit with greater danger, Adam could not tafte the tree of life with greater fruit then you may cafte and receive this Sacra-1. San. 6. ment. The Ark was a figure of mercie, yet Voziahwas flaine for touching the Arke encerently : Circumcifion was a good 6m.34. thingiyet Circumcifion did not profit the Sichemites, but was a way to make their enemies flay them, because they were not circumcifed for religion, but for lucre : to if ye ecceive for custome and not for denotion, this Sacrament that beto you as Circum-" . cifion wasto them! Therfore take heed how you seceide as they receited, leaft you micete with a curle when you look for a bleffing If show remembreft any finne against God or against thy neighbour, leave thine offering at the Altac, and beer condited dambe before

26.

Lak.16.

6en.3.

before thou come into his prefences for if stubble come to fire there is no way bur burne. Now beloued, let faith, de loue, & repentance have their perfect workey that you may social this Sacramentas Christwould haveyou beceive it; and God asang you as much profit by it, as is offered in it, and fo much comfort of it as it hash brought to any who focuer have received it faith fully reverently, and worthily before your and and a secon left bath any promise of him the Black the dos euc chelegene daits

## Auturane; that wee leng gove banns are remed, as last

fineethe old year went out, many haue gone theway which we

new yeares with old finner, is confine ty thing goe before our Truch vs O Lord, to number our dales, that we may applie our beart they him new men. This is Gods new-veeres gut, not the

His Plaime was compiled by Mofes, as we may fee by

she sitle, as what time the spies returned from the land of Ganasi, and God for the murmuriag of the people, pronounced, aber al which were about ewen tie yeares pld should die in the Wilderneffe, except Cales and Jefne, that encouraged their brethren to goe to Cansano Now when Males heard one fentence of death pronounced against himselfe, and all the lewes which came out of Figy belease bt only two Caleband lafere, that all should die before they came to the land which shey fought he praieth thus for himselfe and the well, To achive O Land estandard our delie, that we may apple our boarts to wifedome sthat is feeing to mult needet die teach vs to chinks of our death, that we may die in thy feare to lige bgaines thesting ve how the confideration of our mortalitie will make ye applie our hearts to goddines. He which is tottering himselfe had neede leane voto a stable thingy therefore a winering was in commercied bere to conftant wiledome. Man is mortall wifedone is immortall, yet by wisedome man becomes animortall "Forie dome as a remeder against death. Theus oliosen keens for the the bedome is a remedie against death. Insue on a legalise whenever ginning time, \* which wat nech is how our poerce passe, that which wat nech is how our poerce passe, the wat nech is not the wat nech is not to be a second of the wat neck is not to be a second of t

chinks of the still petrie how footnot as gone, yearnay lee oping what and indiging wheel dwe ake for civil on patrochysairon in deels Heritawo dwierhod grindeno ei faile as balantale dorente eine a écourts how ouerod any was an dat betofreit Tomany green? entre paft formady yeurs weathneere nothe latt: and though eliciola terribe gone and anter vere come yet which dra mother thal come after this, as this cand after y former, no man Lebish hath any promife of him that hadet the for eue thefe two daies fince the old yere went out, many have gone the way which we all fhall follow. Now why daies, or weekes, or yeeres, but for vs? But for mathere Dould be no winter, no funmer, no fpring, no Autumne; that wee feeing how the feafons are renued, at last with them wee may learne to rende our selues; for to celebrate new yeeres with old finnes, is to let carry thing goe before our feluce, and fuffer the time to conderne varyball wer sittento faue vs. God hath thewed vs new yeeres, but he would have vs thew him new men. This is Gods new-yeeres gift, not theep, nor Heb. 10.1. dbursynor fruits, whit hylleweroffe sed: meither mirity franking minicand gold, rebistique Gentales offered, Mateil a bur a new ther, which decarbook and title tobe Banas bothat, vig though do that hvorbang convintable interference of the state of the sta Hering Wheraby Mafer telloclovagehacichia wab trae of his hetres A 2. Kmy V. white made him the form of the work of the standard of the sta dates me u man ulinchath a feothriefoshis cach biterio to y elecki and counts this hourses, to we have a feet zime to feel to Odd work? while it is day faired and when the house have the property the lobn 9.4. Apollo flewichow, Thinis the day of flantstownship is this les is the day wherein vouthould worker What werkhate you'd abre The Apolitican's you works was being alancies This is a long silekcithemioreweihlidebecid to miller on sineriand not lefe ! minute, least we be bemgheed beforele fravoure be done Touch sor, Olland, to simulb my daies, blend hich in the larid of Midian cotton is blim out add i pendusionle do mood particular of house of house the control was pres 

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in the knowledge of God himfelfer but maked we will be real dans, charis, abat we may bed fill u masb tag sild colmening out dails and houres, anthoniouses as seems formed a that cute day Behourewee may learne fomethings he Glob hacton ballise par daics de we must learne conumber bur, daies, or els le lectris changed cannot spalic blor hours representatione nettacing whethe wee think vipon death we campostathion our follies to a roof tife though we were as well in this old as Mile. This we find edant in our felues, that y forgetfulnes of death, makes ve to applie our hearts encofolly; and pichfare; and al voluvedoufnesseliat ton trarie tolhis admice, Works your faleation, wee works our damnau uon Welare fo farrefrommunbong our dules aline me dele not number our weekes, indrourandneths, nor our vertes, but as the Apostletaich Athou and pergowell God arous des one des 18 one day 2. Pet. 2.3. with vs is as a chouland yeeres that is, our time feeties follong that weethinke weethall never dve : burther which made this prayer & now dead, seche humber of his daiss is ended and one thing is left but his holy books which bring this prayer white vs shad we dray learne to pray to took Now I anoth pray 7 Fachine O Lord to mulibering daten and chou mast pray : Touch me O' Lord to number my daire, what we may applie our beines to wifedome . That is ford pray and fatt, and watch, and heare, and doe, as berom methins which shall front ly give account of his Steward hip Lat. 16.2 This is the fruit which comesed aman'by membering his Hales, God teacheth aman to apply his beare to wiledon't and this is his lefton which hegiues for that purpole minder thy dates, that it 2.05.1 Hebris & Bette build the think and the little and the thousand but's er er doll for there is no fuction and the will and keeple gerground of serede. 3.8 most for there is no fuction and the rependance as to the week of the week. hime sinic chough to repent hereafter publich am hes a mairlay. when any good inorion commetted and I may that veryer I may flay like the fluggard which comes wes his bell megrabore bell on the hinger, and faith red who stement, where more fleet & Allto Prome so more flumberel may to the ambile this is not to hean ber did theres. Exedes 7 bly worth decided and make their fermenting of their they dreshnitchepebaudoctosnepet approbates benegrood of gelbing? for bit from the farm by elected and the bear state of the design of the bear files helicanak altinklar as it were of his thick which called wholl them

Finethinge I note in thefe words full that death is the baden of our vinan whether he fir in the strone or keep in a cattage, at laft he must knock at death a door of all his fathers have done before him. Secondly, that mans time is fet, & his bounds appointed, which be cannot palle in more then the Egyptians could paffe the fex: & thereora Mafes daith, Teachers to number our daies, as though there were a number of our dates. Thirdly, that our dates are few as though were were fent into this world but to fee it, and therefore Mofes Speaking of our life, speakes of daies, nor of veeres, nor of moneths, non of weeks: but seach ou to number our daies hewing that it is an calic thing ouer for a manto number his daies they be fo few Fourthly, the apenes of man to forget death rather the any thing elstand therefore Mofes praieth the Lord to teach him to number his daies, as though they were full thipping out of his minde, Laftly, that to remember how thort a time wee haue to line, wil make vs applie our hares to that which is good. The firth point is, that as cutry one had a day to come into this world: fo be shall have a day so go out of this world Who Moles had fooken of some which lived 700 yeeres & other which lived 800 yeares, & other which lived goo yeares, shewing that some had a longer time, and fome a fhorter, yet he speakes this of all, mortrumpf, at last comes in mortume of that is be died which is the Epitaph of every man. Wee are not lodged in a caftle, but in an Inne, where we are but quelts, and therefore Retericals vs frami.Pet.2. II Sera. Wee are not citizens of the earth, but citizens of heaven. Heb. 13. 19 and therefore the Apostle faith, We have bere no abiding citie; but John 8.36. we looke for one to come As Christ faith, My kingdome is not of this world to wee may fay, my dwelling is not in this world, but the foule foreth voward whonce the came, and the bodie stoopeth downward whonce it came is the tabernacles of the lewes were made to remone Ho ouncabernacles are made to remove. Every manis a tenant at wil & there is nothing fure in life, but death : as he which wrote this is gone, fo I which preach it, & you which Exed. 23 7 Exed. 26, 1 hears it, one comming in, and one going out is so all Although this in daily feene yet ichad need be proued have dery been had need to die to make him beleeve that he fhall die: When Adam and For became fubicates desch because of their finne intrach them mid

them to think on death, to foone as they were thrust out of Paradife. God dothed them with the skins of dead bealts, which the wedthemsthat now they were clothed with death, & that as the beafts were dead whose skins they wore: so they should die also: therefore David faith, Man being in bonour became like the beasts Pfal81.8. that periff : when hee faith that hee did become like the beafts which periffichee implieth that man should not perish like the beafts, but whe he did like a beaft the died like a beaft. Fro that day every man might fay with lob, Corruption was my father, and lob 17.14. the worme was my mother. For the rich glutto is lockt in his grave Luk. 16.32. as fast as poore Lazarus. Therfore God speaking of kings, faith, I faid ve are gods, but ye shall die like men. If Kings muft dye like men then the expectation of men is death; therefore when this King was readic to die, he faid to Salomon, that hee should goe the way of all the earth, calling death the way of all the earth: to which Efay beares witnesse, crying, Alflest is graffe, that is, it falleth, and Efay 40.6. is cut downe like graffe. In Paradife we might live or die: in the Gen. 1.27. world we live and muft die:in heaven we shall live and not die; Gen.3.21. Before finne nothing could chaunge vs: now every thing doth change vs. For when winter comes we are cold, when age comes we are withered, when ficknes comes we are weak, to fhew that when death comes we shall die. The clothes which weare voon our backes, the Sun which lets ouer our heads, the graves which lie under our feete, the meate which goes into our mouthes, crie vnto vs that we shal weare, and fade, and die, like the fishes, and foules, and beafts which even now were buing in their elemets, and now are dead in our diffies. Every thing every day fuffers fome ecliple, & nothing stands at a stay, but one creature cals to another, let vs leave this world. Our fathers fummoned vs. & we fhall fummon our children to the grave; first we wase old then we waxe drie, then we waxe weake, then wee waxe licke, fo we mele away by drops; at last as we carried other, so other carry vs vnto the graue : this is the laft bed which every man final fleepe in we must returne to our mothers wombe. Therfore Jacob cal- 2.Tim.4.7 lerh his life but a pilgrimage ; therefore Paul called his life but a Pfal. 22.6. pacestherfore Danid called himself but a worme ; a pilgrimage hathan end, a race hatha ftop, a worme is but eroden vnder foot and dead fraight: fo in an houre we are, and are not there we are

The godly mansrequest. now, and anon we are separated, and to morrow one fickneth; and the next day another fickneth & althat be here never meet againe : we may well be called earthen veffels, for wee are foone broken, a spider is able to choake vs, a pin is able to kill vs:al of

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vs are borne one way, & die an hudred waies. As Eliab flood in the doore of the caue whe God paffed by so we frand in the paffages of this world, ready to goe out whenfoeuer God shall call. We lofe first our infancie, and then our childhood, and then our youth, at last as wee came in the roomes of other, so other come loft. 10. II into our roomes. If al our daies were as long as y daie of loftma. when the Sunne stood still in the midst of heaven, yet it will bee night at laft, and our Sunne shall fet like other. It is not log that wee grow, but when wee begin to fall, we are like the ice which thaweth fooner then it froze; fo thefe little worlds are deftroyed first, & at last the great world shal be destroyed too, for al which was made for vs shall perish with vs. What doe you learne when you thinke of this, but y which Mofestaith, to apply your hearts to wisedome? Death cometh after life, and yet guides the whole life like y fterne of a Thip : but for death there would be no rule, but every mans luft should bee his law : hee is like a king which frighteth a far off, though he defer his sessions, and stay the execution, yet the very feare that he will come, makes the proudeft peacock lay down his feathers, & is like a damp which puts out al the lights of pleasure. The second note is, that the time of man is fet & his bounds appointed, which he cannot paffe, and therfore Mofes praieth the Lord that he would teach him to nuber his daies, as though there were a number of our daies; therefore God is called Palmoni, which fignifieth a fecret number, because he knoweth the number of our daies, which is fecret to vs. As it was faid to Balthafar, God bath numbred thy kingdome : fo it may be faid to all, God hath numbred thy life. To this lob beares witnes, here.46.21 faying: Are not his daies determined? thou haft appointed his bounds, which he cannot paffe. Againe Jeremy faith, They could not stand, be-

lob.14.5.

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cause the day of their destruction was come. As there is a day of deftruction, and a day of death, fo there is a day of birth, a day of mariage, a day of honour, a day of deliverance, according to

Dan. 11.36 that, the determination is made, that is, God hath determined all things. As God appointed a time when his fon should come into

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The godly mans request. the world, and he came at the fame time, as the Prophets and E. Dang. 12. pangelifts accord: fo he hath appointed a time when all his blef- Gal.4.4. fines shall come vnto vs, and they come at the same time: As we reade of lofeph, whe his appointed time came, shewing that God appointed a time when to exalt him, and before that time came, he could not be exalted: therfore Christ faith fo often, My time Pfal, 198. is not yet come: Thewing that he knew v time of his baptizing, the time of his preaching, the time of his working, the time of his ri- lohn 7.8. fing, and the time of his alcending. As for that which is objected of Ezechias, because Efar thewed him that he should die & after 2. Kin. 20. told him that fifteene yeeres were added to his life : it is like the preaching of Ionas to the Niniuites: Fortie daies, and Niniue shall Ionah.3.3. be destroyed, and yet Niniue was not destroyed, because they repented: fo Ezechias was not abridged, because he repeted. Therfore you must understand the phrase of God, as whe we say that we shall journey to morrow, we understand, If God will so when God faith, I will destroy, he understands, if wee perfist. As all the promiles of God are conditional to take place if we repent, to al the threatnings of God are conditional to take place if we repet not; and therfore sometime this word If, is put in, as where there is no bleffing nor curfing without an If, I may answere againe, that God is a ludge, and spake like a ludge to Ezechias: a ludge Dent, 18, doth not condene al who he faith he wil condene, nor a schoolmafter beate euery one who he faith he will beate, to make him learne, yet the Judge & schoolemaster do not dissemble but menace: this is not lying but threatning. But you will ay, if any time be fet, thus long I shall live, & I cannot paffe, then I will take no phisick. You may as well fay, I will take no meate. God hath not ordained the end without meanes, but the meanes as well as the end. If he have appointed one to die in his youth, hee hath appointed some meanes to shorten his life, as he did Abfoloms: if he 2.54.18.6 have appointed one to live long, hee hath appointed also some meanes to preferue his life, as lofeph cherished facob in his age. Therforethough God had promifed Paul y his company should All, 27,21 not be drowned, yet he told y marriners, y vnles they kept in the thip they shuld be drowned: as if their fatetie shuld not be without meanes : but a good minde doth neuer quarrell about these things. The appoint is your life is but a fhort life; as many little skuls

skuls are in Golgotha, as great skuls; for one apple that falleth from the tree, ten are pulled before they be tipe, and the parents mouthe for the death of their children, as often as the childre for the decdale of their parents. This is our Aprilland May wherein wee flourish, our Iune and Iuly are next when wee shall be cut downe. What a change is this, that within four fore yeares not one of this affemblie shall be left aliue, but another preacher, and other hearers shall fill these roomes, and tread upon vs where our fertetread now?

The Rauen, and the Phænix, and the Elephant, and the Lion, & the Hart fulfill their hundreds, but man dieth, when he thinks yet his funne rifeth, before his eye be fatisfied with feeing, or his eare with hearing, or his heart with lufting, death knockes at his doore, and will not give him leave to meditate an excuse before he come to judgement. To shew the shortness of mans life, Mofest vsed the shortest division nature to expresse it by, he might have said, Teach me O Lord, to number my moneths, or my yeares, but he speakes of daies: so the Scripture is wont to number our life by daies, and hours, and minutes, to shew vs that wee shall give account for hours, as well as for daies, for daies as well as for weekes; for weekes as well as for moneths, for moneths as well as for yeeres, which warneth vs to make vie of all our time, and curry day to thinke upon the last.

kon their daies, so that their time might seeme short, to make the applie their hearts to misedome. The Hebrues did number their daies thus: first they did deduct the time of sleepe, so that is out plated yeeres be threescore and ten, as the Prophet saith, sine & thirtie of these yeers are strike off at one blow, because we spend halfe our time in sleep: then they did deduct the time of youth, which salamon calleth vanitie, as though it were not worthy to be called the daies of sortow, because in sorrow a man had rather die then line: so when the houres of sleepe, and the houres of youth, and the houres of sorrow are taken away, what an Epitome is mans life come to? The fathers yield another account: first they did deduct all the time which is past, for the time which is past is nothing. Then they did deduct time to come is yncer-

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taine, and no man can fay chache shall live. Now when the time past and the time to come is fet aside there is nothing left but the time prefent, that is a moment, which is not fo muchin respect of eternitie; as a little mote to the whole carely

David numbred his daies by a measure, My life (faith he) is like a frame long, Pfal . 9. r. whe he measured his life he cook not a pole, nor an el, nor a yard to meafure it by but'a fhort meafure. his fhore fpan, My life is like a fpin long. Thus you have learned to nuber your daies, or rather the houses of your daies; as forme came into the Vinyard in the morning, and some at noone, and fome as night: fo fome go out of this Vineyeard in the morning, fome at noone, and fome at night : fome mans life bath nothing but a morning, fome haue a morning & noone, he which liveth longeft lineth all the day to therfore the yong eft of all pray but for this day; and if he live till to morrow, then he praisth for thet day, faying ftil, Gine withis dayour daily brend So that a pleafaht life may be compared but to a glorious day, and a forrowful life to a clowdie day, and a long life to a fummers day, and afhort life to a winters day. How comes it to palle that when a man dies, all bis yeeres feeme burfo many daies, and before he dies, al his daies feeme fo many yeeres lob fpeaketh of all ahle, Man 106.14.1. which is borne of a woman bath bat a foor since to line! Jacob was 1 20. yeeres old, and yet when he came before Pharaohhe fayd, Few and suil bane my date bear. Through Pharach did not feethe.
of dates, but asked him bon old homes, you he answered of dates, 1.0 mm. to Thew that not onely his years, hun his daier dere for a Clarfalthersmanuciling to lee how fodderly then are and are not colypared lifeto a dreame in the night, to a bubble in the water, coat : thip on the fea, to an arrow which never reftesh tillie fallsed a player which speaketh his part upon the flage & ftraight he ga ucth place to another, tola man, which comment to the market to buy onething and fellandther, and then is gone home again: to the figure of this world paffethaway. This is our life while we enioy it we lolo it : as faceb faid; that his dater had been fent fo we Gen. 47.9. may fay that out daies shall be few. 201204 & sainb anom and to Wow, why hards God appointed fach a floor time to than in this world Surely, least he should defer to do good as his man ner is a for though his life is to thoruly ende chilabele too long to page. 20.

repent,

274 The godfinment equelt. sepent The Propher hit has any jerres are but threefcore and ten, as thoughthis were but a little time to line. But why fliould we liucio long for if our life were but a yeere; yeta yeere is more then we'vie, al the reft is loft forwe deferre til that weeke which Ren 12.17. we think will be laft. It is faid of the dinell, that he is bafie because Lut. 19.42 histime is fort butche time of man is horter & therfore Chrift faith in this ebyden as drough no day could bee called thy day. burthis day; and therefore all that thou ball to do, thourmult do this day. Confider this all which travell coward heaven had we not needs to make lighte which must goe fuch a long iourney in fuch a fhort time? How can be chule but runne, which remembreth that enerylday runneth away with his life? 20000 15000 Thefourth point is our aprines to torget death rather the any thingels and cherefore Mafer prayeth the Lorded teach him to muber hirdnies, as though they were this flipping out of his mind. He which buth mambred our daies, must reach vs to number our daissifor when Mafer praieth the Lord coteach him to number his daies he fighifiesh that be would very faine remember them, but fil his mind did curue from them of that lie could not think Ispoil the long dishe herthough course Lord, which raught him 1. 1.31.34 so supplied their thath is the febellion of our natoro; we cannot wembber chat's which we flould, because we reniember so many things thich and thould forget How offe doth the scripture cal discourse out the des Yeb be red of chatteher purche day of death America ay label demois Se remis son bel more believe believe semile berghat me falcome sol mulkement, at yet we readed ow they -pleadeagainft thoday of juligorben authly llogize conheir finis, Beck. IT of That all things foull don't in us as they be; because theredon't been no 2. Per.3.5 sharing jet len cheld it is wish vis de abe foole faith in his bedra, there is Pfal. 14-1 . in God fawe By in berbarts chore is molically of at Halt death wilmer some before we be old. A Of alementees were and quikall andlow shine: but be thinkershat bloodsied accomfait bud radawa neslo Wit constant during de la supravola de la supravola con sup other mens daies & yeeres, and think they willbeit erdit be long of we fee elemificke for fore) drolde ybut inc dahad whun borbut enmoid When the Bripe sheet and be did solely level chimo in sine their repent

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their flip goeth faire and foicly, or rather flandeth fil alchough in truckli one flip failethals fait is the other; forchery ma thinks that other post and runne, and flie to the grane, but that himself Mandeth flock this although indeed a veere with him is no longenehen it is with other belide that, we are give to forget death, overfrige to forget it like them which fay me may not remember. and Teach med unimber my dales: nay, teach inc to multiplierny daies reach mee to remember death, may touth me to prolong death or if I cannot prolog death teach ine to forget death, that Tinay fin without feare for the remembrance of deathmaketha maro fin fearefully, and cakes away thopleafore of fin. Therfore if ve mark, there is a kind of men which a more abide to heare of death, they are fick with the name of its the reafon is Anhab can not abide Michailb beenife he atmesprophised good with box big I Kin. 12 which they cannot abide in Therefore as Phoneb bad Meff store 12.2. 103.2 our of his fight: fo they bid death goe our of their figherend fav whe he comes as Achabiand to Elieb, Arthou here my enemit. when they should fay, welcome my frientle For as die dinols thoughe Christwai College to the mentioned of the wag dilythink 12.31.1216 Cen 35.24 State of Walt alway on a lie lie and an am are to the contract of th they doubere is not peace bocause they neuer found the God of Tomes peace. Othat I could bring you into thein harts, that ye might fee" more the tongue can expledit for I do noothinky any Epicure, or worldling or Nonrefident, hand and to to chink of death or defire co be diffolued, butrather that beinight names he shiffelned because death conses to y wicked like a jaylor, which chines alwaies to hale vito prilon therfore their caro it not tre nemeber pleafaces before y imie; forthe which ishon purposed yet th leuc his finnes would not be troubled with angebought characighe make him take his pleasure seastfully, least he fruid least the before fin leave him. Therefore the diffel doth never much a mis to neiber his daies because he gains by by forgetfulnes of death but the Libra which would have a manes apply his large save fellowe, it is he which toscheth vs comune our dans to dealte sefort la falls Praicth with him se because we pray hor was him at he did so

neach vise munder our daies, therefore we die like wormes before we be aware. So farre we are from that which he thooteth at. to apply his beart to wifedom, that we are not in the way voto it, that isto remember that we shall die. The last point is the caule why Mofes would learne to number his daies, that he might apply his beart to wifdome : as if he shald fay, vntill men think youn death. they never applie their hares to wifedome, but bufie themfelues with worldly matters, as though they were fothering a neft that Thould never be pulled downe. Wifedome hath alwaies carried that shew of excellencie, that the very wicked have laboured to put on this vizard:as we reade of Pharab, who to couer his foo-Exed.1.10 lifbnes, faith, Come let vi dorwifely. And againe, it is faid, that the 1.Cor. 1 34 Grecians fought after wifedom, enenthe nation which God cals alic foolish nation did feeke after wildonic that is, they would hade the name of wifedome but this wifedome which Mofes LCor.3.31 cale wifedome, is countred faolifhies, the foolifhnes of preaching, faith Parkmeaning how the foolish count preaching toolishnes, 3. Againe, foolifbues to the Gentiles, meaning that the word of God feemeth like a fooliffithing vnto mkny, Por that which Christ Met. 16.3; faid when Perer, he may fay almost to all They dee not favour the Gen. 36.14 things of God. As Anab demied a new creature: fo they have foud Rom. 8.7. out another wifedome, which is called the wifedome of the fleft. Mes. 10.16. They remember, Be wife as ferpents ; but they forget, Be fimple as 2.54 17-7 doues. He which is like to Achitophel is counted a deepe coun-fellor : he which is like Machinel, is counted a wife fellow. Alas howleafie a matter is it to deceine and counteffeit, and play the fabtle ferpet, if a man would let his head voto it? Could not Dewidgo as far as Achicophele Could not Paul fhew as much cun-48.142 ning he Tertullus Yes, ves, if they were not taught to be simple Mar. 10.6 as douce. Bue this wife donic comes not by the remembrance of death, but by the forgestulars of death, Men do not vie to think of death whethey go about fuch matters, but faylike the ferpet. We fall we de Two things I note in these words: first, that if we will find wiledome, we must apply our hearts to sceke ber: then, chat the remembrance of death makes vs apply our hearts y peo in Touching the first and foreign and observed, and was country onlibyet beewasaw subegig, and had not applied his heart to reach learne

learnewisedom, like the wife man which faith, I ammore foolish Pro. 30.3. then any man, I have not the wildom of aman in me. So vnfaciable and couetous(as I may fay) are the servants of God, the more wisedome, and faith, and zeale they have, the more they desire. Mofes speaketh of wildome, as if it were philick, which doth no good before it be applied, and the part to apply it to is the hart, where al mans affections are to loue it and cherith it like a kind hostesse : when the heart seeketh, it findeth : as though it were brought vnto her like Abrahams ram. Therfore God faith, They Shall feeke mee, and finde mee, because they shall feeke mee with their Iere. 29.13 barts: as though they should not find him with all their feeking, vales they did feeke him with their hart. Therfore the way to get wisedome, is to apply our hearts vnto it, as if it were your calling and living, to which you are bound prentifes. A man may apply his eares and his eyes, as many trewants do to their bookes, and yet neuer proue schollers; but from that day which a ma begins to apply his heart vnto wisdome, he learneth more in a moneth after, the he did in a yeer before, nay, then ever he did in his life: Euen as you fee the wicked, because they apply their hearts to wickednes, how falt they proceede, how eafily and how quickly they become perfect swearers, expert drunkards, cuning deceiuers: fo if ye could apply your harts as throughly to knowledge & goodnes, you might become like the Apostle which teacheth you. Therefore when Salomon sheweth men the waye how to come by wifedome, hee speakes often of the heart, as Gine thine heart to wisedome, Let wisedome enter into thine heart, Get wife- Pro. 23. 19 dome, Keepe wisedome, Embrace wisedome : as though a man went a wooing for wisedome. Wisedome is like Gods daughter, that he giveth to the man that loueth her and fueth for her, and meaneth to fet her at his heart. Thus wee haue learned how to apply knowledge that it may doe vs good, not to our cares like them which heare fermons only; nor to our tongues like them which make table talke of religion; but to our hearts, that weemay fay like the Virgin, My heart doth magnifie the Lord: and the heart will apply it to the care, and to the tongue, as Christ faith, Out of Lute 1. the abundance of the heart the mouth fpeaketh. The last point is, Mark 15. that the remembrance of death makes vs to apply our hearts to wifedome. Mofes commended not many bookes to make a wife

13.8.

The godly mans request. man learned, but as David commends one book in stead ofma-Pfahe.1.2 ny: Meditate in the law of God day and night: for the reading of Eccle.12.12 many bookes (faith Salomon) is but wearines to the flesh. Therefore as though Mofes had marked what did moue him most to feeke after God, he praieth that that thought may run in his mind stil. the remembrance of death. As many benefits come vnto vs by death: so many benefits come vnto vs by the remembrance of death, and this is one: It maketh a man to apply his hart to wifdome : for when he confidereth that he hath but a short time to line, he is carefull to fpend it well, like Mofes, of whom it is faid. that whe he confidered how he had but a feafon to live, he chofe rather to luffer afflictions with the feruants of God, the to enjoy, the pleasures of fin for a season. This is that which makes the old men fast, and watch, and prepare themselues more then young. because they thinke themselves neerer the doore, like old Maac. Gen. 27.2. which whe he was blind for age, faid vnto Efan, Behold I am now old, and know not the day of my death: that is, because I am olde, I 2. Kin 20.1 looke to die shortly. And therfore as Efay taught Ezechias to fee all things in order before he dyed: to he called his eldeft fon, to whom he thought that his inheritance belonged, that he might bleffe him before he died. This wifedome the fathers called the wisedome of the crosse, which we call the best, because it was deerest bought. It is hard for a man to think of a short life, & think euill: or to thinke of along life, and thinke well. Therefore when Ieremie had numbred all the calamities and finnes of the lewes: at the last he imputed all to this, She remembred not her end: fo if I Lan.I.g. may judge why naturall men care for nothing but their pomp. why great men care for nothing but their honor and dignitie, why couetous worldlings care for nothing but their gaine, why voluptuous Epicures care for nothing but their pleafure? I may fay with leremy, They remember not their end. We never couce the fame things living and dying: therefore when Salomon had fpoken of al the vanities of me, at last he opposeth this Memorandum, as a counterpoife against the al; Remember that for all thefe Eccle,11.9 things thou shalt come to indgement : as if he shuld say, Men would neuer speake as they speake, nor doe as they doe, if they did but thinke that these speeches & deedes should come to judgement. As y bird guideth her flight with her traine: fo the hise of man is

best directed vnto a cotinual recourse vnto his end. The thought of death hath made many fins auoyd like the divel, when Christ Manh. A. alleadged feripture: it is like a strainer, al the thoughts and speeches, & actions which comethrough it are clenfed and purified like a cloath which commeth out of the water. Seeing then that fo much fruit growes of one stalke, which is the numbring of our daies, let vs confider what an harueft we have loft, which happilie before this day neuer praied with Mofes, that the Lord would teach vs to number our daies. What if we had died in the daies of our ignorance, like Indas which hanged himself before he could Man, 27.5 fee the Paffion or Refurrection, or Afcenfion of Christ But God hath cared for vs more then we have cared for our felues. Wee should have numbred our daies and sinnes too; but alas, how many daies have we fpent, and yet never thought why any day was given ys? But as the old yeere went and a new yeer came, fo we thought that a new would follow that, and so we think that another will come after this, & fo they thought, which are dead alreadic. This is not to nuber our daies, but to prouoke God to Thorten our daies: there are few here which have not feen twentie yeers; now if we had but euery yeer learned one vertue fince we were borne, we might by this time have bin like Saints among men: but the time is yet to come when we must apply our harts to wisedome. To riches and pleasures we have applied our harts, and our eyes, and our eares, and our hands too, but to wifdome we have not applied our hearts.

There be many causes, but there should be no cause if we had numbred our daies. For surely if a man could perswade himselfe that this is his last day, as it may be, he would not defer his repetace vntil to morrow. If he could think that this is his last meale that euer he shal eate, he would not surset: if hee could beleeue that y words which he doth speake to day, shuld be the last that euer he should speake, he would not offend with his togue; if he could be perswaded that this sermon should bee the last sermon that euer he should heare, he would heare it better then euer he heard any yet. Yet breath is in the body, and the hart may apply it selfe, and the eye may applie it selfe, and the eare may applie it selfe, and the hand may apply it selfe, and the hand may apply it selfe. Worke while it is light. I can but teach you with words as some haptized with water. As Mo-

[es

The goaly mans request.

fer praied the Lord to teach him to number his daies, so you must pray the Lordeto teach you to number your daies. And now I leade you to number your daies. It may bee that thou hast but twentie yeers to serue God, wilt thou not liue twenty yeers like a Christian, that thou maist liue a thousand yeers like an Angel? It may be that thou hast but tenne yeeres to serue him, wilt thou not serue ten yeers for heauen, which wouldst serue twenty yeers for a farme?

It may be that thou haft but five yeers to ferue God, wilt thou not fpend five yeers well to redeeme all thy yeeres for five? Yet God doth know whether many here have so long to repent for altheyeers which they have spent in sin: If thou wert borne but to day, thy iourney is not an hudred yeers: If thou be a ma, halfe thy time is spent alreadie: if thou be an olde man, then thou art drawing to thy Inne, and thy race is but a breath; therefore as Christ faid vnto his Disciples when he found the sleeping, Could ye not watch one houre? So I say to my felf, and to you, can we not pray?ca we not suffer a little while? He which is tired can craule a litle way, a little farther, one ftep more for a kingdom. For this cause God would not have men know when they shall dye, because they should make readie at all times, having no more certaintie of one houre than another. Therfore our Saujour fayth, Watch, because you know not when the Lord wil come to take you, orto judge you, Happie are they which heare the worde and keepe it. Thus you fee that death is the last voon earth, that the time of man is fet, that his race is fhort, that he thinkes not of it, that if he did remember it, it would make him apply his mind to

Lord teach vs to number our daies, that we may apply our hearts to wifedome, Amen.

FINIS.

## A GLASSE FOR DRVNKARDS.

22 And when Cham the father of Canaan faw the nakedne fe of his

father, he told his two brethren without.

23 Then tooke Shem and Japhet a garment, and put it upon both their houlders and went backward, and covered the nakednes of their father with their faces backward : fo they faw not their fathers nakednesse.

24 Then Noah anoke from his wine, and knew what his younger for

had done unto him :

25 And said, Cursed be Canaan, a servant of servants shall bee bee unto his brethren.

26 He faid moreover, Bleffedbee the Lord God of Shem, and let

Canaan be his fernant.

27 God perswade laphet that be may dwell in the tents of Shem, and let Canaan be his sernant, &c.



Ou have here the storie of Noah and his sonnes. As Noab did wel and euil, so he had good sonnes and euill:but as his vertues were more notorious then his vices, fo God bleffed him more then he croffed him; for hee had two good fonnes, and but one e-

uil fonne : his good fonnes were Shems and Japhet : his wicked fonne was Cham: his good fonnes were bleffed, his wicked fon was curfed. First of the father, and then of his sons. In Noab first you fee his husbandrie, and the his drunkennes, & after his nakednes. In Cham first you fee his mockerie, and after his curse:in Shem and Laphet, first you see their renerence, and after their bleffing.

Of Noahs drunkennes and his husbandrie wee haue spoken: now a word of his nakednes. Drinking of the wine he was dranke, andwas unconcred in the midft of his tent, corc. It is faid that drunken porters keep open gates, so when Noah was drunken, he set all open; as winewent in, fo wit went out; as wit went out, fo his clothes went off. Thus Adam which bega the world at first, was made naked with fin; and Nash which began the world againe Gen.3.

is made naked with sinne, to shew that sinne is no shrowder bue a stripper. This is one fruit of the Vine more then Noah looked for: in stead of being refreshed and comforted, hee was stripped and scorned.

106. 9.34. There is a thing which followeth finne which lob calleth a rodde, which the finner neuer thinketh of, before he haue done. ¢ 21.9. When the childe hattifaulted, then hee is beaten; fo now Noah hath finned he must bee beaten; first he is stript naked, after he is feourged; wine putteth off his cloathes, and then Cham commeth and lasheth him : to shew, that wine can both cheere the 6m.3.6. heart, and griene the heart. As the forbidden tree when it promifed our parents knowledge, tooke their knowledge from them: fo every fin giveth other wages the it promifeth, Little thought Noah that wine would make him naked: but now hee is naked and ftripped too, as though he were first stripped, & then whipped. He which beleeved the threatning (like Lot) when others Gen.19. mocked, hee which escaped the flood when others were drowned, he to whom all the foules of the ayre, and the beafts of the earth flocked in couples, as they did to Adam, he which was re-Gen.s. ferued to declare the judgemers of God, and begin the world againe; Noah, the example of temperance, the example of moderation, the exaple of fobriety, lieth naked in his Tent for drinking the wine which he himselfe had planted; the operation of wine was drunkennelle, the fequel of drunkennelle was nakedneffe, the effect of nakedneffe was derifion. As the ferpents fling is in his taile, fo the ende of finne is bitternesse, least hee should loue the vice wherewith hee was once defiled, as they which are once drunke, hardly get out of the fellar. God giveth him a Memorandum hke Iacobs limping, that he was never drunken af-

Now when Noah the father was drunken, Chamthe sonne becommech's scorner; the father descrued to be despised of his sonne, because he had disfigured the image of a father. Therfore it followeth, When Cham the father of Canaan saw the nakednes of bis father, he tould his two brethren without, &c. Drunkennes was his fault, and shame must be his punishment. Whereby you

ter, but learned temperancie of intemperance; therefore it is good a little to feele the sting of sinne, that wee may handle it

like a hornet.

may

may note, how God doth proportionate and match finnes and punishments together, that a man may looke vpon his punishment like a glaffe, and fee his finne, Againe, by this you may fee how God doth bring forth the faults of the just as wel as the yniuft, or else other would say as Chrift faith, Joh. 8. Who can accuse me of sinne? What a griefe was this to Danid, that his son should bee his traytor? So to increase the griefe of Noab, his sonne was his fcorner. He may fay as y Pfalmift faith, Pfal. 4.12. It is thou O man, even my companion and familiar, which delighted together. If mine enemie had defamed me, I could have borne it, or I would have fled from him : but he whom I have loued, nay hee whom I brought into the world made me a shame to the world. like the Viper which killeth the dam that beareth it, So oftentimes the prophelie of Michaiah proueth true, A mans enemies are they of his owne house.chap. 7. 6. As Indas betrayed his mafter.

Who can reclaime a wicked disposition? how deepe was the roote of cuill hid in his hart, that Noah could neuer know it before hee shewed it? Vntill now Cham seemed as good as Sheme and if Taphet had faid, thou shale be curfed, he would have fayd, thou shalt be curfed. Hypocrifie is spun with such a fine thread, that wee may live as long with a man, as Noah did with Cham,

and scarle discerne him.

Here are two finnes which goe before Chams curfe; one that he did fee his fathers nakednes; the other, that hee did reueale it vnto his brethren.

When he faith that Cham fam his fathers nakedneffe ; he mea- 3. Sam. 12. neth that he looked vpo it with a pleasure, as David vpo the nakednes Bethsbeba: for hee might baue seene it by chance, and

not offended, as a man feeth an image and detofteth it.

The Edomites are reprodued for looking voon the affliction Obed 11.3 of their brethren, because they resoyced to see it. But the friends of Job looked vpon his afflictions, & are not reproued, because they forrowed to see his forrowes. Therefore Cham did not finne in feeing, but in gazing and reioycing, like the Edomites.

There is a wife eye, and there is a foolish eye, the wife eye is zoch. 2.14 like the Bee, which gathereth honie of every weede: the foolish Prom. 17. eye is like the Spider which gathereth poylon of every flower-Therefore

A Glaffe Therefore God licenced Abraham to fee the flames of Sodome. which he forbad Let, Because that which teacheth one tempteth another: it is a true prouerbe, the eye is a fbrew, although it fhew highe, yet it leadeth many into darknes. If Ene had not feene, the had not lufted for it is faid, Seeing that the tree was pleasant to the eyes the tooke and eate. If Achan had not feene, he had not folne. For he faith, first I faw, & then I coueted. If Danid had not feene. he had not lufted, for it is faid first, That he did fee her, & the he fent for her. So when Cham had feene the temptation, he was fnared with the finne; therefore it followeth, He told his brethren 2.Sa.11.2, which were without, or. Thus finne groweth of finne, from the eye to the heart, and from the heart to the tongue:ama may go into a labyrinth eafily, but when hee is in hee cannot get out; fo Cham did fee a temptation eafily, but when hee had feene it, he could not look from it. Therfore when Efaiah speaketh of vanitie, he named Cart-ropes of vanitie, to flew how one fin draweth another, as it were with cart-ropes, and one finner maketh another, as Eue did Adam. When Satan was cast out himselfe, bee sought euer after whom he might deuoure : so when Cham had Gen. 3. strained reverence himselfe, he laboured to bring his brethren L.Pes.S. into the fame disobedience. All men seeke after fellowes, and we thinke it enill to be enill alone: therefore the theeues before they goe to fteale, call their mates and fay, Come with vs, Prou. 1.10. 1. Pet.4.2. It is enough (faith Peter) that wee hane fpent our former time in lusts: fo it was enough that Cham had faulted himselfe, but whe he had feene, hee would have his brethren fee too; when he was become a fcorner, he would have his brethren fcorne too; therfore as Andrew called Simon, and Philip called Nathaniel, to fee lob. 1. the Sonne of GOD: fo Chan called his brethren to fee the nakedneffe of his father. The finnes of men are like a plume of feathers, for itching cares, and an cuill disposition breedeth an cuil sufprtion: therefore Cham thinking that his brethren had beene as fhamles as himfelfe, thought this a merry may-game to make them foort. Come with me (faith he) and I will shew you my father naked : they fay, it is an euill bird which wil defile his own neft : foit is an euill sonne that will shame his owne father, hee should have concred his fathers nakednes so soone as he saw it, least his brethren should see it too, but hee was ready to make it worle

worfe, like them which heare a suspition and make it a report he should have taken the beame out of his own eye when he spied a most in his fathers eye; but as the eye feeth all things, and can not fee it felfe, fo we can fee other mens faults, but not our own. When Agur had confidered the follies of others, he confidered his owne follies, and faid, I am more foolish the any man. When Prom 30.1 Iudah had confidered Thamers fins, he confidered his owne and faid, She ismore righteens then I. But when Chan did fee a fault Gen. 3. in his father, al his own faults were hid voder a bufhell, he cared not that he was his father nor v he was faued for his righteoufnes northat he had planted a Vineyard for him & his brethren. nor chat he was never drunken before nor that he had committed greater fins himfelfe, but like them which make their foors of that which should be their forrow, to he laughed at that which might make him weepe. Often did I well might Nort fay, as thou didle never honor me for that : but once did I euil, and for that then wouldn frame me, harles and it would ent ton bludy

There is a kind of me which are a hamed of other mens faults. but not of their own; they are like flies which alwaies light vpo the fore if they finde any fin, there they talke, that is their foort, like a Tennis bal, when they come to their ordinaries & though they did neuer well in all their life, yet that fault feemeth greater to them then all their owne; thefe men are fo like the divell that in the Reue. 12. 40.the divell is called by their name, An accuser of the brethrentand that you may know that such tongues shall burne in the fire of hell, Saint James faith, That their tougues and hindled with the fire of hell abreadie. Jamiz. 6. This was cuer the propertie of bad men, to feeke faultsin good men, to biech againe, that they may linne without reproofe of them. Therefore faith Paule, So beliand your felues, that sheet which would flaunder you, may be aftermed leaving nothing to speaky will of your If Norb had not been drunken, Cham had loft his fport dandw asdanago and

Now because this fact of Cham was fo hainous, whe he is accufed of it he is called the father of Cancer, as if he should fay, thinke what he descrueth, which being a father himselfe, would so dishonour hie father. It was meete that he which had children. shouldknow the dustinof a childe, and ever thinks, that as her behaved himselfe sowarde his facher, so his sonnes would ber inte

A Glaffe To have themselves to him againe, but all this did nothing more him, therefore the greater washis finned and may as duad blugal To conclude then, as Cham was worfe then Noah whom he derided forf you marke they which are wone to fbeake hardly of others have greater faults themselves, which they cannot tel how to couer but by difgracing others. Thus much of the wicked forme, now of the good formes it followethe food ball datal TuThen tobbe Shend and Japhet a garment and pur it upon both their Thoulder and went backmard, and conered the make drefte of their fueber ever Salomon faith, If finners tempe thee, yet confent thou mor: So though Chamtempted them, they confented not, but shou he faid Come and fee they went and hid Noah ftripped himselfeibut he could not coden himselfe, to we cantor up our felder tode we cannot amend our felnes. As Cham'is accured of we freld for beholding his fathers hakednes, and for revealing ie: fo Shim and Lapher are commended for two things, that they would not fee their fathers nakednes, and that they covered it. Alleamo of one roose and all had one dutie, and yet fee what difference was betweene the oneway glad of his fathers flame. and the otherwere locie for it cone published it, and the other describered its Thefe twof faith Mofes law not their factiers nashey did neuer well in all their life, yet that fault feemetheoribest and Ohre it was no thame to bee maked for it is faid that Adam und Ens were both naked and were not afhamed. But as finne made labour viktome, which was not viktome before; and made heave offen fice which was not offentiac before, and made cold hirtfull, which was not hartfull before; four made nakedness shamefull, which was not shamfull before, that rather thene man would be naked now he will coper himselfe as Adam did. with figge-leavey. Therefore we neuer readeshirt Newb was naked before he was drumben The wings chat a foberman wil nonot been drunken, Cham I wild atte stupen daidw sadanago rou - This is the difference betweene men and beaftsmen are not onely afhamed to bee feene naked themfelues, but vuleffe it be fome Cham, they are afhamed to fee another maked, a Shem and Sapher law not their fathers nakedneffe, who lefe blinde as he which will notice? Nay who is fo blindwas he which will fee? The fight of the eyes when times draweth the foule out of light need inte

for Drunkaras.

into darknesse, knowing therefore that it was harde to see like Cham and noteo fin like Cham, they would not fee leaft they Should offend, As they would not fee it themselves, fothey were carefull charmone other should see it and therfore they covered it with their cloakes. For wee must not onely refraine sinne but refraine finne according to that, Leu, 19.17. Suffer not thy brother to fine : fo Shem and Laphet feeing how their brother had finned, flopped the cause that no more might finne, they were loath that he fhould fee that which hee would have them to fee: their griefe and modeflie it was fuch that they did not flaved make him any answere, or aske him any question, but straight they thought what was belt to bee done, and as a Nurio taketh the milk out of her own mouth to give to the child, fo they took off their cloakes from their backs to coner their father. & Such a reperies is in children toward their parents if they have but nature, that they will not fuffer the mainthie of their father to waxe vile, but father they will heare any saproch against themselves, then abide a word against cheir father. Now if wee doc fuch reuerence to earthly fathers which bring ys into miferio, that wee had rather frame our teluschen shey should beare any shame. why are we for afhamed & afraide to fpeak for out father, which calleth vs out of milenie into happineffet if Chair be surfed for dishonouring a manufet them fearewhich distionant God nair. aid You know that the Papill's dog souer the sportes of their Bis Auspres with at incloake of Shirm and Justice, and pondardy they but otherasawfor if any speake of corruption in Rulers or bale berigin Judget, or Simevicin Billiops, or Non-refidentie in Paltors he is faid to discover his fathers hakednesse like Change but as we may not reueale all finnes leaft the vneuchmeiled cen ioyec, to we may not soven fomb final leaff the vacicumented increase an For informe mensulaunken nedle were not reproted they would be drunken stilled and makes common weeld of drunkards: therefore they which withe connected fireles them propue themselves fachers as Noebiwas, and after lenchemamend as Neah did and they which coversbeam let pleam diffinguilishers sand Mosh and Chars, and betweene stree & oblies macie. Faulgues Christ appointed admonition for others reprod hendan for others Excomunication & for others dorderson: therefore He

cherefore every mans nakednesse must not bee covered as Noahs was ; were will cover the sirst drunkennesse, as Shem and Iaphet did, if they will repent as Noah did, and bee drunken no
more. But shall wee follow them like a blinde mans boy, to stay
them so often as they fall, when they say that they stumble not,
though they lye on the ground? This is not the cloake of reveirence, but the cloake of flatterie. Therefore as Christ sayd; Let
the dead barie the dead. so I may say, let the wicked cover the
wicked; the woolves are not the sambes sathers, but the lambes
butchers: therefore if they would bee covered, let them speake
to their children to cover them: for this is our rule, They which
some openly, reprose openly, that the rest may feare, I. Timothie, y.
Yers: 20.

This you have heard what the bad sonne did, and what the good sonnes did: now wee come to Noah againe: Then Noah avoke, and know what his younger sonne had done unto him, and sayd puto him, Carfed be Canaan, a sermant of servants shall be be unto his brethren. He sayd moreover, Blessed be the Lord God of Shem, and

uereme to carthly faciners which by Joy, moural sid standard and

therefore

he knewwhat his formes had done was him; then how he carfedi one and bleffeth another. As his formes were ashaned of
his nakednesse when hee was drunken, so now he is sober, hee is
ashaned of a thinselfe, therefore hee is sayd to awake from his
wine as though hee had been asleepe: for The drinkerd (saith
Salinnee) is in one that sleeperb, Prongres 23:34. When the bellie
as full, the bones are at rest; so when Nouth was full, his thoughts
were at rest; therefore being as it were halled asleepe with our
much wine, he may be said to awake.

Here Moses would exhore all them that sleepe with Noah, to awake with Noah. Noah was once intemperate, and marie follow him in that; Noah was once incontinent, and many followe him in that; Danid was once incontinent, and many follow him in that: Peter was once vnfaithfull, and many follow him in that: Peter was once vnfaithfull, and few follow him in that: Peter was but once vnfaithfull, and few follow him in that: Peter was but once vnfaithfull, and few follow him in that: Peter was but once vnfaithfull, and few follow him in that: This is the difference betweene the faithfull and the wicked, both fall, and but one rifeth agains. It follows the

He

Habantylia biri yanigeb fine hird did untahint in then by the fairie of God which suggethed him word to by fome when thee sold himsfor a drintken men doch inch menetuber what is feed on done cand electefore the drunkard faith, bues bearen bus when! maked Akorwin was Prom 2 203 co Therefore when Lot was drund ken his daughtenslay with him, and it it faid, Genefis 1 0222) that bee perceived mos when they tay dontes don mbon they tofe ton sherefore Nosh knew either by the spirit which informed himis or by before which eddbbmd blow bold and alswed awaren

Now as Mofes (declaring Chabis finne ) called him the father of Garage: to Nout repeating his finne againe, called him bie ronger fouris Hee difdavaeth to name him blut scalleth him a Ponger fonde; to aggranate his fault; becam fowewill fulfet out blder formes solbeidente familiatriviches blit of the youre wee looke for more deueroneed or elie because parents are wielle to makemore of the yongest; and dandle them, as Vacabelid Benia) min, and to be might tay: My yonger sonne, which for his yeares thould have flowed me most dutie and for my affection frould have borne me moth lone of my yonger dane hath flughe my differnous pand not concent to fearlie me himselfe memple be lifted thy frame, and, as much as in him lay, prouoked his brebut A ferwant of ferwants fault be be; as it inotamisand of grants

Of whom is a man for often deceived, as of his neereft friend? Lightly the youger formers better then the elder as lefeph was better then his elder breehren. Draid was better then his elder brothern abelians better their his elder brother Mac was bets terthe his elder brother Jacob was better the his elder brothers but here the yongelt is worlt for neither vertue nor vice goeth byage Now as Christ when he awoke rebuked the winds, and comforced his Disciples for Non when hee awoker curfed the fcorner & bleffed the other Mefer dothinot fet down his words of chaler, but bringeth him say peaking by the friest of prophefie, what should come you al his sonnes. It is like that the good Patriarch had bewailed his owne finne before, and now having repented and got pardon for it, he commeth forth like a proclais menof Gade unigement, and thandrets against this mocker. What a guiefe was this so the facher, to bee confirmed to condemne hit owne forme and with his own mouth to pronounce

him banified from the Charlet of God Forthough Cham had noitheira are of a foline yet it dailined not tolk the nature of a fin her an able for what wimal lawinder was left in ponearth like Adamschildren for ed repleniffs the whole world againe; therefore it prieged him to ruffe his forme, as much asir rejoyced his forme to fcorne him. Yevas Abraban would facrifice his fonne. sather then displense God to Work did truste lis formerather then he would difetente God! thewing that we thould not foate our own bowels, when God would haud them punished but do as the fathers and mothers of Idolaters and blafphemers did in the law, who brought the first stone to presection fons to deaths flewing that as the fonne of God died for them, to cheir fonnes thould lie for God, if they would not forug hint .; Nove the curfe goeth forth : Curfed be Canan, that is scurled be foomers curled be all they which diffionourtheir father & mother of fermant of formants hall be ber this is the first mention of fernants in all the feriprure man was not mad to ferue but to rule, but fin maketh them ferne which should rale; therefore as you faw sinhe bridge inabe firff nakednes, to you fee fin bringing in the first fermane A fermion of fermant a feel be be . This curse is denounced with greatwellemenererfor hefaith not Simplie, A fervant fhall he bel but A fernant of fernants feall be be : as if he frould fay a fernant and more then a scroans that is of a scruile condition & setaile minde, Asthe Sabbath of Babbaths fignificthe digh Sabbath and asithe Song of Songs Sonifictinance cellene Song and at the Holicar hotielt fightheth the holieft place; and as the Lord of Lords fignificative he chieft t Lord No Vanitie of Vanities fignifeth the greatest Vanisle, and ferment of firments fignifieth the wiled fernant Swingthen that the Pope taketh this nature vnto Irland & writerlo himselfe & be formattof formants in all his Indula general at though the did bedund been this curie of Chang in feel and the chair the it bod swould the sq thereby two is like Chair and who is durfeit cherefore let not vs deny him that which the holy Choft doth gine him, but as hee taketh Chang name, fo let him takes bismuilt too) Curfed by Coinen, wobule was not Canana which tempred diam and Lapherth gazer sponitheir faches nat level notice but the was Chians, they commette is their what Wood stockerurie Genteen and mot Chain Alan he valverie Chain is cal-

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Dan.Is.

mid

or simple teels.

led the father of Combine to isher Septest mai Chamelonne, thereto forth God not enorthing whole be pa pit hutendf allem alo beg faich Confed be Georgialid & flewing) chairboth Change and Carlain the father a did the children, Hiall bereinste for this impresie becanfe Chamhad firewed himselfe to relieffions childe to Abab! God sheweth that his children shall doe the like by him. Here in to be horddithat Whiereas Chant bad eliter forines their Canaly. and Louiso mashing angelt yet, Gall for beautonale damet hather wondest in the laute, the warp that his wrath In on hellet, cuen to the wongest and be a preat while before it was forgotten. Here is to be noted againe, that whereas the countrie of Candan was fo truttall, and to bleffed alcountrie, that it was called the land that flower havith shilled and Home fivet ander the manid of Com nam, Ichams of bungelblobne (Obvi bolis the codnitrie of Civian) tooke the name) God droventy that and Can and ites and the cine fed in this bloked land as Carbi was a valgablond vibrib is owne) ground to flow that the toy of heaty and peace of conference Gen.4. commeth from God, and bething de Now the Muck which foly lowed toon shis child, doe he webst North Bake not from the fpleane, but from the fpirit of God il bbt first you reade hid the Canashites, who came of Compoliver's llame of the Machites pi then you reade how the Gibeonites which darlie of Carain, were made flaves to elie Ifraelitesichen vou reade how the Enverans and Ethiopinbs which came of Carain, whereeaken captine by the King of Albut; then you reade how Alemed and his come Elg 20.4 plices that came of Gamen were confounded at Babel; when they went about to relate themselves. Belide, whereas longth of daies is a bleffing to the which honor their father, Cham which! difhonored his father, bad not one forme of his line which lined about a Doweres of , and fase faidy Level bine I bleffed, and hee Gen. 27. fuell be bleffed 3 for a Varibatian fay, Champhane I corted und the first Gen. 28. be curfed for he beas eurod attlered; curfod in himselfe, and canfed in his children trucked in hearten, book edefed in carthy carled with God and suoted with men for acrepthis he began to be abhorsed, and they that learned of him. Therefore dorubles come roatnaded his deturns what heel the blandte koofe builte for his found of the Canaanited of four giveth the like commund themen some former legislation and the second district and lacked

Gentiles

of God, each fire of the season of the season of the season of God, each fire was season of God, each fire was season of the sea

Nowafter Noab had titoled Chan, hee bleffed his brothen Bleffed bee the Land God of Shem, which Of Shem came the lewes which had the first bleffing, and therefore Show is bleffed forficot tablet came the Generies which had the latter bloffing & therds fore Impher is bleffed after the former of Sheme bleffing is Bleffed be the Lord God of Shew, etc. One which heareth this bleffing woold chinks this Abab did nor ble fle Show but that he ble fled God for bre fairh apartieffed be Showchur bleffed berche Lord God of Shelle This is to fignificating as curfed Comman cambat Chem for the ble fied Methas thould come of Shem which chough her were Shomotonne, yet here her is called Shows Lord ashee was railed Danide tonne and Dania Lord, Then so thew that Note doil mor bleffe Sheet, but God doth bleffe him gand Noubl pray odkhab he might be bidled cas Christigaus the fairid & label ministered but the water. Thirdly, to thew that God for bleffing vs. should ber bloffethof vs ; and sherefore Wood faid Bloffed best the Lord of Shimpers as if hee flould fay, bleffetbeethe Lord which bigfort Shows Further, this thework the difference bes A. or of two con a Bome blesfing, and Japhers blesting; that is, teles leweb and the Gentiles if the her fatth; God perfound Tapliones dellassile tanta of Shem, as though libben were nor bleffed werd but froudt be bleffed ; burne fath of Shem; Bleffed bothe Land Gold of Sheme as if he flould give him possession, and fay, take thy bleffing for 72. 10 De affine him of Gods blesting, he callet God Shome God : Als Lond blue los propercione faithfull have un God Av Pantaioh God in not the God of the ident, but of shalland yet for they fay & God! is doother Good of the wicked, but of the righteous, and the fore her is called, The God of Abraham, obe God of I fame; and the God of the but with went at bood and right out and Holle mehr The next bibling is raphitighe forme of his bielling is, God pio finale Inpher to divalition able tenes of Shen; that in God performe ities

Gentiles

A Gla Brunkmid not ..

Clemiles which consect poble, to indirace the Religion of the Sleffing to be in therrue Religion, and how mensfielle be perfwaded vinto it; because it is loue which cannot be forced schisis the first prophetic in Scripture of the calling of the Cetiles, that is of our calling to Christ. And to put with third ediat we were ence one of the covernor, and but added to the cookmant the agme of Mother, which was the father of the Geneiles, doth fignial he perswaved or inlarged, as it were added to the Church, as chough the time were when we were out of the Church therfore first we are indebted to our good Mediacour, which added is so the kingdome, when wee were out of the kingdome and then that he did it by ber for a find, nor by completion Ay Was Braich God to per wade rapher, to hee hath per twaded vis by his word, and not forced vs by his rods : the sing how wer should perfivade one another to the trath, in the price of milanes, rehem being that we come of Lipher, which fight beth, perfivaled out of - Mow after Shemeblelang, and after Thebet & Ble fing linear the he faith, Des Canada de his fet main! chis is thrice repeated in three! perfes coge there as if God had ratified it, and sworne it with a ereble verily. For when lofeph tolde Pharaoh why his dreame Gen. 14.23 was doubled he gaue this reason, because it fround in all come to parte, to characting his bee ture his curre would conserve batter Here's a weever observation beside, how show and pusher are blested as their blesting? for when he faith, Lee Canaan be Shen and Tapter, ferhaire, he implieth this, that belide they were blented if their owne children, because they were obedient to their they their be bleffed in Chams children, because they were fernalist to them: fo Shemand Impher were bleffed in Chang curfe. Againe, beside that Cham was curled in this own children, Because they were rebellious to him, he is curled allo in Sheins and laphets children, because they were Lords over him according to this faying, Let Canaan be their fernant : fo Cham'is turfed in Shem and Iaphets bleffing, as the Egyptians were drowned in the waters which faued the Ifraelites. These are the notes which I could picke out of this storie : heere you see how Cham was cursed, but for doing euill, and how Shem and Japhet were bleffed, but for doing

A Glaffer Dronghards. doing well a their eftere as the Augelidaid to them witich fought Choil but ein fepulched Feeriens you, to Emay fay to all which feeke Chille frace notoriou forwhite Chamis curfed Shemand Linkenste blafed somethen the wicked are suffed the godly shall be bleffed as the steepe went to the right hand, when the posteswent to the left hand. This is enough to show what wee arashan when Godfaned but eight perfors in the flood wet you fepone of them drink wheil he be drunken; and another feorne watil hee becarfed. If two among fortew did fo, when the flood was by them, what maruelle though fo many doe follow the flood is gone, and the weather caline ? As there was a Chamin the Arke To looke alwaies to have Chen in the Church Shen did not not out of the Arke, because Cham was in the Arke, notther let the faithfull goe out of the Church, because the wicker are in the Church. As Cham fcorned, and Woah was fcorned; fo there hallbe alwaies one that perfecuteth, & one which is perfecuted; if the fonne perfecute thefather, thinke it not frange to be perfecuted of any for they which are mos perfecuted, lightly are perfecutors themselves. Thus you have feene Algehidens ken and formed, Cham forming and curfed, Shem and Laber reverencing and bleffed Inthis forie istthe first mention of planting of Vineyards, the first speech of dripking of wine, the first example of drunken neste, the first bleffing and cursing of parents the first name of securnty and the first prophetic of the celling of the Gentiles. Neable a marning to all drunkards. Cham is a warning to all feorners Servand Lephenare an ion -lub example for all subjects to renerence then rulers dren becared trace trace as tracked the ver bear be bleffed in Chams the net persons better the few Prishes to them: to Shemeand Implese with sheet adapt the to them; to that Coam was curfed 97443 bewitzen he Be cause they were . e-bellious to him, he is cufter 3 day laws and Tapbets children, because they were Lords over him according to this laying, Let Canaan be their servant : so Charlis Turked in Shem and Laphets blessing, as the Egyptians were drowned in the waters which layed the Hrachies. These are the notes which I could-picke out of this florie; heere you fee how Cham was writed, but for doing earll, and how Shem and Japhet were biefied, but for doing

## THEO ARTE OF HEA-RING, IN TWO SERMONS:

Teaching a way to remember Sermons or counsell afterward way to remember Sermons or counsell afterward was select to the select the

The care commeth knowledge, and therfore it is likely that many would profit by Sermons if they were taught to beare. Bur bafore they with rell thom to be are; that is, what things it botterne and the my romement an them; to is het bull ble shadt bee thould tearne much though they beare of tent for this bloom by could enem of the four bich use counted amount the beft, and ancienteft bearors in London that they might learne more in a moneth, than they hand takered are wente yeeres, for they anderfland newhor the Dorde Prayer nor chie Orecale, nor che seen Commandemente, but have a fela notes in their heads of some Sermons that they being beautiundebub is all their knowledge, except force few, which have kept the order taid downe in this booke. There fore that every man may be able not only to make a confession of his faith but to give a reason of his faith too that pobiob I band prenobed bere I bruse written and Cutechifme for 11 2011 bearens to beginnerede fring all my bres brent bio they aguid to 01 at one tell their flockes ar the fixit, what shey faell never profit of bas sie Consciones of ender Serious formers letter ber serious formers letter serious formers l -mornos baras shey are cone, and charthey agreachers of oils cloveb ned for his pair at a) ald and routh or silent black labourers God have fenero this Vinethablowed dotsidaroweele fruit it yeeldech to the Sower, I cannot impure it to the want of teaching, but to the want of bearing, neither to much to the want of bearing, as to a fain le of negligent bearing, like the high way which recei-3HTie feede, but did norTouerit: Therefore when this fentence came to my minde, me thought I frould goe no further virill I had taught you how to beare. I flood to doubt a while whether I fould take fuch a floretexe; but when Hooked into longer then it, me thought this feemed longer then they, and

## T H. KOM RES TES OF HE A.

RING, IN TWO SERMONS:

Take beede how you heare.



Histis ohe warning of Christ to his Disciples, after they had heard the parable of the feede how it fell in foure grounds, and but one of the foure brought forth fruite Hore Christ Exhauteth his Disciples to

be that ground, and wee exhort you. As God fent his Prophets and Teachers to lerufalem that was the chiefe citie of the lewest where the Temple was built, and wherethe Priefts, and the Lenites, and the Doctors dwelt like an Vninerhein that from it all the Townes and Villages about night receive instruction and linhe like a Beacon which flandeth vpon a hill, and is feere ouer all the Countrie: fo God hath done to this Ierufalem of yours. The citie of Ierufalem had neuer fo many Prophets crying at once in her Arectes, as this citie wherein we dwelthough the Oxe which ereadeth out the corne, hath often been attempted co be muzled even of those which tread not at all. Yet as the Lambes breede in the winter, and Quailes came with the wind: fo preachers fpring in the time of discouragement more then when nothing hindereth them; and whether is bee our ambition (as the kundred of Christ faid) They which will be funguis goe to gran places, or whether God would make this Gues firing and fountaine to water the Land, as headed lerufaten; here is the Colledge of the Prophets, here is the wayee of a Gryer, here dwels the Seer though bee be hated, and fearned, and contemned for his paines. When I confider how many labourers God hath fent to this Vinexard, and wer how little fruit it yeeldeth to the Sower, I cannot impute it to the want of teaching, but to the want of bearing, neither fo much to the want of bearing, as to a kinde of negligent bearing, like the high way which receiwest the feede, but did nor pouer it. Therefore when this fentence came to my minde, me thought I should goe no further vntill I had taught you how to heare. I flood in doubt a while whether I should take such a short text : but when I looked into longer then it, me thought this feemed longer then they, and us I judge a text which fliould bee preached before all texes, which because was not raught and learned at the first; a choulfand Sermons have been loft and forgotten, as rhough they had never been preached acall: therfore let me fay as my text faith, before I expound it: Take heade how you beare, while I teach you how to bearen and and as tot, and

There is no fentence in Scripture which the divell had rather you flould not regarde then this leffon of bearing for if you take heede how you beare; you shall not onely profit by this Sermon, but every Sermon after this thall leave fuch inftruction. and peace, & comfort with you, as you never thought the Word contained for you : therefore no maruelle if the Temprer doe trouble you when you should beare, as the foules cumbred 14braham when hee should offer facrifice. For be yee well affored that this is an infallible figne, that forme excellent and notable good is toward you, when the diuell is fo buffe to hinder your bearing of the Word, which of all other things he doth molten- Gen. z. nie voto you : therefore ashe appointed Adam to another tree. leaft he should goe to the tree of life ; fo, knowing the Word to beelike ynto the tree of life, hee appointeet you to other bufineffe, to other exercises, to other workes, and to other studies. least you should heare it, and bee converted to God, whereby the tribute and revenew of his kingdome should be impayred! therfore marke how many forces he hath bent against one hette Scripture to frustrate this counfell of Christy Take beede bow you The dineis beare. First, he labours all that he can to stay vs from hearing: to gainst heaeffect this, he keepes vs at tauernes, at playes, in our fliops, and ring. appoints vs fome other bufineffe at the fame time, the when Manh. 22 the bell cals to the Sermon, weeday tike the churlish gueffs, wee cannot come. If he cannot thay ye away with any bufineffe or exencife, then ho cafts fanvies into our mindes, and drow finelle into our heads, & founds into our cares, and fees tempeations before our eyes, that though we beare, yet we should not marke, like the birds which flie about the Churchilf he cannot flay our carrs, nor facke our accention as he would, then hee rickleth vs. to millike formething which was faid; and by that makes vs reicot all the reft. If we sannot milike any thing which is baid, the be infecteth vs with some presudice of the preacher, he doth not

Thousant of Hearing: as bee teachesh, and sherefore weetelle regard what he faith at there beene fauleih abamian, moin in theulottrine luherel feath in would convertive and reglainteres the condefeet all meanes red keepe vs from the confideration of it was ill wee haut for got in To compaffethis, lo foone as we have heard, he takes vero dind ner, or to companie, or to pallime, to remoue our minds that we Should thinke no more of its If it thay in our thoughts, and like vs well then he bath this Brick in thead of applying the doctrine which wee hould follow dice turnes or to praise and excell the preachet, he madean extellent Sermon, he hath a novable gift. I never licard any like him. Hee which can fay to hath beard enough; this is the repetition which you make of our Sermons when you cound hand, and so to your bufine fle againe, till the next Setting come a breatly goetlifrom vs, and a found come meth to you. & lo the matter is ended If althefe commers heare in waine, and the tempter be to bufie to hinder this worke more then any other, Christ's warning may ferue for you, as well as Mar 4.14 his Dileyeles, Take heede homyon heares There is a hearing, and a Eccle. 2.17 preparative before bearings there is a praying; & a preparative before praying; there is a receiving, and a preparative before receiving. As I called examinatio the forerunner, which prepa-1.Cor.11.18 reth the way to the receiver; fo I may call attention the forefunner, which prepareth the way to the preacher, like the plough which cutteth up the ground, that it may receive the feede. As there is a foundation woon which the fromes; and line and einber are laid, which holderh the buildingstogether: to where this foundation of hearing is laid, there the infructions and leffons

and comforts doe fray and are remembred; but he which leapoth his eares on his pillaw, goeth home againe like the childe

> but a deafe care makes a dumb tongue. There is nothing fo cafigas to beare, and yet there is dothing to hard as to beare well. You come not higher to learne how to beare, but you come his ther to heare as you were wond for there is none but thinker be forche comerahemelthat lie knowes how to beme alreadie Bot

> which heg deadeth in his band, and fearferemembrech the preashers text. A dinine tongue and aiholy care make freet mufick;

> when I have flewed you Christs meaning in this caucat, you that judge whether you have beard or not beard, before you lear-

> > ned

ned how to bear. In the i globapterand the fift werle of S. Mari chires Oppoll, the Patter teacheth work troy to bear how the Sound reachest you how to heare. thewing (as famer faith Feliate heavers onely are not bleffed, for many thall favorito Christia Have not we heard thee in our Synagogues Whoorhe wiltanswere with Iknow yourses; and therefore it is nor enough to beare; but vommult sare how you borre it is mot enough to pair but you muft care how you pray ich snot enque hito receive bat you mile care how you receive it is not enough to fuffer, but you muit care how you fuffer : it is not enough to price, but you must dare how you give it is not chough to believe, but you must care how you below for God hach appointed, theavay as well as the chit) Becanfe Caine regarded not the manner, God regarded not his Gen.s. Sacrifice. It is better to doe trell then sordor good : for a man cannot offend in doing well, but he may offend in doing sond! if hee doe not well. Therefore Christ (who mehe Pather babys) heare ) teacheth us not onely to heare, but how to beare in the fourteenth chapter of S. Mark, and the anivered teacheth visite Mat. 17.5 oncly to reade but how to reade in the forme had twentied of Saint Matthew, and the fifteenth verfereachedhlosmotone by to and add fuffer, but how to fuffer; in the fifth of Marcheto and die renell yerfe, teacheth ve not onely to receive, but bow to receive: Luke 22. verf. 19 reacheth to not dooly to marchine how to promy huber 11. verf. 1, fignifying that more An in helicing and readless and praying, and fuffering and receiving atmile, when in nor behring reading, praying, Suffering, or receiving at alle Therefore Paul takes the Christian before his race, and gines him this warde word So runne that I how mails abraine si Corinthog 2 40 theries fo feeke that thou mailt finde, fo aske that thou mailt obraine fe knopkerlan umaybe opened to gluenhar chowmail dogdod, to fuffer that thou mailt have comfort to heard that thou mailt profit. Howmany havefalted and watched, and prayed thore then we, and yet loft all their devotion a because they chought nos of this rule so do gooding good for The Papille Cheyprays care nother they peak for the well black among her pray cand ..... therefore, when they have gone ouertheir beades, their mayeb is done, although they never thoughowhat they asked. But leramie faith, Confed bee hee that doth the bufineffe af the Lord negthould ligently,

cife.

The Art of Hearing: 300 ligently whether has being regligately, tor pray mostly willy drive or one magligently, or preschaegligently. The Stribes and Pharifest did fatt, and watch, and pray, and heare, and reade, and give? and doe all that we can doe, and yet Christ rewardeth all their workes with a woo, Was be ento you Scribes and Pharifier. The Disciple which berrayed Christ, heard fo much as the Disciples chaplourd Christ, yet he had no feeling nor cofort, nor profe of all his company with Christ, because he did not vie to as the reft did. The lewes did hearemore then all the world befide, yet because they took no heed to that which they heard, therfore they crucified him which came to faue them, and became the cure scill people wpon the earth, which were the breffedt Nation before thereforethe A.b. c. of a Christian, is to learne the Art of hearing. We care how wee tow, leaft our feede frould be loft 26 let vs care how wee beare, leaft Gods feede bee loft. There is no feede which groweth fo falt as Gods feede, if it bee fowne well ! cherefore that I may show you that method of hearing, which 2. 71 . W. Christ commendath here to his Disciples, it is necessarie to obferule fine things. First, the necessity of bearing: lecondly, the fruit Fine parts of this tres which commeth by bearing thirdly, the kinds of bearers: fourthly, the dariger of bearing amiffe : fifely, that manner of bearing, which will make you remember that which is faid, and ceach you more in a years then you haur learned all your life. 1. 10 7.12 ba Fouching the necessitie of bearning. When Christ faith, Take beede bow you beare, he implies that at his Disciples Thould beare, pay they which were excommunicate from the prayers, and from the councels, and from the Sacraments for their finnes, yet blioth your short mark indes to aske that hou market and an array Herethit large commandement of our Sautour Christ Rand deth, That which I fay onto you, I fay omo all : therefore it is a gepenall proclamatio, whofwer bath an eare to heare let him beare; The place implieth that al shuld beare, though it importeth that all cannot beart. When the voyce spake from heaven it fait no Man. 17.5, thing, but This is my belowed form, heure him i as though all the duties of man were compriled in hearing. When Christ pake

but of one thing which is necessary, he spake of hearing, Luk. 10.

Locally

fhould

The first Sermon:

frould give plate vinto in When men would not beare, God foakerb the ground; Ob earth parth, earth beare the word of the bard strein 22.29 shewing that God fo contemneth them which will not beare that he regards the earth and the trees, and the itones being fenfeleffe creatures about them.

When God stroke Saul, he made him dumbe, but not Lute 1.5.1 deafe; Whe God stroke Saul, he made him blind, but not deafe; 2. Sam. 4.4 When God stroke Mephibosherb, hed made him lame, but not deafe. Thus God would have them heare which cannot see, not 18.9.3. speake, not god. But there is a divell which is called the deafe divell, Mark. 9.2 f. shewing that the divell would have vs deafe, because he that heareth instruction is in the way to life, but He which heares not instruction goeth out of the way. Proverbs 19.17. To show the necessitie of hearing the word which were should heare, is called meate in the fifth chapter and the eleventh verse of the Epistle to the Hebrues, and the want of the word is called a famine in the eight chapter of Amos prophetic and the eleventh verse, as though it were as necessarile for vs to heare, as it is to cate, being and years of the word of the eleventh and and the eleventh verse, as it is to cate, being and years of the word of the eleventh and and the eleventh verse, as it is to cate, being and years of the word of the eleventh and and the eleventh verse, as it is to cate, being and and years of the word of the eleventh and and the eleventh verse, as it is to cate, being and years of the word of the eleventh verse, as it is

Alchough our hearts are contrarie to the Word more then to any thing befide, yet no man can thinke that this is the Word of God, but he thinkes it necessary to be heard. Besides, if Christ be the Word (as S. John calleth him in the first chapter and 14. verse) and the Word is received by no other meanes but by hearing only, can any man then receive Christ without hearing? Let not any be thus fond so vainely to dreame: for clear were to receive the word without the word.

Therefore as followept vntill the Booke was opened, and for foone as it was opened, all the Elders fung: fo we should count in the greatest cause of weeping when the Word is taken from vs that were cannot heare it, and the greatest cause of reloycing when it is open to vs that we may heare without let. Thus much of the necessitie of bearing.

our fenles, hearing is the fenie that commeth by hearing. Of all our fenles, hearing is the fenie of learing, and therefore Salamon begins his Wifedome, with Hearles my forme, Pro. 1.8. opening as it were the doore where Wifedome must enter. Therefore except in prophic, temperations never trouble a man formuch as in

bearing

hearing, which theweth that thefetwo are the deftroyers of the destrayers cherefore as the tempter himfolfd could nebabide so heare the Word when Christ spake, so he leannon abide that we Manh 4. Thould beard the Word Is mult needes be good for va which our enemies would keepe from vsaturas of helding enied senot ent Many bearing the Word have met with knowledge have met 44. with comfort, have met with faluation, but without the Mord never shy was converted to God Therefore wheh foour the Mark to Word is preached every one may lay to himfelie, as the Difciples 49. faid to the blinde man, Be of good comfort, be calleth thee: bee of good comfort the Lord calleth thee. When Christ heard a wo-Int. 11.28 man fay, Bleffed are the breasts which game thee facke, Christ replied Bleffed are they which beare the word of God : thewing that his Difeiples were more bleffed for licaring him, then his mother for bearing him. As Man gaug Jacob a double bleffing to Christ bleffeth them againe; for in Matthew 16.17 he faith, Bleffed are the eares which beare the things which you beare : focusing that the 241,16,17 Lewes were more bleffed then all the world, because they had this one bleffing to beare the trueth. If they bee bleffed which beare, then you come hither for a bleffing, & he which is bleffed wanterb nothing. Enery priniledge doch import forne speciall good to him which hath it : but it is the priviledge of man to beare the Word, and therefore the Word became man, became it belongeth only to man. God hath given life and light and food to foules, and fifnes, & beafts, but his Word is the prerogative of man, Astoficake is the propertie of man, forto heare is the propertie of man. To shew the fruite which commeth by bearing, Christ calleth the Word which wee should heare Verham Reoni, Mat.13.14 The Word of the Kingdome, as though it brought a kingdom with it : to flow the fruite which commeth by bearing. The Disciples John 6.18. call the V. Vord which wee should beare, Verbum vita, The word of life, as though it brought life with it : to they the fruit shar com-Verfe 15. by bearing, Christ compareth the good bearers to the fruitfull ground to flew the fruite that commeth by bearing, Paul faith, Faith commetb by bearing, in the tenth chapter to the Romanes, there is one fruite; Knowledge commeth by bearing, Motthew the fifteenth and tenth verle, there is another fruiso: Comfort, comer meth by hearing Plalme 110 there is another fruite athe fenfe of finne

The first Sermon. finne commeth by bearing, there is another fruit. As Christ with Achas. five loques and two fifthes fed flue thousand men: fo Peter with one Sermon converced three thousand foules. Agrippa hearing Att. 2. 41 Paul but once, almost became a Christian; the Eunuch hearing A8.26.27 Philip but once, ftraight received the faith : Zachens hearing Ad. 8.38. Christ but once, gave halfe his goods to the poore : fo I doubt nor but fome goe from our Sermons almost Christians like Aeripea forme whole Cheiltians like the Eunuch, expressing their taith like Zachens. Now a little and then a little the foule groweth like the bodie. If you heare well, our voyce is like the found of the Rammes hornes that made the Walles of Iericho to reele, 10/6.6. navie will make the walles of Hell to reele, for the fame VV ord made the printe of Hell give back, Mattheway Although at all other times wee are as plaine and fimple as faceb, yet at this time wee haue spromife, and it is given to vs (for your fake) to foeake fometime that which wee coceine not our felues, because the houre is come wherein God hath appointed to call some of you as he hath done some of you before. Therfore as the princely foirite came voon Sant when hee frould raighe, to teach him how hee should rule : so the prophetical spirit commeth you preachers when they should teach, to teach them how they should speake. Therfore as Christ was contented to be baptized of John, to be you content to be inftructed of vs, that if wee bee Mat-3.19 more simple then you, the glorie of God may appeare more in a Rauen brought it to him and not an Anay vd novemintumor 101 Thirdhe, touching the kinde of hearers! If all which come to heare, did heare as they should, Christ neede not warne ve. Take beede bow je beare. But as we pray, fo wee heare, the one is a lip-labour, and the other is an eare-labour. As childre play the erewams in the schoole, some play the trewants in the Churche how many come to heare me, and yet (peraduenture) fome doe not heare, while I fpeake of bearings One harh no pitcheryanother hath left his piecher behinde him, another hath brought a broken piecher which will hold no water: therefore Christ caldeth va Pyberes for and Fifher taketh but a fewe in respect of shofewhich goe by lowe reforme but a few in respect of them which go as they came. First of Pauls bearers, and then of Christs bearingand after our bourers. When the Athehians heard Pull AB, 17.32

preach

The Ant of Hearing:

PALLE. preach of the refurrection, it is faid, that fonte mocked there is one Tore the chairs of formers : foone faid, Wa will be the obee of abis it-14.1. The gaine sichere is another fore which art not yet refolund ble dea be the dire to be better inftructed : fomedid affent unto bim and recei-18: 3. med his doctrine, as Dionyfint Arcopagita, and Damaris a worba; there is the best fort; we never preach but we have all these beaters, fome mocke, fome waver, and fome beleeved Now of Christs heaven, wee finde in the Gospell that Christ bad foure forts of bewers : while I count them to you, thinke of what fort you are for I doube not but that there be here of all fores. Some beard him to wonder at him, like Hered, which was modued with the fame that went of him forme came to heare, because they would know all things, that they might beable totalke of them Is feemes that Judia was fuch a feholier for he had learned to preach but not to follow : fome came to caull and to trip him in his speeches, of these bearers were the Scribes and Pharifics which would make him an enemie to Cafar : fome were like to the good ground, which came to know what they might doe, and how ever frould believed like the humble Scribe which inhow hee mondrule; to the prophe insidend or yew she bring,

Now to our hearers. As there were wife Virgins and foolish Virgins : fo there are wife bearers, and foolish hearers. Some are So nice y they had rather pine then take their food of any which as becord by a Bishop, as if Helias should refuse his food because a Rauen brought it to him and not an Angell fome come vato she fertuces o faur forfeiture, and then they flay the Sermon for fhame: some come becanfethey would not be counted Acheists: Some come because they would avoid the name of Papists Some come to please their friends, one bath a good man to his friend, and least he should offend him he frequents the preachers, that his friend may shipke well of him fome come with sheir mafters and miltreffes for attendance; fome come with a fame, they have heard great speech of the man, and therefore they wil spend one houre to heare him once, but to fee whether it be fo as they fay: fome come becaufacher be idle, to paffe the time shey goe to & Sermon Jeaft they fould ben wearis of doing nothing . Jours some with their fellowes, one faith, lie vigo to the Sermon consont faith he, and he goeth for companies fome heate the found

of a voyce as they passe by the Church, and stept in before they be aware: another hath some occasion of businesse, and he appoints his friend to meete him at such a Sermon, as they doe at Pauls: all these are accidentall hearers, like children which sit in the market, and neither buy nor sell. But as many foxes haue beene taken when they came to take: so they which came to spie, or wonder, or gaze, or scoffe, haue chaunged their mindes before they went home, like one which sindes when hee dooth not seeke.

As ye come with divers motions, so ye heare in divers manners: One is like an Athenian, and he hearkneth after newes : if the Preacher fay any thing of our Armies beyond the fea, or counfell at home, or matters of Court, that is his lure : another is like the Pharifie, & he watcheth if any thing be faid that may be wrested to be spoken against persons in high place, that hee may play the diuell in accusing of his brethren, let him write that in his tables too : another smackes of eloquence, and hee gapes for a phrase, that when hee commeth to his Ordinarie, he may have one figure more to grace and worship his tale; another is male-content, and hee neuer pricketh up his eares till the preacher come to gird against some whom he spiteth, and when the Sermon is done, hee remembreth nothing which was faid to him, but that which was spoken against other: another commeth to gaze about the Church, hee hath an euill eye, which is fill looking vpon that from which lob did auert his eye: another commeth to muze, so soone as hee is fet, hee falleth into a browne studie, sometime his mind runnes on his market, sometimes of his journey, fometimes of his fuite, fometimes of his dinner, sometimes of his sport after dinner, and the Sermon is done before the man thinke where he is : another commeth to heare, but so soone as the preacher hath said his prayer, hee falles fast afleepe, as though hee had been brought in for a corps, and the preacher should preach at his funerall.

This is the generation of hearers: is not the faying of Christ fulfilled now, Hearing you heare not? because wee heare and heare not, like a couetous churle which goeth by a beggar when hee crieth in Christs name for reliefe, and heareth him crie, but will not heare him, because hee craueth that which hee will not

The Art of Hearing: part with. May wee not lay againe with Christ, What went ye one to fee rather then, What went we out to beare, feeing ye remember that which ye fee, and forget all which yee heare? So you depart from our Sermons like a flidethrifts purfe which will holde no money, and as you goe home one faith he doth not edifie; another faith, I cannot profit by him: another faith, he keepes not to his text : another faith, hee fpeakes not to the heart : as if the ground should complaine of the feed which will not receive the feede. Is not this the cause why your Preachers about the citie care not how they preach, because their flockes have no care to heare? Is not this the cause why God doth not heare vs, because ye will not heare him? Is not this the cause why ye are such Do-Ctors in the world, and fuch infants in the Church? Ye learned your trade in seuen yeeres, but you have not learned religion in all your yeeres. Can you give any reason for it but this? you marked when your master taught you your trade, because you should live by it : but you marked not the preacher when hee taught you religion, because you doe not line by it.

Come now to the daunger by hearing amisse. Christ faith, Take heede how you heare: In the fourth chapter of Deuteronomie it is said, Take heede how ye forget that which ye heare. This Take heed alwaies goeth before some danger: therefore as Pant saith, that men receive the Sacrament to their saluation, or to their damnation, 1. Cor. 1 1. so Christ saith, that men heare the word to their saluation, or to their damnation, The word which I have spoken shall indge you in the latter day, Joh. 12. It is called the

1.Cor. 2.16 fanour of life, because it saueth; and it is called the sanour of death, because it condemneth. An euill eye ingendreth lust, and an euill tongue ingendreth strife; but an euill eare maketh an here-tike, and a Schismatike, and an Idolater. This carelesse hearing made God take away his word from the Iewes: therefore you may heare the word so, as it may be taken from you, as the talet was from him that hid it: for God will not leave his pearles

Maib. 25 with swine, but as hee saith, What bast thou to doe to take my words in thy mouth, seeing thou hatest to bee reformed? So hee will say, what hast thou to doe to take my word in thy eare, seeing thou hatest to be reformed? If any of you go away no better then you came, you are not like hearers, but like cyphers, which supplie a

places

place, but fignifie nothing; fo you take a roome but learne nothing: and they which are cyphers in the house of God, shall be cyphers in the kingdome of God. Therfore if thou have an euill eye, and an euill tongue, and an euill hand, and an euil foote, yet have not an euill eare too; for then all is euill, because the eare must teachall. If the eare hearken to euill, then the heart must learne euill. Therefore an euill eare is compared to a bad porter, which lets in every one in a gay coate, though he be never fo bad; and keepes out him that goes bare, though he be neuer fo good: fo an euill eare lets all that is euill enter into the heart, but all that is good shuts the doore against it, least it should set the foirit and the flesh at variance. Oh, if the Adder had not stopped his eare, how long fince had he been charmed ? But the shortest time in Gods service is the longest time in al the day. The beafts came to the Arke to faue themselues, and men will not come to Lak. 10. the Church to faue themselves. It is too farre, faith Ieroboam, but it were not too farre if Ieroboam were not vnwilling. One thing is necessarie, and all ynnecessaries are preferred before it. The greatest treasure in the world is most despited, the Starre which should leade vs to Christ, the Ladder which should mount vs to heaven, the Water that should cleanse our leprosie, the Manna that should refresh our hunger, and the Booke that wee stould meditate on day and night lieth in our windowes, no man readethit, no man regardethit: the love of God, and the love of knowledge, and the love of faluation is fo cold, that we will not Pfal. 1.2. reade ouer one booke for it, for all we spend so many idle times while wee live. If Samuel had thought that God had spoken to him, he would not have flept; but because he thought it was not God but Eli, therefore he flept: fo, because you remember not that it is God which speakes, therefore you mark not: but if you remember Christs saying, He which heareth you heareth me, and he which despiseth you despiseth mee, you would heare the voyce of the preacher, as you would heare the voyce of GOD. Sutely (beloued) wee know no other way to faue you nor our felues: if wee did, how wretched were wee to keepe it from you, which have no other calling, but to flew you the way of faluation? If this bee the way and no other, if this bee shewed you and no other, and yet you will not take it, but chuse another; then are

you not condemned by any other, but you condemne your felues. He which will not heare is worfethen Herod: for as bad as hee was, yet it is faid of him, that hee heard John. Nay, even those whom our Saviour Christ in the Parable before this text compareth to the barren, the stonie, and the thornie ground, were all hearers, and therefore he which will not heare, is worse then any ground. It is said of Saul, that though he were haunted with an evill spirit, yet when hee heard David play vpon the Harpe, the evill spirit departed from him: so they which heare, have some ease of their sinnes, some peace of conscience, some intermission of their feare, as Saul had when he heard the Harp: but they which will not heare, have no intermission of their feare, nor of their griefe, nor of their sinnes, because the evill

The end of the first Sermon.

God teacheth.

spirit neuer departeth from them. Therefore as all the beasts tremble when the Lion roreth, so let all men hearken when

## THE SECOND SERMON.

N the ende hereof is prooued, that none should preach without due meditation; which is a common presumption in these daies; and makes the Word and Ministerie despised.

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Now it remaineth that I should teach you so to heare, that you may remember that which is said, and learne more by one Sermon then you reape by tenne. Christ calleth none vnto him but them which hunger and thirst, as if none were sit to heare the Word, but they which hunger after it, and bring a stomacke with them. It is written of the Hart, that when he listeth vp his eares, hee is quicke of hearing, and heareth enery noyse: but when hee laieth downe his eares, he is deafe, and heareth nothing: So it is, when you marke and when you marke not. They which are quicke of hearing, are sure of remembrance, but they which are dull of hearing, are short in keeping: therefore before I teach you how to heare,

gitte me leave to fay againe as my text faith, Take beede bow ye

beare, that both our labours be not loft.

As there be two fpirits, fo there be two doctrines, two wifedomes, and two counsels. In 1. Timoth.4.1. there is a doctrine of divels : if you heare that doctrine, you hearken to the divell. as Saul did to a Witch. In the fifteenth of Matthew there is a doctrine of men, which Christ calles Leanen: if you hearken to Mark to that you shall erre like men, because the blinde leade the blind. In Gen. 3. there is a counfell of the Serpent : if you hearken to that, you shall perish like Ene. In the 2. Sam. 18. there is a wifedome of Achitophel: if you hearken to that, you shall speede like Abfolon. Of all thefe Salomon faith, Hearken no more to the Peo. 16,19 words which make thee to erre. But there is another doctrine, A&. 1 3.1 2. which is called, The doctrine of the Lord; of this it is faid.

Luk. 8. Whofoener bath an eare to beare let him beare.

Now to fhew you how you should heare; When Peter and Iohn would make the cripple attentiue, they faid vnto him, Looke upon us; fo, many to tharpen their attention, defire to 48.2. stand before the preacher, that they may looke him in the face. By this little helpe Peter sheweth, that we had neede to vie many helpes, to make vs heare well. In the thirteenth chapter, and fifteenth verse of the prophesie of Ieremie, when the Lord speaketh, it is faid: Heare and gine eare, as though wee should heare and more then heare. This more then heare, is to marke and vnderstand, and remember, and beleeve, and follow that which we heare : like the Iewes which faid, All which thou fpeakeft from the Lord, we will doe it, Exod, 24. So all that which wee freake vnto you from the Lord you should doe it: Therefore all the commandements but the last, are commandements of doing. And Salomon in the twelfth chapter of Ecclefiastes, and thirteenth verse, concludes his doctrine with this, which hee calleth the fumme of all: Feare the Lord and keepe his commandements. In the third chapter of Exodus, and the fift verse, God reacheth vs how to heare, when he speakes to Mofes, and bids him put off his floes; fo we should put off our lusts, and our thoughts, and our cares, and our fancies, and all our businesse, when God speakes, for hee which thinkes or doth any thing elfe, when hee should doe that which is better, though it bee good which he doth, yet

he doth fin in doing it. In the tenth of the Reuclation, an Angell teacheth vs how to heare, when hee willed John to eate the booke: shewing that we should hunger after the word, and di-

geft it into euery part as we digeft meate.

In Matthew 1 c. Chrift teacheth vs how to heare, when hee Efa.42.23 faith, Heare and understand. And againe in Marke 4. when hee faith, Take heede what ye beare. And Efay teacheth you how to heare, when hee faith: Heare for afterwards: thewing, that more do heare for the present then for afterward, because they forget it againe, and after a while are neuer the better. In 1. Corin, 6.1. Paul teacheth vs how to heare, when hee faith, Receive not the grace of God in vaine, shewing, that many heare comfort and are not comforted, many heare instruction, and are not instructed. Iames teacheth vs how to heare, chap. 1.22 when he faith, Be not hearers only, but deers: shewing, that you should do as you heare, Manh, 22. as you would have vs to do as we teach. In the 10. of Luke, Maxie teacheth vs how to heare, when she leaves al to sit at Christs feete and marke his doctrine: Thewing that wee should not fav like the churlish guests, we have other bufinesse: but that this is our businesse, as Christ answered his parents, I must goe about my fathers busines.

In Luke 2. the Virgine teacheth vs how to heare, when she heard the fayings of Anna and Simeon, and Christ, it is faid, that the pondered them, and laid them up in her heart : flewing, that our eares should bee but messengers to the heart : for our treasure should be where the heart is, as the heart is where the treasure is. In the feuenteenth of the Acts, the men of Beræa teach vs how to heare, when they went home and fearched the Scriptures fo soone as they had heard Paul preach, to see whether Moses and the Prophets did teach the fame, shewing that the word is our

Touchflone to trie the doctrines if we will not crie.

In the eight of Luke, all the Disciples teach vs how to heare when they noted Christs parable, & repeated it again vnto him to know the meaning: thewing that we should not onely heare, and the preacher onely preach : but if you doubt of any thing, you should inquire, and they should instruct you againe. In the third of Luke, the Souldiers and the Harlots, and the Publicans teach vs how to heare, when they come to require, and aske,

Master.

Master, what shall we do? shewing, that we should come to heare something which may incourage vs to this vertue, or arme vs against that vice, that wee goe from hearing to doing, as John taught them: all these are glasses in the Scripture for the hearer to addresse himselfe by, before he come to the Sermon.

Beside these, other thinges doe teach vs too. As Salomon faith, Goe to the Pifmire and learne to labour : fo Christ in the beginning of this chapter tends vs to the husbandman to learne to heare, as hee prepareth the ground before hee foweth his feede, leaft his feede should bee loft : fo wee should prepare our hearts before we heare; leaft Gods feede be loft. In the tenth of John he lends vs to the flicepe : as they know the voyce of their shepheard, and will not heare antranger; so wee should know the voyce of Christ from the voyce of Popes, or Doctors, or Councels, or Traditions, least we goe like Samuel, from God to Eli. When you have been in the flieepe- folds, goe to the woods. and learne of the birds; for they will litten to him which teacheth them to fing, that they learne to fing the same note after him; fo we should learne to sing the tune of the pirit : for they which heare the word aright, learne to speake euen as the word speaketh.

Beside these schoolemasters, we have other Teachers too, all the titles which are given to the Word, doe teach vs how wee should heare the Word. The Apostles cal their writings Epistles, The Epistle to the Romanes, The Epistle to the Corinthians, &c. she wing that the Word is like an Epistle sent from God to man, wherein hee writes his minde familiarly vnto vs, and therefore we should reade it, heare it, marke it, and scanne it, as we would scanne a letter which comes from some of our familiar and

deere friends.

In Marke 14. the Gospell of Christ is called his Testament or Will, shewing that our Legacies are written in it, and that wee should heare it and marke it, and plie it till wee he as cunning in Gods will, as wee are in our Fathers Will. In the first Epistle of Saint Paul to Timothie, the fixt chapter, the Word is called a charge, and in the second to Timothie, the fourth chapter, God is called a Indge, shewing that we should heare the word of God as wee hearken to a Judge, when he gives a charge, or pronoun-

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ceth a sentence : for every kentence in this booke is a charge to the King, or the Counseller, or the Lawyer, or the Preacher, or

one or other, let every one heare his charge.

In the fifth chapter of the Epistle to the Hebrues, vers. 14. the word is called mease, shewing that we should desire and hunger to heare it. And as the stomacke sends the strength of the meate into every member of the bodie: so wee should send to the eye, that which is spoken to the eye: and to the eare, that which is spoken to the tongue; and to the tongue, that which is spoken to the tongue; and to the hand, that which is spoken to the hand. If thou heare comfort, apply that to thy feare. If thou heare a promise, apply that to thy distrust. If thou heare a threatning, apply that to thy presumption, and fill vp the gap still where the divell entereth.

In the parable before my text, the Word is compared to feed: the Preachers to fowers, and the hearers to the ground, shewing that ye come hither to be watered and dressed, and manured: therefore if Gods feede be fowne, and the diuels fruite come vp, you are like the Iewes which brought Christ vineger when hee

thirsted for wine.

As the little birds perke vp their heads when their damme comes with meate, and prepare their beakes to take it, striuing who shall catch most; now this lookes to be ferued, and now that lookes for a bit, and every mouth is open till it be filled: so you are here like birds, and wee the damme, and the Word the food, therfore you must prepare a mouth to take it. They which are hungrie wil striue for the bread which is cast amongst them, and think this is spoken to me, this is spoken to me, I have need of this, and I have neede of this: comfort goe thou to my feare, promise goe thou to my distrust, threatning goe thou to my securitie, and the word shall be like a persume, which hath odour for every one.

These are good remembrances for all hearers to thinke that the Word is an Epistle from God vnto them, that it is the Will wherein their Legacies are written, that it is a charge from the Judge of life and death, that it is the meate whereby they live, that it is the seede, which if it grow they are fruitfull, if it grow not, they have no fruit; but these are generall matters, my defire is to teach you a compendious way of hearing, which you have not heard before, that as the word is called a briefe word, so you may learne it briefly: for it is not gainfull vnto vs as it is to Lawyers, Phisitions and Surgeons, to keepe you long in hand, but to heale you and dispatch you quickly, as Christ healed the Leapers.

This age hath deuised divers methodes to learne many things in shorter time then they were learned of old: A man may spend feuen yeeres in learning to write, and hee may meete with a Scribe which will teach him as much in a moneth. A prentife may fpend nine yeeres in learning a trade, & some mafter (if he were disposed) would teach him as much in a tweluemoneth. A man may fetch fuch a compaffe that he may be a whole moneth in going to Barwicke, and another which knoweth the way will go it in leffe then a week: fo to every thing there is a farther way and a neerer way, and so there is to knowledge. You doe not remember the hundreth part of that which you have heard, & to morrow you wil not remember the tenth note which you heare this day. It may bee that some will remember more; and why not thou as well as he? because one yseth an help of his memorie, which the other vieth not. If you will vie his policie, you shall remember as well as hee : for let him neglect his helpe, and the best memorie here shall not carrie away halfe which he marketh. now, vntil it be night. Whe the woman of Samaria heard Christ speake of a water, of which be that drinketh shallthirst no more. Ob (faith she) give me of that water: so now you heare of such a way, you would faine know it: but will you vie it? I wish that I were fuch a meffenger, that I could compell you vnto it: for truly wntill you vie it, you shall never learne faster then you doe. Now I Monting thinke you have a defire to heare it, I wil fhew it vnto you: First in mine opinion two things out of every Sermon are especially to be noted, that which thou diddeft not know before, and that: which fpeaketh to thine owne finne : for fo thou shale increase thy knowledge, and leffenthy vices.

Now if thou wouldest remember both these a yeere hence as fresh as now, this is the best policie that ever thou shalt learne, to put them presently in practise, that is, to send them abroad to all the parts of thy soule, and mebers of thy body, and reformethy.

felfe:

The Art of Hearing: felfe femblably to them, & thou shalt never forget them, for the practife remembreth the. But before this you must vie another helpe, that is, recorde every note in thy minde as the preacher goeth, and after before thou doeft eate, or drinke, or talke, or do any thing els, repeate al to thy felfe. I do know some in the Vniperfitie, which did neuer heare good Sermo, but as foone as they were gone, they rehearfed it thus, and learned more by this (as they faid) then by their reading and fludie; for recording that which they had heard when it was fresh, they could remember all & hereby got a better facilitie in preaching, then they could learne in bookes. The like profit I remember I gained when I was a scholler by the like practife.

The Philosophers & Orators that have written such volumes. have left in their writings, that this was the keeper of their learning like the bagge which beareth the treasures. Therfore I may fay with Christ, that the wicked are wifer the Christians; for the Oracors and Philosophers vied this helpe in hearing of earthlie things, and we will not vie it in hearing of heavenly things. The only cause why you forget so fast as you heare, and of al the Sermons which you have heard, have scarle the substance of one

in your hearts, to comfort or counfaile you whe you have need, is because you went from fermon to dinner, and neuer thought any more of the matter, as though it were enough to heare, like fieues which hold water no longer then they are in a river.

What a shame is this to remember euerie clause in your Leafe, and every poynt in your fathers Will, nay, to remember an old tale folong as you live, though it be long fince you heard st, and the leftons which ye heare now, will be gone within this houre, that you may aske what hath ftollen my fermo from me? Therfore chatyou may not heare vs in vaine as you have heard others, my exhortatio vnto you is to record when you are gone, that which you have heard. If I could teach you a better way, I would: but Christs Disciples vied this way when their thoughts ranne vpon his fpeech, and made them come againe to him to aske the meaning: the Virgin his Mother yled this way whe fhe pondered his fayings, and laid them up in her heart : the good hearers of Berea vled this way, when they carried Pouls Sermo home with them, that they might examine it by the Scripture. This

Zute 2.

48, 17.

This difference is noted betweene Jacob and his fonnes, when Toleph yttered his dreame, his brethren gaue no regard to it; but it is faid that Father lacob noted the faying. Therefore this must Gongy at needes be an excellent way. For if lofeph, and Mary, and Christs Disciples should speake vnto you as I doe, and shew you a way to heare, they would shew you the same way that they yied themsclues. You cannot tell how much it will profit you vntill you practife it: do but trie it onemoneth, and if you love knowledge, I am fure you will vie it while you line; but if you will not yfe it for all that can be faid, truly you shall be like the olde women which S. Paul speakes of, which were alwaies learning, and neuer the wifer.

This is our first lesion vnto you, Take beede how you heare : I Efa. 36. may fay now, Take heede how you reade too. For there are bookes abroad like Ismaels scoffes, like Rabsbeketh his raylings. like the fongs which were made against Danid, which may write tor the title of their bookes, Fooles in print. If Hiel hath not built 1. King. 16 Iericho againe these might be sit workmen for such a frame. If you must Take beede how you beare, then wee must take heede Ofneglihow we preach, for you heare that which wee preach. Therefore gent preach Paul putteth none amongst the number of preachers, but they ching which cut the word aright : that is, in right words, in right fenfe, and in right methode; and because none can doethis without studie and meditation, therefore hee teacheth Timothie to give attendance to Doctrine: that is to make a studie and labour of it : for as Saint Peter faith, that in Pauls Epiftles there be manythings hard to vnderftand : fo in Peters Epiftles, and lobus Epiftles, and James Epiftle, there bee many hard thinges too, which Danid before called The wonders of the Law, and Paul calleth The mysterie of Saluation, and Christ calleth A Treasure bid in the ground. Therefore Salomon confesseth that hee thudied for his doctrines, Ecclefiaftes 12. verf. 10. Although hee was the wifest and learnedst man that ever was, yet he thought that without studie he could not doe much good. Daniel was a Dan. 2.18 Prophet, and yet he defired respite to interprete Nabuchadnezzars dreame. Is the Scripture lighter then a dreame, that wee Thould interprete it without meditation? It feemes then that Salomon and Daniel would not count thein Sermons, which come

forth

The Art of Hearing:

216 forth like vntimely births from vncircumcifed lips, & vnwaffen hands, as though they had the spirit at commandement, Wheat is good, but they which fell the refuse thereof, are reprodued, Amos 8.6. So preaching is good, but this refuse of preaching is but like (wearing: for one takes the name of God in vaine, and the other takes y word of God in vaine; As euery found is not muficke, to every Sermon is not preaching, but worle then if hee Thould reade an Homilie. For if James would have vs confider what we aske before wee come to pray, much more should wee consider before wee come to preach : for it is harder to speake Gods word, then to speake to God: yet there are preachers risen lately up, which throwd every abfurd fermon under the name of the funple kinde of teaching, like the populh priefts, which made ignorance the mother of deuotion : but indeed to preach fimply, is not to preach unlearnedly, nor confusedly, but plainly and perspicuously, that the simplest which doth heare, may vnderstand what is taught, as if he did heare his name.

But if you will know why many preachers preach so barely, loofely, and fimply, it is your owne fimplicitie which makes the thinke that if they goe on and fay fomething all is one, and no fault will be found, because you are not able to judge in or out: and fo because they give no attendance to doctrine, as Paul teacheth them, it is almost come to passe, that in a whole Sermon, the hearer cannot pick out one note more then he could gather himselfe : and many lothe preaching, as the lewes abhorred the facrifice for the flubbering Priefts, which cared not what they offered; and the greater fort imagine that there is no more wifedome in the word of God, then their teachers shew out of it. What a shame is this, that the preachers should make preaching be despised? In the 48.of Icremiah, there is a curse vpon the which do the bufineffe of the Lord negligently : if this curse do not touch them which doe the chiefest businesse of the Lord negligently, it cannot take hold of any other. Therefore let eucriepreacher first fee how his notes doe moue himselfe, and then hee shall have comfort to deliver them to other, like an experienced medicine, which himselfe hath proued.

Thus much of preaching : now to you which beare. Thinke that you are gathering Manna, and that it is God which speakes

vnto you, and that you shal give account for every lesson which you beare: and therefore recorde like Mary when you are gone, and the seede which wee sowe, shall grow faster then the seede which you sow.

FINIS.

## THE HEAVENLY

Luke 8.verf. 18.

Who soener hath, to him shall be given: and who soever hath not, from him shall be taken, even that which it seemeth that he bath.

HE next wordes before, are, Take heede how you beare: the reason followes, to make vs take heede how wee heare, he saith, Whosoener hath, &c. This sentence hath two hands (as it were) one giueth, and the other taketh; therfore one calleth it a com-

fortable faying, and a dreadfull faying: for it bleffeth fome, and curfeth other, like Mofes which faued the Ifraelite, and flew the Egyptian : Whofoener hath to him shall be ginen : there goeth the bleffing : Who foener hath not, from him shall be taken : there runneth the curfe. Thus looking back to the words before, viz. Take beede bow you beare: This doctrine commeth vnto vs, that hee which taketh heed how he heareth, sprouteth & flourisheth like a twigge which bath life in it, till it come to a tree : but he which taketh no heede how hee heareth, fadeth and withereth like at flocke which is dead, vntill he hath not only lott the gifts whichhe had, but till the spirit doe leave him to, and he seeme as naked tomen as Adam did to God. The like fentence is in the 2 1. of S. Matthew, where it is faid, The kingdome of heaven shall beetaken from you, and shall be given to a Nation which will bring forth the fruites thereof: there is a taking from them which bring no fruites, and a giuing to them which bring fruites. The like is in the 21. of the Recelation, where it is faid, Let him which is inft be

iuft fill, and let him which is filthie bee filthie still: whereby it is meant, that the just shall bee more just, and the filthie shall bee more filthie. The like is in the 15. of John 2. where it is faid, Enerie braunch which bringeth no fruite, hee taketh away: but enerie braunch which bringeth foorth fruite hee purgeth, that it may bring foorth more fruite. The like is in the twentie fine of Matthew, where this sentence is repeated againe after the parable of the Talents: as to one servant were committed five Talents, and to another two, and to another one, to increase and multiplie, and he which yfed his Talent doubled it, & he which hid his Talent, loft it:euen fo to euery man God hath given some gift, of judgement, of tongues, or interpretation, or counfell to employ and doe good, and hee which vieth that gift which God hath given him to the profit of others and Gods glorie, shall receive more gifts of God, as y feruant which vied two Talents, received two more: but he which yfeth it not, but abufeth it, as many do, that gift which he hath shall bee taken from him, as the odde Talent was from the feruant which had but one: shewing that one gift is too much for the wicked, and therefore it shall not stay with him. One would think it should bee faid : Whosoeuer hath not, to him shal beginen: and whosoever bath, from him shall be taken : for God biddeth vs give to them which want. But this is contrarie: for hee taketh from them which want, and giveth to them which have. It is faid, that our thoughts are not like Gods thoughts; and so our gifts are not like Gods gifts: for he giveth spirituall things, and we give temporal things. Temporal things are to be given to them which have not, but spirituall things to them which have. Therefore Christ calleth none to receive his word, and spirit, and grace, but them which hunger and thirst, which is the first possession of heaven. When it is said, It shall be ginen: God sheweth himselfe rich & bountifull, because he gineth to them which have : that is, he giveth after he hath given: for What hath any which he hath not received? Therefore none can fay as Efau faid to Ifaac : Haft thou but one blessing my father? For he bleffeth whe he hath bleffed, as a spring runneth when it hath runne. First, marke the growth of Gods gifts in them which vie them, how he watereth his feede like a Gardener, vntill it foring in the earth ; and then hee watereth it againe, vntill it fpring aboue

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boue the earth: and after hee watereth it againe, vntill it bring foorth fruit vpon the earth: therefore God is called The Lord of Mas. 9.28 the Harnest, because the seede, and the blade, and the eare, and the corne, & all doe come from him. After you shal see the want and the eclipse of their gifts which yse them not, how their learning and knowledge & judgement doth betray the, as strength went from Sampson when hee had lost his haire: till at last they may say like Zedechiah; When did the spirit depart from me? When LKing. 22. did love depart from mee? When did knowledge depart from me? When did my zeale depart from me?

The first part of this sentence is like the gratulation to him which vseth his Talent in the 25. of Matthew, Good and faithfull

fernant, I will make thee Lord oner much.

The second part is like the Obiurgation to him which hid his Talent, Naughtie and slouthfull servant: take his Talent from him. So God beginneth here to separate betweene the sheep and the goates. Iacob shall not be cursed because Esau is cursed. Neither shall Esau bee blessed because Iacob is blessed: But the Lorde knoweth who are his, and who are not: and therefore he saith, Who sever bath, and who sever bath not: as though he knew them

all, who focuer they be.

This Scripture was performed before it was written. For whe Adam served God, God served him: he consulted for a Mansion for him: hee consulted for meate for him: hee consulted for a. companion for him, vntill Adam rebelled against GOD, we reade of nothing that God did, but his workes for Adam fixe daies together, as though hee had been hired to labour for him. But when hee left his innocencie, then GOD began to take againe that which hee had given : hee loft his wisedome, hee loft. his quietnesse, he lost his libertie, he lost his glorie, he lost his dwelling, like the man which fell among theeues. Thus while Adam had righteousnesse, it might bee said of him : Whosoener barb, to him shall be given. And when he had not righteouineffe, it might bee faid of him too : From him which bath not , fhall' bee taken. God is called a Father, because hee is like a Father, which raketh a pleasure to fee his sonne thriue, and grieueth. to fee him an vnthrift. First, hee giveth vs a stocke, to proue our: husbandrie: and then if we thrive with that, he doth addemore

vnto

vnto it, now a little, & then a little, vntill at laft the inheritance come too : As they which trie a veffell, first put water into it, to fee whether it will hold water then they commit wine vnto it: fo, first God giveth vs one grace, if wee vse that well, then he gineth another, and another, and another, according to that, Hee which is found faithfull in a little hall be made Lord over much. My father (laith Christ) is an husbandman, John I f. shewing, that as wee dreffe the ground, that it may bring foorth fruite, to GOD dreffeth vs that wee may bring foorth fruite. All commeth not at once, but as the bodie groweth, fo the spirit groweth : first good thoughts, and then good speeches, and then good workes: as the blade followeth the feede, and the eare the blade, and the corne the care. Looke how in our first generation one thing comes after another, fo it is in our fecond generation : As the child fpringeth in the mothers wombe, from a gellie vnto milk, and from milke to blood, and from blood to flesh, & she knoweth not how it groweth till it come foorth : fo the spirit groweth in vs, and we see not how it groweth, but that it is growen. Faith calleth to loue, and loue calleth to obedience, and obedience calleth to constancie, and one grace is the foundation of another. Therefore Paul faith, Whom hee predestinated, them hee called: whom he called, them be instified, and whom he instified, them he glorified. Thus the rich eafily grow richer, fo the good eafily grow better : hee which hath power to aske, hath power to receiue : for it is faid, Aske, and you shall receine : hee which hath power to feeke, hath power to finde: for it is faid, Seeke and you shall finde: he which hath power to knock, hath power to enter: for it is faid, Knocke, and it shall be opened unto you. As Gods riches are infinit, so hee is never wearie of giving : when a man serveth God, at last it commeth to this, that God delighteth (as it were) to doe him good, as it is faid, Iere. 32. and Micah. 7. I will delight to doe them good.

Now when it cometh to this passe, that God hath a delight to 2Kin.2.20 doe a man good, then Aske what thou wilt (saith Salomon to his mother) and I will not say thee nay: so, Aske what thou wilt, and God will not say thee nay. He which hath the Sonne, may have the Father; he that hath the Wedding garment, may have the wedding feast; he which hath the spirit of Elisha, may have the spirit

of

of Eliah; hee which commeth vnto Christ, may make Christ come vnto him: as when the Sonne came toward the father, the Father met him in y way, shewing that God is as readie to give. as we to aske. When David did wel, Nathan faid voto him. The Lord had given thee this, and this, and this: and if that had not been enough, he would have given thee fuch and fuch things: thewing vs. that the cause why we have not such and such things, is, for that we are not thankfull for these and these things. When the Eunuch beleeued, he faid, What letteth me to be baptized? fo when Adi 8. thou beleeueft thou maieft fay, What letteth me to be loued? what letteth me to be bleffed? what letteth me to bee faued? And as Philip faid, Nothing : fo Christ taith, Nothing : but Be it unto thee as thou beleeneft. From that day righteousnes standeth ouer their heads, as the Sun did ouer Joshna, & they renew their vertues, as the Eagle reneweth her youth. Therfore when I faac had faid, I acob hane I bleffed: hee addeth, and he shali be bleffed: as if he fhould fay he beginneth to be bleffed now, but he shall be more bleffed: to they which are bleffed of God, shall be more bleffed, rifing and rifing like the Sunne vntill it come to the height.

When God hath begun to bleffe, hee faith as he faid to Abrabam, What shall I hide from him? What shall I keepe from him? As though one of his gifts did binde him to give another; therefore his mercies are called enertasting mercies, because when they begin, they have no ende. So fuone as hee had moved Salomon to pray for wildome he gaue him wildome: fo foone as he had moued Abraham to goe from his countrey, he began to guide him: fo foone as he had moued Gedeon to fight, he began to ftrengthen him. Gods mercies are resembled to raine, first it raines finall drops, and after fall great drops, and the small are fignes of the great, First, you see Elisha with a single spirit, and after you fee him with a double spirit: first you fee Paul fitting at Gamaliels feete, and afterward you fee him preaching in Mofes chaire : first you fee Timothie a student, & after you fee him an Euangelist : first you fee Cornelius praying, and after you fee Peter instructing: first you see Danid repenting, and after you see Nathan coforting: first you see the Disciples worshipping, after you fee the holy Ghoft descending: first you fee the Wife me feeking Christ, and after you fee them together with Christ: first you fee

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the fonne comming toward the father, & after you fee the father comming toward the fonne : first you fee the Eunuch reading, and after you fee him understanding, and after you fee him beleening, and after you fee him baptized. Most notable is the example of Nathaniel, fo foone as he beleeued, Christ remembred this promise and faid, Beleenest thou for this, thou shalt see greater things then thefe? to bee gave more to him which had tome. That which he faid to Nathaniel, he faith to all which are like Nathaniel, beleeuest thou this Sermon, thou shalt heare other Sermons then this? repentelt thou for this example, thou shalt fee other examples then this? loueft thou for one benefit, thou shalt receiue moe benefits then one? honourest thou God for his gifts vpon others, thou shalt feele his gifts vpon thy selfer for He which keepeth Ifrael doth not fleepe, but watch. What doth he watch? Hee watcheth who feeketh for comfore, and who looketh for wisedome, and who prayeth for faith, and who intreateth for patience, that he may give abundantly to him which defires feruently.

If hee fee one pray like Cornelins, hee fendeth another to ftrengthen him like Peter: if he fee one ftudy like the Eunuch, he sendethanother to instruct him like Philip: if he see one mourne like Danid, he fendeth another to comfort him like Nathan : if he fee one willing like Efan, hee fendeth another to enable him like the Scraphim : If he fee one, that thinketh well, he teacheth him to speake well; if hee see one that speaketh well, he teacheth him to do wel; if he fee one do well, he teacheth him to continue well: if he fee one meeke like Mofes, he maketh him wife like Salomen : if he lee one wife like Salomon, he maketh him righteous like Abraham: if he fee one righteous like Abraham, he maketh him patient like lob:if he fee one patient like lob, he maketh him penitent like Peter: if he fee one loue one vertue, he maketh him loue another vertue ; if he see one hate one vice, he makethhim hate another vice; if he fee one like one Sermon, he maketh him like another Sermon: when hee hath him in his schoole; and he commeth once to this, to fay like Samuel, Speake Lord, for thy fernant heareth, then he taketh him vp to the mount like Mofes, and openeth his hart vnto him, teaching him a way to make vie

of all that he feeth, and of all that hee heareth, and of all that he

readeth

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readeth, and of all that he feeleth. This whe God hath strayned and fined him, he is apt to every good worke, and takes al occafions to do them. If he but see one pray, his hart burneth to pray
too: if he see one reading, he hath a minde to reade too: if he see
one meditating, hee hath a zeale to meditate too: if hee see one
forrowing, he hath a desire to sorrowe too: like the Disciples,
which when they heard Peter say, we goe a fishing, they said, we
wil go a fishing too. After this, every benist maketh him thankfull, every instruction maketh him feareful, and he is never wel,
but when he is walking with God like Enoch, or when Christ is
speaking to him, or when he is speaking to Christ: for when God
meeteth with his children, like a nurse, he emptieth himselfe of
his milke, according to this text which we now bandle, To him
which hath, shall be given.

Thus when you vie those gifts wel which you have, the Lord wil come vnto you, and say that your hart may heare him, Good fernant and faithfull, I will make thee Lord oner much: thy seede shall become a tree, thy spirit shall be doubled. First, thou shalt have a love to heare, reade and meditate: after thou shalt have a little knowledge to judge & speake of Gods word, of the spirit, and of doctrines: the thou shalt ascend to faith, which wil bring thee vnto peace of conscience: then thou shalt meete with good books, and God wil send thee Teachers to instruct thee, and incourage thee, like the Angels which came to Christ when hee hungred. Thus a traveller passeth from towne vnto towne, vntill he come to his Inne: so a Christian passeth from vertue to vertue, vntil he come to heaven, which is the journey that every

man must endeuour to goe till death.

It followeth: And who soener hath not, from him shalbe taken, e-

wen that which it feemeth that be bath.

As the Lord fayth to his faithfull feruant, Thou shalt be ruler oner much: so he fayth of his flouthfull feruant, Take bis talent from him. Here is one like Iacob whom God loueth, to him (he fayth) shall be ginen: here is another like Esan whom GOD hateth, from him (he sayth) shall be taken: so one may say like Iob, The Lord hath ginen: and the other may say like Iob, The Lord hath taken. But from whom doth he take? From him which bath not: And to whom doth he gine? To him which hath. In this

The beamenly Thret. God feemeth riot to deale his gifts charitably for he should give to them which want. Tofeph marueiled to fee Iacob lay his left hand voon Manaffes, & his right hand voo Ephraim, as though the younger should bee more bleffed then the elder. Ishai marueiled to fee Samuel chuse the least of his sonnes before the talleft, as though the unfitteft were the fitteft: fo it is marueile that he which commandeth vs to give vnco them which want, shuld take from them which want, & give to them which have. Have would not have bleffed Jacob but Efan, but God would have him bleffe Iacob and not Efan : Joseph would that Manaffeh should have more then Ephraim, but God would that Ephraim Thould have more then Manaffeh. As God loueth not as man loueth, fo he giueth not as man gueth. Why shuld Abraham haue three Angels, and Lot but two, and Balaam but one, and Balaac none? Why should not Philip go vp the mount, as wel as lames? Why should not Aaron beholde God as well as Moses? Why

Should not Mofes goe to Canaan, as well as Caleb?

According to our love is Gods love, and according to our hatred is Gods hatred. Ruben should have had as good a blefling as Indah, but when Jacob bleffed him (Genefis the 35.chapter and 22.verse) he remembred his sinne with Bilbab, and therfore curbed his bleffing ; for when he bleffed him, he laid, Thou shalt Gen.49.4. not be excellent : asif he should fay, Ruben thou shalt have some thing, but thou shalt not have so much as thou shouldest have had, because of thy vncleannes with Bilbah. So Moses should have gone to Canaan as well as Caleb : but God remembred his murmuring at the waters of bitternes. And when he defired to goe vnto it, God would not heare him, but let him fee it from an hill, and fo he dyed. So the third feruant should have received as many Talents as his fellowes: but the Lord remembred how he hid the Talent which hee had, and therefore would give him no more, leaft hee should hide them too; so we should have more vnderstanding, more jud gement & more knowledge, but God feeth what we'doe with this, and therefore flaieth his hand, leaft wee should abuse any more. This is Saint Johns meaning when hee faith, God gineth grace for grace : that is, where he findes one grace, there he giveth another. This is S. Pauls meaning, Rom. i. where he faith, The nighteonfnesse of God is remealed from faith to

faith:

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faith fignifying that they which have faith shall have more faith. Therefore this is the fearefullest signe, that we have no faith nor grace, if God do not increase our faith and his graces in vs: For to him which hath, shall be given : Therefore if wee had faith, wee should have love; if we had love, we should have knowledge; if we had knowledge wee should have zeale : if we had zeale, wee should have holines: As he which hath broken one commandement, is made guiltie of all; so he which bath one vertue, is made partaker of all. It is faid: fo long as leboiada lived, Joash profpered and did well, because lehoiada instructed & guided him, but when Jeboiada dyed, Joash goodnes dyed with him, and hee was 2.Chro.24. neuer like himfelfe after, but turned like hisfathers: So there is a feede in the heart, which while it liueth and is follred, we fprout and prosper as Joash did:but when that seede dyeth for want of cherishing, then we begin to droupe and fade, and decay again as Josh did. If one vertue be offended, the lureth all her fellowes from vs, as many of Ihbofheths friends fhronke with Abner.

Danid fetteth foorth the godly man like a tree planted by the Pfalia. waters side, which sprouteth, and groweth, and bringeth forth fruit. Straight ypon this, he faith: It is not fo with the wicked, When he spake of growing, and flourishing, and fructifying, he saith: It is not fo with the wicked. That is, it is contrarie with the wicked:therefore their gifts are not like the tree planted by the waters fide, but like the chaffewhich the winde bloweth awar. Nay, faith David, pfal. 1.5. themselues are like chaffe which the winde bloweth away. If they be chaffe, the their fruit is chaffe. The Gluttons table was for the vngodly, but the Lords table was for y holy, Therfore he which Late 16. had not the Wedding Garment, had not the wedding feast. For if Manb. 22. the Lord would cast pearles vnto Swine, why doth he forbid vs to does ? Therefore it is not faid, Be it unto thee as thou defireft, least al shuld looke to receive : but, Be it unto thee as thou beleeneft, that al might care to beleene. It is not faid to them that feeke not, ye shal find but Seeke, and you shal find. How should they enter which have not a hand to knock at the doore? How should they receive, which have not a tongue to aske the giver? How should they have wisedome, which have not the feare of the Lord, which is the beginning of wisedome? Thus as lames saith, Shew me thy promis faich, and I will flow thee my faith? for God fayth, thew me thy

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loue, and I will shew thee my loue: as Christ was knowne at Eamaus by breaking of bread, so you may know him here by dealing his gifte. It is said when Ioseph feasted his brethren, Beniamins melle had fine times more then any of his brethre, because Ioseph loued him more then the rest: so the mercie and graces of God will shew to whom his affection standeth. If you see Christ leaning on a mans breast, as Iohn did on Christs breast the may you say, this is a beloued disciple: for as Lydia perswaded Paul and Silas to come to her house, saying, If you inage me to be faithfull, come to my house: so you may judge them to be faithfull to

whole house the Lord commeth.

Gen,43 .

If you aske Salomon to whom the Lord giueth wifedome and knowledge, he answereth, To a man which is good in his sight, Ecclesiastes the second chapter, and twentie fixe verse, the wing that those men are gracious in Gods sight, as Ioseph was in Pharaohs. Contrariwise, if you see God slying from a man, as David sled from Saul, that is, withdrawing his spirit as the master did his Talent, then you may say, this is not a faithfull servant to his master: for if he had vied his Talent well, the Lord would increase it as he promised, but because he doth abuse it, therefore the Lord doth withdraw it agains as he threatned.

To some God gineth, and neuer recalleth againe, to some hee gineth and after taketh it from them : Assome Angels went vp the ladder, and some went downe; so some mens gifts increase and some decrease. To the Ephesians the 4. chapter, you have God giving. In Matthew 21. you have him taking. in Gen. 1. you have God bleffing. In Gen. 4 you have God durling. In Act: 26. you have God opening eyes. In Elay you have God ffintting eyes. In. Dan. 2 you have God making wife. In Efar44. you have God making fooles. In John 15. you have God dreffing trees. In Methew 3. you have God hewing downe trees. When one lea floweth, another ebbeth. When one ftar rifeth, another fetteth. When light is in Gothen, darkneffers in Egypt. When Mordecai groweth into fauour, Haman groweth out of fauour. When Beniamin beginneth, Rachel endeth. Thus we are rifing, or fetting : getting, or fpending : winning, or loofing:growing or fading, vntill we arrive at Heaven or Hell. As Elisha his forie was doubled; so Sauls spirit departed. As the Gentiles become beleeuers.

beleeuers, fo the Iewes become infidels. As Saul becommeth an Apostle, so Indas becommeth an Apostata. As Iohn groweth in the spirit, so loash decayeth in the spirit. As Zachens turneth fro the world, fo Demas turneth to the world. As Lidias heart is ope- AH.16. ned, to Pharaohs heart is hardened : euen as the thornes burne while the Vines fructifie. When Ishbosheth was alleepe youn his bed, Baanab and Rechab came and tooke away his life: So while men fleepe and doe no good, Ged commeth and taketh away their gifts. It was neuer faid, Sampson hath loft his strength, vntil he hearkened vnto Dalila. It was neuer faid, Saul hath lost his foirit, vntill hee hearkened not to Samuel. It was never fayd. Take his Talent from him vntill he hid it in the ground. One fin openeth the doore for many vertues to goe out. While Iacob fraved with Laban, Labans cattell increased, because God blefled him for Iacobs lake; but when Iacob went from him, many of Labans sheepe went with him, and he grew poore againe: so while the loue of righteousnesse is with thee, to husband thy knowledge and wisedome like lacob, thou shalt thrine in graces, and one day shall teach another; but when that steward departeth from thee, then look that thy wisdome, and knowledge, and judgement should decrease, as fast as the widowes oyle increased: the world will win the flesh, & the flesh wil win the spirit, & one fin wil cry to another, as y Moabites did at the river, Now Moab to the foyle, now fins to your spoyle; the thy knowledge shal fly as though it were afraid to be take captive of igrance; thy loue shal not abide thy hatred, thy humilitie shal not abide thy pride, thy teperance shal not abide thy cocupiscence. As thou feeft the leaves fal from the trees in a boyfterous wind; fo thy graces shal drop away one after another, as though thou were in a consumptio. As the Arke would not stay with the Philistines, so the grace of God will not stay with sinners, but flyeth from them like perfecutors. Danid was not fo ready to flie from Saul, but the fpirit was as ready to flie from him too. This must come upon al which fin like Sampfon, their ftrength must depart from the vntill they learne like Nabuchadnezzar fro whence it came. This fentence is such a meditation, that he which would preach it to the quick, had need to have an eye in al mens hares, to fee how one vertue dieth after another, vntil the foule dy too. Dan.4.

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Asthere is a fall of leaves, and an Eclipse of the Sunne, and a confumption of the bodie: fo there is a fal of gifts, and an eclipfe of knowledge, and a confumption of the spirit. It is strange to fee, how wifedome, and knowledge, and judgement do shunne the wicked, as though they were afraid to bee defiled. As Barak would not goe vnleffe Deborah would goe with him: fo knowledge wil not fray wileffe vertue wil fray with her. To this feremie pointed when he mocked the Iewes for faying, Knowledge Jere. 18,18 shall not depart from the Priest, nor counsell from the wife, nor the word from the Prophet: to this Efay pointed when he faith: The wisedome of the wise men shall perish, and the understanding of the prudent shal be bid: as if he should say, one day Christ wittel you, that Whofoener hath not from him de. And when you hearethat faying, then remember these examples how he hath fulfilled it before, After come the Apostles, and they shew some hardened, some bewitched, some blinded. Paul tels how Demas fel away, and John sheweth how many fel away. Thus the Prophets and Apo-Ales on either fide, and Christ in the midt holde vp this threatning as if it were a pit, which al are falling into. The foule of man is called the temple of the holie Ghoft. As God pulled downe his temple when it became a denne of theenes: To he forfaketh the temple of the foule, and taketh his graces from her (as from a dinorfed spouse) when it lusteth after other loues. With any Talent he gineth this charge, Ve and increase it until I come: being left, at latt he commeth againe to fee what wee haue done. The feede was fowen, this yeare the Lord cals for fruit and none will come, the next years, and the next after, and none comes: at last the curfe goeth forth, Never fruit grow open thee more. Then as the figgetree began to wither: to his gifts begin to paire, as if a worme were still gnawing at them; his knowledge leefeth his relish like the Iewes Manna: his judgement rusts like a sworde which is not yfed : his zeale trembleth as though it were in a palfie : his faith withereth as though it were blafted, and the image of death is vpon al his religion, After this, he thinketh like Samplon to pray as he did, and speake as he did, and hath no power, but wondereth like Zedekias how the spirit is gone from him. Now when the good spirit is gone, then commeth the spirit of blindnes and the spirit of error, & the spirit of feare, and all to seduce

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the foirit of man. After this, by little and little first he falles into errour, then he comes vnto herefie, at laft he plungeth into despaire; after this if he enquire, God will not suffer hunto learne: if he reade God will not fuffer him to vinderstand; if he heare. God will not fuffer him to remember : if he pray, God feemeth vnto him like Baal, which could not heare; at last he beholdeth his wretchednesse, as Adam looked upon his nakednesse, and mourneth for his gitts as Rachel west for her children, became they were not. All this commeth to paffe, that the Scripture might bee fulfilled, Who soener bath not, from him shall be taken that white! he feemeth to have. As the fhip finketh upon the fea, while the Merchant sporteth vpon the lande, and makes him a banqueout when hee thinketh that his goods are comming in; so while we are fecure, and the heart frendeth, and the care bringeth not in, by little and little the stocke decaieth, and more become banquerouts in Religion, then in alltrades befide. When a man finneth, he thinketh with himfelfe, I will doe this no more, after another finne promifeth as much profit as that, and hee faith againe, I will do this no more prefently another finne promifeth as much profit as that, and he faith againe, I will doe this and no more. There goeth strength and there commeth a wound, so the foule bleedeth to death and knoweth not her ficknesse til she be at the last gaspe. Euen as a man undresseth himselfe to bed, first he casteth off his cloake, & then his coate, & then his doublet : to whe God riflerh our hearts, he pulleth away one feather after another: first he wounds his faith, after he strikes his love, the he blindeth his knowledge, then he shall have no delight to heare the Worde, after hee shall growe to have the preachers of the Worde, at latt hee shall even hate the Word it felfe. This is the bleeding of the foule, or the spirituall consumption, when graces drop away, as the haires fall from an hoarie head before death. Let Achitophel bee a spectacle for all to feare, he was counted a wife ma and a deepe Counfellor, yet because it was the wisdom of the flesh, the storie faith, that God turned his wisedome into follse, and that he might feeme foolish (as he was indeede) God made him to hang himfelfe, whereby his follie was more notorious then his wildome. But most notable is the example of persecuting Sand when he began to fall, he ran headlong. First fell

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ANERS I Drift. in liatred of David then he fel in hatred of God, after God fel in hatred of him: anon the fpirit departed fro him: at laft, he fought for helpe at Witches, which he had condemned before. This is the propertie of finne to fourre a man forward, vntil he commit that which he condemneth himselfe, that he may be tormented of his owne conscience. Now, if I might applie this scripture as Christ faith. Are there no moe finners but they, vpon whom the Tower of Shilo fell So I may fay, is the Talenttaken from none but from him which hid it in the ground ? Nay, Saul was but a ype of many which should loose the spirit, Sampson was but a type of many which should loofe their strength, Demas was but a type of many which shuld imbrace the world: as Danid crieth. How are the mightie overthrown? So we may mourne & fay, how are the zealous cooled how are the diligent tired ? They which shuld season others, are become like the white of an egge which hath no tafte : once they feeined to have fruite, but now they are not hanged with leaves. As God cried vnto Adam, Adam mhere art thou ? fo they may cry! zeale where art thou? Learning where art thou? Conscience where art thou? Loue where art thou? They which flined like the Sun when they role feeme now to bee celipfed of their light. The world hath wonne the flesh, the flesh hath wonne the spirit, and Iordane is turned back. As God tooke heare from the fire when it would burne his children fo he taketh knowledge from the learned when they turne it to euill. Now, when they fee fuch ruines of their gifts, with what hart can they think, Iam the tree whom Christ accorfeth, or I am the feruant of whom it is faid, Take his talent from him? Therefore I fay to you as Christ fayd, Remember Lots wife : as her bodie was turned into falt; fo your wildome may turne into folly, your knowledge may curne into ignorance, your vnderstanding may turne into blindnes, your zeale may turne into coldnesse: therefore let all which have a Talent take heede how they vie it. Three things I note in thele words, and then I ende. First, Christ fayth not, le shall be taken from them which have, butfrom the which freme to have ! least they which stand should feare to fall. Paul layth not, Let him which frandeth, take heede least he fall, but let bim which thinketh he standeth : fo least they which have the spirit should feare, Christ fayth, It shal be taken from from them which feeme to have. Marke how warily the feripture speaketh, for this speech doth shew that many shalfal, and yet it doth fhew that none shall fall, but they which feeme to stande, that none shal lose the spirit but they which seeme to have it. For if Christ would take from them which have, as he giveth to the which have, he would not fay, they which feeme to have at his raking, no more the he taid it at his giving. So we have a comfort in this terror, like the honey which Sampfon found in the Lyons iawes: for if God will take from none but them which feeme to have, then we need not feare valeffe wee be hypocrites: for the threatning is made to none but them which feeme. Secondly, this speech doth shew that many have that shew of holinesse which Paulipeaketh of wherewith they would deceive God and deceive themselves: you have Pilate washing his hands in hypocrific, as well as you have Danid washing his hands in innocencie : you have the Sichemites with their Circumcrition, as well as the Ifraelites with their Circumcifion : you have the Sadduces with their doctrine, as well as the apostles with their doctrine: you have the Pharifie with his prayer, as well as the Publican with his prayer : you have the Pythonist with her confession, as well as Peter with his confession : you have the Exorcit's with AB.so. their Iclus, as well as Paul with his lefus: you have Sathan with Manh 4. his feripture, as well as Christ with his feripture you have Indas with his kiffe, as well as Ionarban with his kiffe: you have Caine with his facrifice, as well as Abel with his facrifice: you have Efan with his teares, as wel as Mary with her teares: you have Achicophel with his wifedome, as well as Salomon with his wifedome : you have Zedechia with his foirte, as well as Eliab with his spiese : you have lesabel with her falts, as well as Anna with her fasts : you have the harlor with her vowes as well as facob with his vow. Of all these this scripture is fulfilled, That which

they feemed to have was taken from them. O worl ool novend This is the first note, the very flew of goodnesse Thall beetaken from them which have not goodneffe it felfe : leaft men. should content themselves with shewes and shadowes, Christ fayth, That which he seemeth to have shall be taken from him: as if he should say, Take away his Talent and his napkin too, that he may not feeme to have a Talent. As Mofes faith, I will not leave a

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a boofe behinde. Thou shalt not beeme just, nor wife, nor honest. but I will make thee as naked to men, as Adamwas to me. Euen as the fig-tree because it had no fruit was spoyled of his leaves. which shewed like fruit : so they which have made shipwracke of honestie. shall make shipwracke of credite too. Their name Shalgo with a brande vpo it like Caine the murderer, Achan the theefe, Abfolon the rebell, Magus the forcerer : Indas had for his title. Indas which betraied the Lord, Act. 1. Ieroboam had for his title, Ieroboamwhich made Ifrael to fin. Demas had for his title. Demas which imbraced the world. Marke how fin doth persecute and yexethe finner. Indeed Demas had imbraced the world but he would not have althe world to know it: but fee first how God makes Paul to know it, and after he makes him to proclaime it, that now Demas is not only an hypocrite, but knowne to be an hypocrite, like a Rogue which is burned in the care, When Ierobeams wife came to the Prophet to enquire of her fonne, the difguiled her felfe because shee would not be known, yet the Prophet knew her, for fo foon as the knocke at the doore, he called, come in Ieroboams wife : so though men disguise themselves with fober countenances, & holy speeches, and honest companie, because they would not be knowne, yet when God seeth an hypocrite, he wil pul his vizard from his face, as Adam was fript of his figge-leanes, & thew the Anatomic of his heart, as though his life were written in his forehead, and he shall marueile how men knowe that, which he scarse thought had been knowne to God.

Thus he which hath made the day, can bring forth thy righteouines like the light: he which hath made the night, can bring foorth thy wickednesse like the darke. Therefore Salomon saith, The candle of the wicked shall be put out: that is, the least light that

he hath shall be quenched, Prou. 17.

Thus you fee how God will increase your gifts, if you vie them, and how he will decrease them, if you vie them not. Now let vs pray that he will teach vs this vie, that we may receive his bleffing.

which he feered . ZVM Jad be taken from laim stess

Le indula lay, take away his Tilent and his nackin too, that he aff Tot feeme to have a Talent. As Mofestaith, I will not leave a boofe

## THE MAGISTRATES

Pfalm. 32.6.7.

6. I have fayd, yee are Gods, and ye all are the children of the most highest:

7 But ye shall dye as a man, and ye Princes shall dye like others.

May call this text, The Magistrates Scripture. Confidering the state of Kings and Gouernours, how much good they might doe, and how little they performe, God becomes a remembrancer vnto them. And first shewes what a high calling

Princes and Rulers have, and then least they should be proud of it, and make their Magistracie a chaire of case, hee turnes upon them againe, as though he had another message unto them, and tels them that though they be aboue other, yet they shal die like other; and though they iudge here, yet they shal be iudged hereafter, and give account of their Stewardship how they have gourned, as streight as their subjects how they have obeyed. Agood Memorandom for all in authoritie, so to deale in this king-

dome, that they lose not the kingdome to come.

I have faid ye are Gods, e. How can he call them Gods which calles himfelfe the only God, and fayth, There are no more Gods, but he? Efay44.5. and 45. 21. I have made thee Pharao his God, faith God to Mofes, Exod.7.1. because hee had given him power to speake vnto Pharao in his name, and to execute his sudgements vpon him: fo he calleth Magistrates Gods, because he hath giuen them power to speake to the people in his name, and to execute his sudgements upon them. Out of this name, Rulers may learne how to gouerne, & fubicats how to obey. As the inferiour Magistrates do nothing but as the superiour Magistrate prescribeth: to they which rule vnder God for God, must rule by the prescript of God, and doe nothing but as their conscience telsthem, that God would doe himselfe. Therefore they which vie their power against God, which beare the person of God, & execute the will of the divell, which make lawes against Gods fore law

The Magistrates Scripture.

law, and beenemies to his teruais; are worse the Balaam, which would not curse whom God blessed: and so much as in them lyeth, make God a lyar, because they cannot so well bee called

Num. 12. Gods, as diuels : fuch Gods goe to hell.

18.

I have sayd, ye are Gods, &c. First this name informes vs what kind of Rulers and Magistrates wee should chuse: those which excell all other men like Gods amongst men. For a king should be a man after Gods owne heart like Danid, as appeareth in the first book of Samuel, the thirteenth chapter & fourteenth verfe. As al those who God set ouer his people in his mercie, and not in his anger, had some note of excellency aboue y rest, which God chose them by, as it were the Magistrates marke; the mildest man, Numb. 12.3. orthe wifeft man, 1. Reg. 4.31. orthe iusteft man, Hebr. 7, 2. as though if all thefe had met in one, the inquifition should have stayed there, and al give place to him: but our vertues are fo fingled, that hee which was called the mildeft, is not called the wifest, and he which was called the wifest, is not called the inftest, as though God found some defect in his owne election. For when he chose one milde, another wife, & another just, he shewed that he would have one which is milde, and wife, and just like himselfe, that is (as I may fay) a man made even in print.

As Paul biddeth to chuse widowes which were widowes indeede: 1. Tmothie. 3.3 so we should chuse Magistrates which are Magistrates indeede, that is, such as seeme to be sent of God for that purpose, as Pharaoh chose sosph because he was the fittest in all the Land, Genesis 41.38. Elisha thought that the single spirit

Ma.30.33 was not enough, but required that the spirit of Eliah might bee doubled upon him, because he was a Prophet which shuld teach others: so we should picke out them which have a double spirit to be Magistrates, because they must governe others, as GOD picked foorth Ioshua in Moses roome: hee might have chosen many out of all Israel which had the spirit of wisedome; but hee

Dem. 24 9 chose Ioshua, of whome he sayth, that bee was full of the spirit of wisedome, Deut. 24.9. shewing, that if one bee better then another, hee should bee chosen before the rest, because the best have said, Send another, Exodus 4.14. as though none were six but for want of Angels we are faine to make Magistrates of men. There-

fore

The Magistrates Scripture.

fore as Samuel went over all the fons of Ishai to annoynt a fuc- 1. Samses ceffour to Saul, and put backe one after another which thought themselves fir, yet there was but one amongst them which pleafed God, & the Prophet could fearfe difcerne him : fo necessary it is that this choyce be committed to none but to the godly berause he which would have chose the best, yet liked another before him. Therfore there was fuch a scrutinic amongst the Tribes to finde out the man whom God had chosen, as Iethro taught Mofes to cull out of all the people those which had best courage, and feared God, and dealt trulie, and hated couctoufnes. There- Exo. 18.21 fore a wicked mamay not supply y place of God, as the Scribes and Pharifies fate in Mofes chaire : but as it is faid of Indas, Let another take his place: fo let better take their place, for they which Mat. 23.2 are called Gods, must be like God. If all should bee holie as he is Acts 1.20. holie, how much more should they be pure as he is pure, wife as he is wife, just as he is just, which beare his name, which supplie 1. John 3.3 his person, and guide the world vnto good or euill? If the race should be to the swift, and the battell to the strong, then as Sand did exceed al the me of Ifrael from the shoulders vpward, so he Eccle, 9.11 which commands others, should exceed other in gifts of grace, 2, Sam. 9,2 that they may know him from the rest, and say, this is he, for hee exceedes the relt in vertue, as Saul did in stature, like the king of Bees, which is fairest of all the hine. Therfore if Pharao would Gen. 42.18 let none but loseph gouerne Egypt, Pharao shall rise vp against those kings, which care not whom they place oder their people, imitating Rebeboam, which made them his companions, whom he should have expelled from his Court. 1. King. 12.8.

Secondly, this extolleth the calling of Magistrates. As Iacob honoured Iosephs children, when he sayd, they should be called Gen. 48.16 after his name; so God honoreth the Magistrates, when he gives them his owne name, calling them Gods, as though there were a kinde of Godhead in them. These things pertaine to the wise, and they themselves doe not alwaies see it, yet he which hath a spiritual eye, and caries the patterne of God in his heart, may Pro. 24.23. Ice another likenes of God in Magistrates then in common perfons. As the builders of the temple had a speciall wisedome and spirit, which GOD gaue them for that worke which they were Exed. 31.3. chosen to so when Samuel had annointed Danid, hee sayth, 6.35.43.

That

The Magistrates Scripture. Sam. 16. That the first of the Lord came upon Danid from that day forward: 13 as though he had another spirit after then he had before. There is difference betweene Kings and inferiour Magistrates; for the 1. Sam 28. Prince is like a great Image of God, the Magistrates are like 26. little Images of God, appoynted to rule for God, to make 2. Cor. 9.6. lawes for God, to rewarde for God, to punish for God, to speake Numb 9.8 for God, to fight for God, to reforme for God: and therfore their battels are called the Lords battels, and their judgements the Lords indgements, and their Throne the Lords Throne, and the Kings themselves his Kings, to shew that they are all for Godlike his hands; by fome he teacheth mercie, by fome justice, by fome peace, by some counsell, as Christ distributed the loaues and the fishes by the hands of his Diseiples. This God requires of al whe 2. Cor. 9.8. he calles them Gods, to rule as he would rule, judge as he would judge, correct as he would correct, reward as he would reward, because it is sayd, that they are in stead of the Lord God: that is, to do as he would do, as a scholler writes by a copie. This is a good studie for Magistrates in all their judgements, to consider what God would doe, because they are in stead of God, I rule for God, I speake for God, liudge for God, I reward for God, I correct for Mat. 11.29 God: then as he would doe and determine, fo must bee my fentence. As we should thinke how Christ prayed before we pray, and how he spake, before we speake, because his actions are our instructions: fo they should think how Christ would judge, before they judge, because Gods lawe is appoynted for their law. Den. 17.10 Such a thought must needes level the way before them, and put them in minde of a good and just and holy judgement, because God is good and just and holie. Thirdly, they are called Gods, to teach them how they should gouerne. Howfoeuer other care for the glory of God, the performance of his will, the reformation of his Church, Princes & Rulers which are Gods themselves, are to doe the businesse of God as their owne businesse, because they are Gods. Gods businesse is their busineste, Gods law is their law, Gods honour is their honour. When the King, or Iudge, or Magistrate, doth seeke the kingdome and glorie of God, hee should thinke he seeketh his owne kingdome & glorie. And therefore feeke it, and further it as earnestly and diligently as hee would his owne, and rule, and iudge,

judge, and fpeake, and punish, & countaile as he would for himfelfe. Euen'as Danid counted Gods foes his foes, & Gods friends Pfal. 139. his friends. And Mofes perfecuted them that were Idolaters againft God, as he did them which were traytors to himfelfe.

If this were observed, we should see such a change, that divers which take should give, and they which give should take, they which labour should rest, and they which rest should labour. How can they pray to God, which know that the lawes of God are not obeyed, that his wil is not regarded, but the poore vnpitied, because of their remissenes, in not brideling the insolent? It may feeme that in Eliab his answere to Achab, it was prophesied who should trouble Ifrael to the worlds end, for speaking to the wicked Magistrate, he faid, It is thou which troublest it. So the vn- 1. King. 12. godly Rulers, and graceles striuers against lawfull rule, in their own harts calling themselues Gods, not being so called of God.

are cause of all disorder in enery Common-weale.

Fourthly, they are called Gods, to encourage them in their office, and to teach them that they neede not dread the persons of men : but as God doth that which is just and good without the icalousie of men, to they, vpon the Bench, and in all causes of iuflice, should forget themselves to be men, which are lead by the armes betweene fauour and feare, and thinke themselues Gods which feare nothing. This boldnes is so necessary in them which should judge all alike, that in Deut. 3.28. Mofes encouraged Io-Shua, in Iosh. 1.18. the people encourage him, in ver. 9. God doth encourage him, faying, that hee will be with him: but here he is with him : for hearing God call them Gods, shewes that God is there, nay, that they are hee : which should strike a wonderfull mind in them. As a princely spirit came vpo Saul so soone as he was king, so hearing that they are Gods, it should change them, and make the excellthe order of men, vntil they refemble God, after whom they are named, as Salomon Rudied & prayed till he 1. Kin. 3.6 was wifer then all that he gouerned : then they neede not blufh 1.King 4to reade this testimonie, I have faid ye are Gods: or els it wil feeme a check vnto them, like the mock which God gaue vnto Adam when hee faid, that bee was become like bimfelfe. As many fit in Gen 3.22. Gods place, and yet never knew that the Scripture called them Gods, nor why they have this name, no more the Nabal: fo many

33.

play

The Magistrates Scripture. 1. Sam. 25. play Nabal in their offices, and are readier to ask, Whols David? 25 Who is Chrift? then (when his cause comes before the) speake or doe any thing for him, but the women goe before them againe like Abigail, as though God would shame the with the weaker veffell, I cannot compare them fitter then with King Agrippa, who thought it better to be a Christian almost, then altogether. This is the religion of these times, they feare nothing more then to bee counted too precise: but God doth call them more then precise, for hee calles them Gods, of all men then they should not forget his name. Princes & Rulers have many names of honor. but this is y honorablest name in their titles, that they are called Gods: other names have been given them of men for reverence or flatterie, but no man could give the this name but God him-

felfe. Therefore their name is a glasse wherein they may see their dutie, how God doth honour them, and how they should honor him. What am I more then hee, that God should fet me in his owne Chaire, & give me his owne name, and more then others? he bath not done fo to all : but if they which are called his children are bappie, they which are called his disciples are bappie, they

which are called his feruants are bappie: how bappie are they who I. Sam. 18. he calleth Gods? It feemes, that if God could have called them by

23. a higher name then his own, he would have called the by some other name; but this word is enough to put them in mind of all that they should doe. Thinke that ye are Gods; and it will make you ashamed to obey the divel, for the ye are like Gods no more, but like finfull men: and the poorest vasfall which serves God in a Cottage, is liker God then you. Are they Gods which oppreffe Gods children? Nay, doth not hee lye which calles them worfhipfull, or noble? If fuch deserue not their titles, how can Antichrist of Rome think of his viurped names, and not be abashed? Can he fit downe in Gods place and speake against him, judge against him, decree against him, even in the Temple of Godrefilting God?

Againe, for another fort of Gods: Doth iniquitie become Gods? Doth partialitie become Gods? Doe bribes become Gods? They are greedie Gods, Idoll Gods, bellie Gods, and may bee tearmed Gods, because they are like the God of this world, which doe but stay (like Nabuchadnezzar) vntill their iniquitie bee full, that they.

Matth.s.

2.Thef.2.4

Dan. 4.

they may bee cast out like beasts, as a derision to them that gouerne. But they which regard this honorable testimonie of God,
as Nehemiah said when he was tempted to slie, Should such a man Nehes.
as I flie? so when they are tempted with bribes, should such a
man as I take bribes? should such a man as I doe wrong? should
such a man as I be a liar, or a swearer, or a scoffer, or a drunkard,
or a gamester, or a vsurer, or a prophaner, vpon whom all eyes
are set to take their example, and would hearken sooner then to
God himselfe? Then he resolueth to rule according to his name,
knowing that all the soules which might be wonne by him, shall
be required of him, as the sinnes of Israel were imputed to Ieroboam.

Thus God doth catechize them in their own names, and cals I.King.15 them Gods, to teach them their dutie to God. All should be godly, but they should be like God: that is, (as I may fay) more then godly, or the next to God in godlinesse. If any come betweene them, they lofe all their honour, and would thinke themselues pur downe like a guelt which is fet lower, or a luftice which is turned out of office. For fo God doth humble them and difgrace 1.54.32.7. them, which dishonour their calling, as hee did Saul when the I.Sa. 19.4. princely spirit departed from him, his sons, and his daughters, 1, Sam. 12. and his subjects did fauour Danid more then him, that he could do nothing with them, because God did not love him, he would 2.54,5.10. not let his feruants loue him. But when Danid came to the Crowne, because he had grace with God, he prospered in al that he went about, and ever reformed what he would : for the Lord (as hee faid) Subdued the people voto him : that is, made them incline to his will: as wee reade of Saul in the beginning of his Pfal, 18. raigne before hee had rebelled, a band of men did cleane to him, of 48. whom it is faid, whose bearts God bath touched: as though while 1.Sam.10. 26. the Rulers harts do Itand toward God, the peoples harts thould stand towards them, and they should carry them like God to all their defires : as it is faid of Danid, What foener the King did, plea- 1.Sam. 32. sed all the people.

Therefore looking into this divine ordinance, what a power they have over the people, which they shuld never have got fro men, if God had not given it the, I have thought it an easiematter to redresse an hundred things which trouble Christendome

Y 2

without

The Magistrates Scripture. without reason, and none would kicke against it, if these Gods would cast downe their Crownes, and begin to the rest, for all flay your them, like the alarme which foundeth first to the battell:for our experience shewes, that there wil be no great good done, if the example of the best give not light vnto the rest. Oh, would that princely spirit would once come vpon them to goe before the people, which Mofes appointed for the Kings Numb. 27. place, and not lagge after them like Herod which faid, he would 17. come after the Wisemen to Christ: for if Nicodemus came by Mattb.2.8 night, no marueile though the rest come not at all. Thus their lohn 3.I. name tels them how they should rule, and by confequence teacheth how we should obey : God calles them Gods, therefore he which contempeth them, contempeth God : God calles them Fathers, therefore wee must reverence them like Fathers: God calles them Kings, Princes, Lords, Indges, Powers, Rulers, Gouernours, which are names of honour; and shal we dishonour them Pro.24.21. whom God doth honour? Our first leffon is, Feare God; the next 1. Pes. 2.17 is, Honor the King ; that is (as Paul interpreteth) we must obey for Rem.13.5. conscience, not against conscience : for that were to put a ftranger before the King, & the King before God, which Christ faith, John 19.11 bane no power but from God : and therefore cannot make themfelues Magistrates, no more then they can make thefelues Gods. As none could give this name but God, fo no man which exal-A418.9. teth himfelf can challenge this honor, no more then Simon Magus was great, because he called himself a great man. But they to whom God faith, I have called ye Gods, as if hee had the naming Rom. 13.2. and appointing of them. Every power is from God; for by nature no man can challenge power ouer other, but by the Word, and 1. Per. 2.13 therefore enery foule which is subsect to God, must be subsect to them, ler, 27.12. for he which calles them Kings, calles vs Subjetts: this is their paa.Chro.9.3 tent (as the Queene of Sheba faid to Salomon) that God had chofen them Kings, and fet them upon the throne. As hee faid, and all things were made, to as he faith, all things should be. Therefore unleffe ye heare this, I fay that ye are Lords, Judges, and Magifrates, ye are no Lords, no Judges, no Magistrates of God. And therefore the Pope and his Clergie, to whom God neuer faid, ye are Lords, or Indges, or Magistrates, are no Lords, no Indges, no Magistrates of God, but that which the Lord faith they are, that

they.

they are, and no more, though they put on a triple crowne. If they were worthie to be called as others, Paftors, Doctors, and Teachers, we would give the those titles. They which give them more then the Lord gives them, make the proud, and infolent, and tyrannous, more then they which are Lords, Judges, & Magiftrates indeed. But for these vsurped titles and base-borne honour which they have incroched from men (which puffe them vp, and trouble them like Sauls armour) they would have intended the dutie of Ministers and Teachers, asthe Apostles did, 1.54.17.39 whereas now they are fo cumbred & mingled by their vfurping ouer Princes, that they are neither good Mmisters, nor good Magistrates, but Linsie wolsie, a mingle mangle betweene both. nay veterly falle from both, being no shepheards but wolves, of whose flaughters al Christian kingdoms have bin the shambles, who feeking a superfluous title, they have forgone all necessarie duties; and but for their formalities, a man could not know of what profession they are, for they neuer preach nor write, but to maintaine their kingdom which falles (like the tower of Babel) faster then they build. Therefore as Naomi faid, Call me no more Gen. 12 Naomi, which signifieth beautifull: but call me Mara, which signifieth bitter: fo they may fay, Call vs no more Bishops, or Pattors, Rub.1.20 or Doctors, or Preachers, but call vs robbers, and fleepers, and giants, and Pharifies, whom we fucceed. For why should they be called Bishops which doe not watch, or Pastors which doe not feede, or Doctors which doe not teach, or Iustices which do not iuffice? except this bee the reason, The Idols were called Gods, though they were vnlike God. If their bodies had growne as far Ex0.20.22 out of square fince Christs ascension, as their titles, pompe and honour, they might stand in the maine leas & not be drowned, for their heads would crow about the water.

It tolloweth: But ye shall dye as a man. Here he distinguisheth betweene mortall Gods, and the immortall God. Ye have seene their glorie, now behold their ende, They shall all dye like others. Though they be never so rich, so godly, so mightie, so honorable while their date lasteth, yet they may as truly as sob call Correspond to their father, and the worme their mother: for the grave shall bee the last bed of all sless. As they were borne like men, so they shall are like men, the same comming in and going out is to all:

3

nay,

The Magistrates Scripture.

Pfalm.49.

nay if yerefpect but the bodie, hee might fay, yee shall dye like beafts: for, Man being in honour (faith Danid) may well be compa-

E(4) 40.

red onto beasts that perifb : though he be in honor, yet he perifheth like the beafts which have no honour, & death will not take his kingdome for a ransome, when God doth but say, his time is come. When Efar had faid, that All flesh was grasse : as though bee would correct his speech, hee addes, and the glorie of it is as the flower of the field. As if hee thould fay, Some men have more glorie then other, and they are like flowers, the other are like graffe: no great difference, the flower shewes fayrer, but graffe thands longer, one fieth cuts both down, like the fat fheepe and the leane, that feed in two pastures, but are killed in one flaughter. So though the great man liue in his palace, and the poore man dwels in his cottage, yet both shall meete at the graue, and vanish together. Euen they which are Lordes and Judges and Counsellors now, are but successors to them which are dead, and are neerer to death now then when I began to preach of this theame. It had been a great Seffions for all other to dye, but for Magistrates, Princes, for Kings, for Emperours to dye as they dye: What a battell is this, that leaves no man alive? Shall the Gods dye too? Hee gives them their title, but hee tels them their lot. Though their power, though their wealth, though their honour, though their titles, though their traine, though their friends, though their eafe, though their pleasures, though their diet, though their cloathing be not like other, yet their end shall be like other: nay, their ends are like to be more fearefull then other: for God makes him examples of great men, as bee did of Pharaoh, and therefore wee fee to many straunge and sudden deaths of Princes more then of other. Therefore he spake here with the least when hee faid, Tee Shall dye like other, for very few of them escape the sword, or knife, or poyson, which other neuer or verie seldome feare. But if all your subjects were your friends, yet ye shall dye like them : for are yee not cold when winter comes? are yee not withered when age comes? are yee not

Bard 9.16 Weake when ficknesse comes? and shall yee not goe (as well as the meaneft) when death comes? Therefore bee not proude of thine honour, as though it would last alwaies, for thou shalt die, and then all thine honour shall forsake thee, and another shall

rife

rife in thy place as great as thou; and when his glaffe is runne, another shall follow him, and so another, till death have all.

Be not cruell in thine authoritie, as though it would last alwaies: for thou shalt dye, and then thy authoritie shall dye with thee: and they which remaine aliue, will send infinit curses af-

ter thee, because thy life was a scourge vnto them.

Be not secure for thy wealth, as though it would last alwaies: for thou shalt dre, and then another shall take thy riches, & thou shalt goe to give account how thou commest by them. How many things doth hee implie when hee faith, yee shall dre? This is a barre in their armes, which makes the proudest peacocke lay downe his feathers, when hee thinkes youn it, though he prick them vp againe: whereby the holie Ghoft would have them learne that nothing will make them line, and rule and deale fo well in their thrones, as to remember that they shall dre, and shortly give account for all : fignifying, that prosperitie makes vs forgetfull of our endes, and that these mortall Gods live as though they were immortall. A hard thing for Princes to remember death : they have no leifure to thinke of it, but chop into the earth before they beware, like a man which walketh ouer a field couered with fnow, and fees not his way, but when he thinketh to runne on, fuddenly falles into a pit : euen fo they which have all things at will, and fwimme in pleafure, which as a fnow concreth their way, and dazeleth their fight : while they thinke to liue on, and reioyce still, suddenly rush vpon death, and make shipwracke in the calme sea.

Therefore, as it is good for them to heare they are Gods: fo it is meete to know they shall dye. Wherefore ye shall dye saith he, in the next words: as if hee would preuent some conceit that they would take of the words which hee cast out before, hee cooles them quickly before they swell, and deferres not to another time, but where hee calles them Gods, there hee calles them wormes meate, least they should crow betweene the praise and the checke, I have said ye are Gods, but ye shall dye like other men: but for this dye, many would live a merrie life, and feast, and sport, and let the world slide: but the remembrance of death is like a dampe, which puts out all the lights of pleasure, and makes him rub and frounce and whine which thinks woon

os Magistrates Scriptures it as if a moate were in his eye. O how heavie tidings is this to heare thou shalt dye, from him which hath life and death in his owne hands, when the meffage is fent to them which raig ne like Gods! as if hee should say, Euen you which glister like Angels, whom all the world admires, and fues, and bowes to, which are called honourable, mightie, and gracious Lords, I will tell you to what your honour shall come: First, ye shall waxe old like others, then ye shall fall ficke like other, then ye shall dye like others, then ye shall be buried like other, then ye shall be consumed like other, then ye shall be judged like other, even like the beggers which crie at your gates; one fickens, the other fickens; one dyes, the other dyes; one rots, the other rots; look in the grave, and shew me which was Dines, and which was Lazarus. This is fome comfort to the poore, that once hee shall be like the rich. one day he shall be as wealthic, as mightie and as glorious as a King, one houre of death will make all alike : they which crowed ouer other, and looked downe vpon them like Oakes, other shall walke vpon them like wormes, and they shal be gone as if they had neuer been.

Where is Alexander that conquered all the world, and after fought for another: because one would not satisfie him? Where is Xerxes which could not number his Armie for multitude? Where is Nemrod, which built his nest in the clowdes? Where is Sampson which slew an Armie with the lawe of an Asse? Where is Constantine, Nero, Caligula, Titus, Vespasian, Domitian, Gen. 11.4 thunderbolts in their times? One hundred Princes of Eng-

land are dead, and but one aline, the rest are gone to give ac-

count how they ruled here when they sustained the person of God.

Lam.4.11 Who would have thought (faith Ieremie) that the enemie should have entred into Ierusalem, and spoyled that faire citie? Yet he brake into it, and Ierusalem was ransackt the other. Who would have thought that Herod, which was honoured like a God, should have beene devoured with wormes, and savoured that none

fuddenly hee was stroken, and all his glorie like the snuffe of a

and now it so saucurs that they tread it ynder soote.

Who

Who would have thought lezabel that beautiful compeation, I Kin should have been gnawed with dogges? Yet she was cast vnto dogges, and not an eare left to season the grave. What would he thinke, that had feene Salomon in his royaltie, and after feene him in the clay ? O world vnworthie to be beloued, who hath made this proud flaughter? Age, Sicknes, and Death, the three fumners which have no respect of persons, made them pay the ransome themselves, and bow to the earth from whence they came; there lie the men that were called Gods. How foone the flower of this world is faded ? Yesterday the tallest Cedar in Libanus, to day like a broken flicke troden vnder foote: yesterday the state lieth vpon earth, to day shrouded in earth, forfaken, forgotten, that the poorest wretch would not be like vnto him, which yesterday crouched and bowed to his knees. Then woe to them which had the name of God, and finnes of men, for the mightie shall be mightily tormented. All their friends and subjects. and feruants for lake them, because they goe to prison to trie the mercie of hell, and take what the spirits of darknesse will heape vpon them : there lie many of themen which were called Gods; and thus ends the pilgrimage of Kings, Princes, and Rulers. This is our life, while we enjoy it, we lofe it, like the Sunne which flies swifter than an arrowe, and yet no man perceives that it moues. Hee which lasted nine hundred yeeres, could not hold Gen.5. 27. out one houre longer, and what hath hee now more then a child which lived but a yeere? Where are they which founded this goodlie Citie, which possessed these faire houses, and walked these pleasant fields, which erected these stately Temples, which kneeled in thele feates; which preached out of this place but thirtie yeeres agoe? Is not earth turned to earth, and shall not our Sunne fet like theirs when the night comes? yet we cannot beleeue that death will finde out vs, as he hath found out them: thoughall men dye, yet every man dreames I shall escape, or at the least I shall live till I be old. This is straunge, men cannot thinke that God will doe againe that which hee doth daily, or that he will deale with them as hee deales with other : tell one of vs that all other shall dye, we beleeue it: tell one of vs we shall dye, and wee beleeue it sooner of all then of one, though we be fore, though wee be weake, though wee be ficke, though wee be

elder then those whome wee followe to the ground. So they thought which lie in this mould vnder your feete, as you doe. If wifedome, or riches, or fauour, could have intreated death, those which have lined before vs would have kept our poffeffions from ys, but death would take no bale, we are all Tenants at will and wee must leave this Cottage when socuer the Landlord will put another in our roome, at a yeers, at a moneths, at a weekes, at a daies, at an houres warning or leffe : the clothes which we weare vpo our backs, the graues which are vnder our feete, the Sunne which fets ouer our heads, and the meats which go into our mouthes, doe crie vnto vs, that we shall weare, and Tet, and die like the bealts, and foules, and fifthes which now are dead in our diffies, and but even now were living in the Elements. Our Fathers have summoned vs, and wee must summon our children to the grane. Every thing every day suffers some ecliple, nothing standeth at a stay, but one creature callesto an other, Let vs leane this world. While wee play our pageants ypon this stage of short continuance, every man bath a part, some longer, and some shorter, and while the actors are at it, suddenly Death steps upon the stage like a Hawke, which separates one of the Doues from the flight, hee shootes his dart; where it lights, there falles one of the Actors dead before them, and makes all the reft agaft, they muse and mourne, and burie him, and then to the sport againe. While they fing, play, and dance, Death comes againe and strikes another, there hee lyes, they mourne him, and burie him as they did the former, and play againe : fo one after another, till the players be vanished like the accusers which came before Christ, and Death is the last upon the stage, so the figure of this world passeth away. Many which stand here, may lie here or elfewhere within this twelue moneth. But thou thinkest, it is not I, and hee thinketh, it is not hee : but he which thinkes fo commeth soonest to it. If I could make you beleeue that you have but a yeere to live, and that all which heare mee this day, shall come to the barre before this day twelue moneth returne againe, ye would prepare your selues to dye and leave your fins behinde you, and depart Christians out of the Church, with a minde to doe all that God will have you, that when the twelve moneth is ended, yee might live with the

Angels

10hn 8.9.

The Magistrates Scripture. Angels in heaven, and escape that fire lake, where the glutton begges but a drop of water to coole the tip of his tongue, and it will not be granted him, leaft it should ease him. But now wee know not whether we shall line a weeke to an end, we will doe nothing that he bids vs, but abide the venture, and trie the market what God will give for finne, so one is taken after another, and because we are not ready, wee goe against our will, like Lots wife out of Sodome. This is our fashion to set the best last, till Gen. 19.26 wee can neither forfake our finne, nor hope of mercie. Thus I have proclamed to all Kings, Princes, Judges, Counsellors and Magistrates, that which E fay foretolde to one, Set thy things in 1. King. 20 order, for thou shalt dye: Yet fifteene yeeres were behind when the Prophet warned him to fet al things in order. But I cannot promile you fifteene yeeres, for many Princes doe not raigne fo long, for one that doth. That which Efay spake to one, God here pronounceth of all, yee shall dye, therefore the message is sent to you, and when yee thinke of your bonour, thinke of your ende. These two notes, that ye are Gods, and that ye shall dye, the holie

world, before it left them.

Therefore let vs pray that God would keepe vs in remembrance of his judgements, that the subtletie of sinne neuer steale our hearts from him, but that wee may count this life a respite to repent, before the Judge sit to deuide betweene the sheepend the goates, when wee shall give account of all his in-

Ghost thought enough to teach you how to line & how to rule. And that wee may be all like Gods hereafter, let vs prepare before the account: for none are in Heauen but they that left the

fructions, corrections and benefits, even of this feed which hath bin fowne fince ye came in, how ye have received his

word this houre.

repented, if he thinks Salomed happier after her repented that he was before. This verte 3 M 12 nor or contents of all this track that the contents of a substitute of contents of the colors and therefore Sulomon begins with it, and or devicting

green Thegus or the field of vanidies, which when her hath

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## THE TRIALL OF

Ecclef. 1.2.

Vanitie of vanities, saith the Preacher: Vanitie of vanities: All is vanitie.

Beck. 12.3

His booke begins with All is vanitie, and ends with Feare God, and keepe his commandements. If that fentence were knit to this which Salomon keepeth to the end, as the hauen of rest, after the turmoyles of vanitie; it is like that which Christ said to Mar-

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repent with Salomon. Therefore this is his first greeting and
Executed. lesson to all after his conversion, to warne them that Allis valob.15.31. nitie: as if GOD had said to him as hee said to Exechiel; Canse

Ierusalem to know her abominations; as though men did not know their finnes how vame they are, as Eliphaz faith, Hee beleeneth not that bee is vaine, which makes every man deferre his repentance vntill the very houre commeth, that finne maketh preparation to leave him, and then fainting hee is vnwilling to depart, because he is not readie. Therefore I have chosen this fentence, which speakes of nothing but vanitie, to shew how wee take the way to miserie for the way to happines, and turne the day of Saluation to the day of vanitie. Let every man thinke as Igoe in this matter, why liee should loue that which Salomon repented, if he thinke Salomon happier after hee repented then hee was before. This verte is the lumme or contents of all this booke, and therefore Salomon begins with it, and ends with it, as if he should fay : first, this is the matter which I will prooue, and after, this is the matter which I have proved, now you fee whether I told you true, that All is vanitie. I may call it Salomons Theame, or the fardle of vanities, which when hee hath bound

The triall of Vanitie. bound in a bundle, he bids vs caft it into y fire : forafter he hath done with them in his last chapter and 13. verse, as though hee ...... would have no more thought of them, hee turnes away from them, as if he had buried them, and goes to another matter, faying; Now let us beare the end of all, Feare God and keepe his commandements : for this is the whole dutie of man : as though he were exceeding glad, that after fo many dangers through the rout of vanitie, yet God let him fee the hauen of reft, and brought him to the right end, and fet him vpon shoare, where hee might fee his vanities, as Mofes looked backe vpon his enemies, and faw Exals.30

Gen.17.

them drowned behind him.

The whole narration dooth shew that Salomon wrote this booke after his fall. When hee had the experience of vanities. and seene the follie of the world, what eutll comes of pleasure. and what fruite groweth of finne, he was bold to fay, Vanitie of vanities, e.c. which hee auoucheth with fuch protestation, as though he would inftifie it against many advertaries: For all the world is in lone with that which he calles Vanitie. Therefore hee puts to his name in the midft of his fentence, as if he would defend it against all commers; if any man aske, who broached this straunge doctrine? the Preacher (faith Salomon) To testifie his beartie conversion to God, he calles himselfe a Preacher, in the witnesse of his vnfained repentance, as if God had faid vnto him, Thou being connerted, connert thy brethren, and bee a Preaeber, as thou art a King : fo when wee are converted, wee should become preachers vnto other, and fhew fome fruites of our calling, as Salomon lefe this booke for a monument to all ages of his conversion. Therefore they which write, that Salomon dyed in his finne, and that fuch a famous instrument of GOD went to the damned, doe great wrong to the worthie King, which gives them fuch an example to repent, and would correct their rash judgement, if they confidered. First, that he was the elecreft figure of Christ (except Melchisedech) which passed all Kings in prosperitie, and all men in wisedome. Secondlie, that he was inspired by the holie Ghost like the Prophets, to be one of the pennes of God to write his holy word, the word of plates faluation, which was not fit for a reprobate. Thirdly, that God promifed to his father that he would not take his spirit and his mercie.

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The triall of Vanitie. LCW-17-13 mercie from him as he did from Saul, nor forfake him as he did 2.54.7.13. Saul, but correct him in another fort. Fourthly, that God is faid a.Sam. 12. to love him, therefore as Paul concludes that Jacob was elected, because God faith, Jacob have I loned: So wee may conclude, Nehe.13.6 that Salomon was elected, because God faith, Salomon have I loned. Fiftly, that in Luke 13.28. All the Prophets of GOD are Rom.g. faid to bee in heaven; and therefore Salomon being an holie Gen. 27. Prophet must bee holden to bee in heaven. To shew that hee was a holie Prophet, in the 2. Pet. chap. 3. verse 2. Peter calleth all the Prophets which wrote the Scripture, Holie Prophets. Laftly, we may gather out of the feuenth chapter of this booke and the thirteenth verse, and out of the fift of the Prouerbs, and 1. King. 11 the fourteenth verse, that Salomon had left his Concubines and 45 vanities before hee wrote this booke. Therefore to fay that the 3.Cor.9 31 figure of Christ, the penne of the holy Scripture, the man whom God loued, the wifest man that euer was, and one of the holie Prophets died a reprobate, is prefumption against the Word, 1.King. 11 impletie against God, and wrong to the dead. Although, be-45. cause of his grieuous fall into Idolatrie, and vncleannesse, God 1.Cor.10. left him in difgrace, and makes no mention of his repentance, where hee speakes of his death, that they which stand, may take beede least they fall, and see how easie it is to slip, by the example of him which was wifer then they. Salomon being wicked and yet faued, was a figure of the Church whole finnes are forgiuen. Thus having found as it were the Mine; now let vs dig for the treasure. Vanitie of vanities, &c. This is Salomons conclusion, when he had gone through the whole world and tried al things like a spie sent into a straunge countrey, as if he were now come home from his pilgrimage, they gather about him to enquire what he hath heard and feene abroad, and what hee thinkes of the world, and thefe things which are fo loued among men, like a man in admiration of that which hee had feene, and not able to expresse particularly one after another he cotracts his newes

heard: Vanitie, saith Salomon: and what els? Vanitie of vanities:

Euch. 2.11 and what els? All is vanitie. This is the historie of my voyage,

I haue seene nothing but vanitie ouer the world. Carrie this for

into a word : you aske me what I have seene, and what I have

the newes from the Preacher: Vanitie of vanities, All is vanitie. as if hee should say, Vanitie, and greater Vanitie, and more then Vanitie: fo the further he did goe, the more Vanitie hee did fee, and the neerer he looked, the greater he feemed : till at the laft he could fee nothing but Vanitie. When hee was come to this. that he did fee all things vaine, vpon which men fettheir harts. he was moved with compassion and could bee filent no longer, but needes hee must write to them which seeke felicitie (as hee did in transitorie things) to warne them that they seeke it not any longer in these foolish things, which have no stabilitie nor contentation, but flie from them to The feare of God, which hath the promises of this life and the life to come. Therefore hee begins with All is vanitie, as if he should fay, Lone not the world, 2.Tim.3.8. nor the things of the world, for I have tried that there is no certain- 1.loh.2.15 tie in them. Thus he withdraweth them : First, from the wrong way, and then fets them in the right way to happines, which hee defineth at last, to Feare God and keepe his commandements. When he had gone through a thousand vanities, then that comes in at the end, euen like our repentance which staies till death; so his drift is to fhew that mans happines is not in thefe things which wee count of, but in those which we deferre : his reason is, they are all vanitie: his proofe is, because there is no stabilitie in the. nor contentation of minde: his conclusion is, therefore contemne the world, and look vp to heaven from whence ye came, and whither ye shall goe.

This is the scope which Salomon aimes at, as though weedid Eccl. 12.33; all sceke happines: but wee goe a wrong way vnto it: therefore he sounds a retire, shewing that if wee hold on our course, and goe forwards as wee haue begun, wee shall not finde happines, but great miserie, because we goe by vanitie. Therefore to fright vs out of this way, he breakes foorth into an exclamation. Va-

nitie of vanities, all is vanitie.

Now, Salomon full of wisedome, and schooled with experience, is licensed to give his sentence of the whole world. For the spirituals man indget ball things, his indgement is so certaine 1.Cor.2.15; that it runnes before the Euidence, and condemnes all for Vanitie, before he convince them to be vaine, whereas wee prooue first and condemne after, because our words are no authorities:

he:

The triall of Vanitie. he concludes first, and proves after : never any ludge did sondemne formany together, Salomon refolued all the questions of the Queene of Slieba, yet Salomon neuer answered so many questions at once as now : for what can you enquire , but here you have an answere ? Aske him as the Souldiers, and Harlots, and Publicans asked John: What is Sinne? Vanitie faich Salomon. What is Pleasure? Vanitie too. What is Beautie? Vanitie too. What is Riches ? Vanitie too. What is Honour? Vanitie too. What is Long life? Vanitie too. This is the state of all things after the fall, all turne to Vanitie. This is no reproch to the things, but fhame to him which fo abused them, that all things should bee called Vanitie for him. What a testimonic is this of him which should be the onely servant of God on earth, whom he created in holinesse and righteousnesse, whom hee framed to his owne image, whom hee placed in paradife, and would have raifed to heaven, to heare that he hath so polluted his life with every fin, that now there is nothing but vanitie? That is a lamentable fong which will make him weepe that tunes it, if he think what he faith, how his flate is chaunged fince Adam his father died. Once God faith, that all was good, and now hee faith that all is Gm,t. naught and vaine, as though he forbad man, that which he created for man. That is not Salomons meaning to debarre men from the vie of creatures : although all things chaunged with man, and became worse then they were : yet hee dooth here rather Rom.8,20 flew, that man reapes nothing but vanitie out of these things, by reason of his corruption, then that the things themselves are vaine, if they were well yled. For ever fince the creation, Paul faith, I. Tim. 4. That enery creature of God is good, and nothing is to be rejected, if it be received, or vsed with thankesgining, for it is san-Etified by the word of God and prayer. That is it which maketh them profitable to vs, which because it is wanting for the most part, therefore Salomon faith, that all are vaine to vs, not vaine of themselves, but because they are not fanctified as they should be, therefore in the 2.24. the 3.12. and 22.the 5.17. the 8.and I she shewes a way how we may make profit of all, and reioyce in our labours, and finde a lawfull pleasure in earthly things, so often he calles to the vie least we should erre as the Monks and

Eremites have done before, miltaking these words, when hee

faith.

faith, that All is vanitie, they have forfaken all companie, and gouernment, and office and trade, and got themselves into the wilderneffe amongst beafts, to live in quiet and filence, faying that men could not live in the world, and please God, because all is vanitie. So while they counted all things vaine, they became vaine themselves, and left those bleffings which Salomon injoyed after his knowledge, more then hee did before. Therefore it is vaine man which Salomon reproducth, which is not only called vanitie, but lighter then vanitie. If hee did not thinges pfal.62 9. vainly, nothing should be vaine in the world, whereas now by abuse wee may see sometime as great vanitie in the best things, as in the worft. For are not many vaine in their knowledge, vaine in their policies, vaine in their learning, as other are vaine in their ignorance ? Was not the wisedome of Achitephela vaine thing? The swiftnes of Hazaela vaine thing? The thrength of Goliah a vaine thing? The treasures of Nabuchadnezzar a vaine thing? The honour of Ammon a vaine thing? The beautie of Absolon a vaine thing? The knowledge of the Scribes a vaine thing? The denotion of the Pharifies a vaine thing? And so is the learning of all those a vaine thing, that doe no good with it, but either it lies vnder a bushell and moulds, or elfe it prattles like Tertullus, alwaies against Paul, ftriuing to make warre betweene them which loue dearer then Attitute any brethren.

By this you may fee that vanitie is bold when she breakes into houses, and Churches, and Palaces, and sometime vanitie may come to infect, where Trueth may not come to reprodue. Is it not high time then to sound this Alarme againe, Vanitie of va-

nities, oc.

If wee could heare how vehemently, and how pitifullie Salomon pronounced this outcrie, happily it would moue vs a little to heare how he did exclaime of his owne life, and condemned himselfe, as it were by the found of a Trumpet, that all might heare. For we are all by nature such deafe Adders, that whether the Prophets come piping, or mourning, or crying, they goe away from vs againe mourning like Ieremie, Wee would have curred. Nay, the citie of Ierusalems would not see cured. Nay, the citie of Ierusalems would not sauiour Christ) when he wept for his Israe-lites.

358 The triallof Vanitie. like a Cryer, Vanitie of vanities : as the mother which would faine make her fonne to heare, the doubles and trebles her words : What my fonne, and Pro.31.1. what the some of my wombe, and what the some of my desires? So whe God would ftir vs vp to heare, he crieth thrice to the earth and faith, Earth, earth, earth, heare the word of the Lord: fo when Salomon would diffwade from the companie of the wicked: reade Prou.4.14. how often he repeates the charge: Enter not into the way of the wicked, walke not in it, anoide it, goe not by it, turne from it and paffe by, as though hee would never have done, or as though wee would never heare. So Christ when he taught Peter Zohn 21.16 what was his dutie, recharfed it thrice : Feede, feede, feede. Iofeph Gm.41.32 Theweth the reason of these repetitions, whe he tels Pharaob w, hy his dreame was doubled, because the matter was important and certaine. Therefore when Salomon repeates this faying to often, he cals for audience, as though he had some waightie and great matter to vtter. Such a point of wifedome it is for enery man to know that All is vanitie, if wee direct not things to their right end, as when the holy Ghoft would fignifie that God is all holy. E/ay 6. he repeated thrice, boly, boly, boly : to when hee should shew that man is all vaine, thrice he repeateth vanitie, to fhew how hardly man beleeues that he is vaine: therefore he brings in three afferbb.15.31. cions, as it were three witnesses to prooue it. All agree upon the fame words, but that the last is more plaine, and faith that Allis vanitie: that is, that man is not only changed and become vain: Row. 8.20. but for the vanitie of man, as the Apollle faith, The creatures are subject to vanitie, and have not the glorie and libertie which they should have, for the sinne of man. A spirituall eye doth see some vanitie or other in enery thing, as appeareth betwixt Christ & his disciples at Ierusalem. They gazed upon the building of y Tem-Int. 21.5. ple as a braue thing, and would have Christ to beholde it with them ; but hee did tee that it was but vanitie, and therefore faid, Are thefe the things that ye looke upon? as if hee should fay : How vaine are you to gaze voon this? If Christ thought the beautie of his temple a vaine thing, and not worth the fight, which yet was beautified and built by his owne prescription; how should Salo-Man. 24 I mon expresse all the vanitie of the world, to which all men have John 21.5 added more and more fince the beginning ? Therefore as if hee wanted

The triall of Vanities wanted words to expresse it, as he did see it, he breakes forth into an exclamation, and repeates the same often, Vanitie of vanitier : as if he should fay, I cannot speake how vaine the world is. but vaine it is, and very vaine, & nought but vaine, speaking as if he had the feeling & fense of it, as though the world stood naked before him, & it grieved him to fee, he cuts his wordsin chiding manner, and makes shore riddance, as if it yrked him to speake all whe knew, therefore that which he speakes he speakes roundly, that if they reade no more, but fleep all the Sermon after; yet the first sentence shall strike a sting into their hearts, and leave a found behind to waken them whe they are gone, as many (you know) remember this fentece, which remember no fentence in al this booke befide. Who hath not heard Vanitie of vanities, &c. though few have conceived it? This is the phrase of Scripture, whe the holy Ghoft would commend the fong of Salomon about all other longs, hee calles it The fong of fongs, lo called in the Hebrue, & mentioned in the first booke of Kings the fourth chapter, and 32. verfe. Whe he would exalt the heavenly King about all, hee calles him the King of Kings: fo when hee would note a great vanitie, and yet a greater, and a greater then that, which is the greatest of all, he calles it Vanitie of vanities, as when we would note a great foole, we will fay, a foole of fooles, a finne of fins, a feruant of feruants. Thefe are fcornefull names to the world, & homely titles to give our pleasures, to cal them Vanitie of vanities, and againe Vanitie of vanities, and yet againe Vanitie, as though wee would prouoke them to fall out with vs, like a ma which sharpens his enemie with taunts, whe he would egge him to fight. Hee might have mollified his termes, before hee condemned the world thrice : but the world is no changeling that Salomon should chaunge his judgement, but vaine it was, vaine it is, and vaine it will be, and therefore a thrice vaine world hee may call it : first, Vanitie, straight Vanitie of vanities, and suddenlie All is vanitie. What a transcendent is this? as though it increased while he spake, so fast groweth this weede to worse and worse, like the image which appeared to Nabuchad- Dans nezzar, the first part was of gold, the second of filuer, the third of -braffe, the fourth of iron, the fift of clay: fo by many chaunges

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When a man begins to like of pleafure, and opens the doore to Light as many vanitie which hee loues, ftraight as many vanities flocke to 3. hun, as Salomon had Concubines, till the Temple of God be like a denne of theenes. Therefore when Salomon beheld fuch a plura. litie, and Torquot of vanities, like furges comming one vpon another in pleites and in folds, hee fpake as though hee would thew vs vanitie hatching vanities, Vanitie of vanities, all is vanitie. The first saying doth passe without let, but the last rubs and finkes not into the hearts of men fo eafily as it is spoken. Me thinkes I heare some dispute for Baal, and did Salomon Stay before hee come to All is vanitie? It may bee that finne is vanitie. and pleasure is vanitie; but shall we condemne all for sinne and pleasure? What say you to Beautie which is Natures dowrie. and cheereth the eye, as sweete meate dooth the taste? Beautie is like a faire picture, take away the colour and there is nothing left. Beautie indeed is but a colour and a temptation, the colour fadeth, and the temperation fnareth. But what fay you to Riches, which make men Lords ouer the reft, and allow them to goe braue, and lie foft, and fare daintily, and have what they lift? Riches are like painted grapes, which looke as though they would facisfie a man, but do not flake his hunger, nor quench his thirft. Riches indeed doe make a man couet more, and get enuie, and keepe the minde in care. But what fay you to Honor, which fets a man aloft, and makes the knee bowe, and the tongue footh, and the head stand bare, as though they were other kinde of creatures aboue them? Honour is like a King in a play: when his pare is done, his ornaments are take from him, and he which held the bason to him is as good as he. Honour indeede may commaund all but life : hee makes a faire fliew now : but when death comes, all is one. But what fay you to profound knowledge in deepe mysteries, which makes men fought vnto, and 3.5. called deepe Clarkes, and great Doctors ? Knowledge is like the letters which Vriab carried against himselfe : so knowledge draweth a greater judgement, and oftentimes condemnes the bearer. Knowledge without vertue, leaves a man without excufe, and is a witneffe against him, because he understands what is good, and will not doe it. Yet there is another darling of ac-Mal. 128. count behind : what fay you to Long life, which caufeth a man

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to fee his childrens children, and makes him reuerent before the people? Long life is like a long night, when a man cannot fleep: fo age is wearifome with ficknes, and striues with it selfe, because it cannot walke, nor talke, nor heare, nor fee, nor tafte, nor fleep, as it was wont : therefore wisheth often the night were gone. that the paine were past. Indeed he that sees many daies sees many miseries: and therfore what is not vaine in life, fith life it selfe is vaine? Shew me the light which will not darken, shew me the flower which wil not fade, flew me the fruit which will not corrupt, shew me the garment which will not weare, shew me the beautie which will not wither, fhew me the strength which will not weaken, shew me the time which wil not passe, and I wil reclaime that All is vanitie : but it althings vanish, then all things are vaine, yet this wil not go for truth, before men haue smarted for the trial. Some are so vaine that they count nothing vanitie, but that which is vainer then the rest, delights them most; for there is as it were a commonweale of vaine persons, & he which Pro. 12.12 can be vaineft, is like a king of the reft. Some are of this minde, Pro. 14.9. that they thinke all is vanitie but that which they loue, & therefore they call them vaine, and curious, and phantafticall, which. fpeake against their vanities, and fay that it is necessarie to bee vaine, for they canot live vnles they deceive, they cannot pleafe vnleffe they flatter, they cannot be beleeved vnleffe they fweare, they cannot be esteemed vales they royst, as Demetrius thought that he shuld beg vnlesse he might sell Images. There is another Ad. 16,14 fort like y buyer in Prou. 20. which faith: It is naught, it is naught, but when he is gone apart he boasteth. So they wil fay of the world, It is naught, it is naught, before men, and sweare that all is vanitie, but whe they are gone apart, they reconcile themselves vato it and kiffe it, and promise to be vaine still, but they cannot abide to be counted vaine, the vainest man that is. This shewes that the folly of the world is so open and shamefull, that her louers must needs condemne her. You shal heare them say oftentimes: It is a vaine world, a wicked world, a naughtie world, yet they will not forfake it to dye, like dastard fouldiers, who raile against the enemie, but dare not fight against him. Alis vanitie, but this is varitie of vanities, that men will follow that which they condemne. But this is that every finner might condemne himfelfe:

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himselfe: for the conscience must judge first and then God, as 1.10h. 3.20 our Saujour saith: Out of thine owne month, and so out of thine owne hart I wil condemne thee, naughtie sernant Shewing that the wicked condemne themselves before they are condemned of God. These are the worlds fooles, which care not what is their end, so that their way be pleasant.

Mat.23-27

Oh that here were a full end or coclusion of vanities, but behold, a greater vanitie is behind: for our Religion is vanitie, like the Scribes and Pharifies, as Mathew faith in the 23. chapter and 27. verse, having a bare shew of holines, as he saith, he could call it but a flew of holines, and scarle that ; our vanitie is vanitie, but our holinefle is but a frew of bolines, not worthic to bee called holineffe, but like holineffe : yet the most part have not somuch as the shew of holine fe, as the Pharifies had, but are vaine in shew, infide and outfide too. Thus we finde nothing yet but vanitie. I eannot leade you from one vnto another, to fhew you the feuesall vanities of every person, or every thing, because Salomon faith, Al is vanitie. How many fins then have we to condemne vs, whole vanities are fprinkled in every thing? Which have not only fo many vanities as there be things, but many vanities in euery thing. As in our fare, how many vanities be there, which makes vs rife sometime ficke, sometime fleepie, sometime drunken? Yet are there more vanities: in our foorts, our laughing, and fwearing, and iefting, and fcoffing, and dallying, and playing with the Scriptures, which oftetimes leaves fuch a fling behind, that we had rather have loft our foort, the feele the worme that gnawes vs for it. And yet there be more vanities in our apparel, ruffe vpon ruffe, lace vpon lace, cut vpon cut, foure and twentie orders to the third & fourth degree, as though our apparel were apparelled, vntil the womabe not worth fo much as her attyre, that if we would see Vanitie her selfe how she would goe if shee did weare apparell, the would even go like our women: for the shuld not go, nor speake, nor look vainer. Who doth not know that these are vanities, and that they might leave them, if they, would? But that ye might fee there is a heart within vainer then the apparell is without: therefore when thele vanities are worne out, they wil have new, and ftil new, till al be fpent upon vanitie, and then they begin like the prodigal child to fee how vaine they

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they were, when they have bought wildome with forrow. What Lek. 15.23 would Salomon fay, if he shuld fee how vanity is grown fince his time, what a height she is mounted, what a traine followes her. that there is no prince in the world hath fo many attendants as Vanitie? She was but an Impe then, but now she is a mother, and who can number her fonnes and daughters: the child is vaine in playing, the mother vaine in dandling, y father vaine in giving, the courtier vaine in speding, the souldier vaine in boasting, the futer vain in striving, the travailer vain in talking, the Merchant vain in swearing, the gentleman vain in building, the husbandma vaine in carking, the old man vaine in coueting, the Seruing man vaing in foothing, the young man vain in fporting, the Papift vaine in superfition, the Protestant vaine in conversation. Euery vanitie is so pleasant to one or other, they cannot misse one. So the gads by fea and by land, and still mo disciples flocke vnto her of gamesters, & swearers, and players, and tiplers, and hacksters, and Courtiers, as thicke as the flyes of Egypt, which buzzed in their cares, & their eyes, and their neckes before, and behinde, that a man cannot fet his foot but voon vanitie. As the Gen. 8.30. waters couered the earth, whe but eight persons were saued : so Gen.7.37. vanitie hath couered it againe, a worfe deluge then the first, because it hath not suffered eight persons to escape, but every ma is tainted with some vanitie or other, which God seeing in that place and citie which shuld be best in the world, (that al men in the citie were vaine) cals it the citie of vanitie. So we may fay the E/a,24.10 world of vanitie, because she hath an interest in every person of it, the fits youn the earth like a Serpent, and batcheth al the fins which you fee amongst men. As full as heaven is of bliffe, so the world is fraught with vainty, Court, City & Countrey, whither doth not vanitie goe, but to heaven? Seeing then that vanitie is fo extolled amongst men, Salomon gives his fentence, that alis vanitie. Christ like a Mediatour concludes vpon it, that there is Luk. 10,40 but one thing necessarie : therefore let our sentence be like theirs: for fure, if we had Salomons repentance, we should see such an image of vanitie before vs, as would make vs crie again and againe, as often as Salomon: Vanitie of vanities, vanitie of vanities, and all is vanitie. What a sweet sentence is this from a king, who may live as they lift by authoritie, to fay, that alis vanitie?

Oh, that we might heare kings speake so againe; for it is a speech which hath need of fome to coutenance it for none are counted vaine now but they that speake against vanitie. Then Salomon cried it, but now wee must whisper it. You may see how times are chaged: Once this was found divinitie: now it is flat railing: to fay that all is vanitie, is even the vpshot of a diffurber. If yee aske the Atheist or Epicure, or these rogish players, whar is a difturber? you shall see that they will make Salomon one, because he speaketh against vanitie: for this is their definition, he which wil not allow men to prophane the Sabbath, but faith, that cards and dice, and flage-playes, & May-games, and May-poales, and May-fooles, & Morris-dancers are vanitie, is a pratler, a difturber, & an Arch-puritane, by the law which the lewes had to kill John 19.7. Christ. The reason is, because me cannot abide to be controlled Pro. 13.1. of their pleasures. Therfore they hold it as an offence, to speake against their sports, or their cultomes, or their follies, or their pleasures, or their titles, or their toyes: & they which would not

be counted precise in these times, must take heed that they goe not fo farre as Salomon to terme all Vanitie. But they must fay, that the vanities of great men are necessary recreations, and the vanities of the people are means to make vnitie. Greater books are written to maintaine this then Salomon made to refute it, fo they have made their wit and their learning vanitie, & are vain in print. But they that would know now of what standing such precise reprouers are, and how ancient this reproofe is, may see here, that if this be a crime to call Vanitie, Vanitie: the wifelt man that euer was before Christ, was herein criminate, not when he fraied, but when he repented, in his best minde (when hee became like a Preacher) he preached this first, Vanitie of vanities, al is vanitie: yet many had rather trie it with Salomon, then beleeue it of Salomon: and while they are wandring with him, some are taken out of their way, & cut short of the time which they set to 2 King. 17 repet: from others God taketh away his grace, fo they never re-

2.17 repet: from others God taketh away his grace, so they neuer re-13. turne because their guide is gone. This the holy Ghost pointed at when he saith, They followed vanitie, and became vaine, shewing that the things we follow, will make vs like themselues, & leade vs whether they belong to heave or hell. In Rom. 8, 20. vanitie is put for destruction, but it is neuer put for salvation. If other crea-

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tures are subject to a kinde of destruction for the finne of man. as Paul sheweth, what destruction shall light your man for his owne finne? Therfore let our fentence runne with Salomon, Vanitie of vanities, all is vanitie. We could affoord the world better words and fairer titles, then Vanitie of vanities : but call it what we will, Salomon shewes what it is, and what wee will say in the end when we hauetried it, then Vanitie of vanities: yet it is comfort of comforts, glorie of glories, and life of lines. But as Laban shewed himselfe at parting, so at parting you shall see how it wil Gen. 31. ferue you. They feeme pleafant vanities, and honest vanities, and profitable vanities : but Danid calles them decenfull vani- Pfal.31.6. ties. Jonas comes after and cals them lying vanities, that is, which John 2.8. promise pleasure, and profit, and all, but deceive all, when they Thould performe. They play Laban which gave Leah for Rachel. If they be lying vanities, and deceitfull vanities: then are they wofull and miserable vanities. Therefore if we be not come to Salomons conclusion, to thinke all is vanitie, it is because our owne vanitie wil not fuffer vs to feethe vanitie of other things. When we have prooued like Salomon, as fast as every man groweth in: knowledge, and experience, so he begins to crie vanitie, and after Vanitie of vanities, and at last, all is vanitie : fo we contemne not al at once, but one fin after another, one pleasure after another, till at last wee count All is vanitie, and then wee are come home with Salomon and may bee preachers vnto other. Thus I hate shewed vnto you as it were a limme of vanitie, you may looke about you and fee the whole body: for if she be any where in this land, this is her pontifical feate, where the is never nonrefident: now I will leave you to examine these fayings, whether all things have not been in vaine vnto you yet. If they have bin vaine to you, and yet are good in their own nature, then thinke how vain you are who have turned fo many good things to vanitie. Yet to fet you in the way before I end, I will answere them which aske, if All things bee vaine, as Salomon faith, Tell vs what we should chuse, that we be not vaine? Christ faith, that one thing is necessarie. Is Salomon contrarie to Chrift? No, therefore one pale so. thing Salomon excepts too, to feare God and keepe his commaundements. Therefore if all be vaine but this, let the Tempter take Manh as thee vp againe, and shew thee the kingdomes of the worlde,

TO STATE OF LANGE when he faith, Althofe will I gine thee, thou maieft fay, All thefe I contemne, for all is vaine. What then? Turne away my eyes (faith the Prophet Danid) and Pfal.119. my eares and my heart too from vanitie. Trie and proque thou no longer for Salomon hath prooued for thee it is better to beleeue him then trie with him. Therfore now it remaineth that as they brought foorth their vain bookes after Pauls preaching, & caft Ad. 19.19 them into the fire: fo ye fhould cast out al your vanities this day and facrifice them to God, for they have been your Idols, there-Gm. 37.4. fore burie them as Iacob did the Idols, that never ma faw them after. And as God gaue Job other children, so they will give you other pleasures, feare not that your loyes wil go away with your vanities, as many thinke they shall never bee merrie againe, if they would bee converted to religion. But as Danid danced be-2. Sa.6.14 fore the Arke as merrily as Herodias daunced before the king: fo know yndoubtedly that the righteous finde more joy in good-Pfalm 47 nes, then ener the wicked found in filthmes. Nay (laith David) more then they can finde in riches or honors, when their wheat and wine abound. As a horse is a vaine thing to saue a man: so all these things are too vaine to make a man happie. I appeale to your felues, if ye have tried y pleasures of vanitie alreadie, (as I know Bro.14.18 ye haue) whether ye may readily fay with Saint Paul, What profit bane wee of these things whereof wee are ashamed? no profit but shame and griefe, and guilt, & a dreadful expectation of judgement: As Salomon calles follie the inheritance of follie: fo vanitie is the inheritance of vanitie. Ten times Laban changed lacobs wages, but ten thousand times finne hath changed your wages, and deceined you with other successe then you looked for : like E(4) 12. Shebna which built his sepulchre in one countrie, & was buried in the other: and yet how many changes are behind, you know not, for if you did, you would make inquisition now and banish them at first: for whefoeuer ye go about to cast the out, they wil Mat. 8.29. Say fill like the divels, that thou tormentest them before the time.

It seemes that many are touched with compassion of this, and therfore reprine their vanities, & slack the execution, as though they were asraide to offend the diuell: eue we perhaps are in the trace of vanitie, hunting with Salomon to finde that which wee loue, and finde it not: because we seeke out of the way. What is the

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the remedie. Sormone (taith Paul) that ye may obtaine you have s. cor. 9.24 tried the cuill way to happine fle, now trie the good way, and then that which ye loue now, shal not only seem vaine, but varietie of vanities; that ye will marueile how ye could loue them so long, and would not be in that dotage of them againe for all the world. Vntil these earthly things seeme vaine, no heavely things shal seeme presious, therefore lose no more time, the day comes when Vanitie of vanities shall be turned to miserie of miseries, and Allis vanitie, to Allis miserie.

There is a certaine place called Hel, where God keepes generall Seffions, there inflice shall fit to examine Vanitie, who hath embraced her, and who hath forfake her God, & he which made his pleasure of finne, so soone as hee heard this doome. Departe from me ye wicked, shall goe down by a blacke way with many a figh and fob from God, from the Angels, from the Saints, from ioy, from glorie, from bliffe, with the fiends of hell, to fup in the place of darknes with the princes of horror, at the table of vengeance in the chaire of calamitie, with the crowne of death upon his bead : and he which tempted him to finne, shall plague him for finning, vntil he crie like Gain, My punishment is greater then I can beare: for al the griefes, and feares, and cares, and troubles, which fed yoon him while he lived, shall meete in an houre, and exceed them fo farre, that he fuffers for al, and maruels how any torment can be left for other. What faith or feare have they that goe dancing and leaping to this fire, as it were to a banquet, like a foole which runneth to the stockes? How happie were it for men, as we live in these daies, if there were no judgement at all? What will we answere when he which made Salomon to write this, shall aske why we would not beleeve it? What shall we fay 2. Sails when he which came from his kingdome to bring vs vnto it, demands why we did turne the day of faluation vnto the day of vamitie? If ye cannot excuse it here, how will ye defend it there? we were borne in vanitie, and we live in vanitie, but we would not dy in vanitie, because no man lookes for any good of his sinnes after hee is past this world: therefore let vs remember that whither the vaine men are gone, thither vaine men shall goe. There bee not two endes for finners, but one : what a wofull bargaine will it feeme then to remember that thou diddeft fell thy foule

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for vanitie? If any thing will reclaime vs, this will be a terrour in our hearts, to thinke that we shall give account vnto him, which will measure to vs as much miserie as wee have taken vanitie:

1. Sa.14-15 therefore as Abner said to Ioab, Knowest thou not that it will be bitternes in the latter end? So let every man consider with himselfe, though his vanities be sweete now, yet they will be bitter in the end: As Amon after hee had sussilied his lust, did hate Thamar (which defiled her) more then he loved her before; so when the sport is past, and death lookes vs in the face, wee shall hate our vanities more, then we love them now. All this doth conclude that our Saviour said to Martha, but one thing is necessarie. Which God graunt wee may chuse for his Sonne Iesus Christ, and then we have learned this lesson.

a valuations yays plinted FINIS.

## THE LADDER

T.Theff.5.16.86.

Reioyce enermore, pray continually, in all things
gine thankes.

Hen I spake last of these words, I shewed you how the Apostle commendeth vnto vs three vertues, of greater price then y three presents which the Wiseme brought vnto Christ: the first is, Reioyce enermore: the second is, Pray continually: the third, In all things gine thanks. All three are of one last, for we must reioyce continually, because he saith, reioyce continually: and we must pray continually, because he saith, pray continually: and we must gine thanks continually, because he saith, In all things gine thanks. These are the three things which one saith, All men do, and no man doth, because every man doth them, and scarse one doth the as he should. Therfore the Apostle to shew vs, how wee should doe them well, dooth put continuallie vnto them, as though continuance were the perfection of all vertues. I chose this scripture for a consolation to the which are afflicted in conscience, which is commonly the disease of the innocentest soules for

for they think that they do well to mourne continually, and Paul faith, Reloyce continually and therefore I will speake a little more of thefe words then I did before. If you marke it, it may well be ....... called, The Ladder of Peace: for it stands vpon three steps, and enery ftep is a ftep from trouble to peace, from forrow to ioy: for he which can reioyce, is paft his griefe : & he which can pray, is paffing from his griefe: and he which can give thanks, hath obtained his defire. A man cannot reioyce, and mourne; aman can not pray, and despaire; a man cannot give thanks, and be offended:therefore keepe still voon one of these three steps, and you shall neuer forrow too much. If thou canst not reioyce, as if thy paine were past, the give thanks, because thy paine is profitable; if thou canft not think that thy paine is worth thanks, the pray that thou maift have patience to beare it; & it is vnpossible that in praying, or thanking, or reioycing, y any griefe should want patience enough to beare it. But when you forget to reloyce in the Lord, then you begin to mule, and after to feare, and after to diftruft, and at last to despayre, & then every thought seemes to be a finne against the holy Ghost. How many finnes doth the afflicted conscience record against it selfe, repenting for breaking this commandement, and that commandement, and neuer repenteth for breaking this commandement, Reieyce exermore?

It is not an indifferent thing to reloyce or not to reloyce, but wee are commanded to rejoyce to shew that we breake a commandement if we reioyee not. Oh what a comfort is this when the comforter himfelfe shall commaund vs to reioyce? God was wont to fay, Repent, and not reloyce, because men reloyce too much: but here God commaundeth to rejoyce, as though fome men did not reioyce enough. Therfore you must vaderstand to whom he fpeaketh. In Pfalme 149 git is faid, Let the Saints bee Pfa. 1898 glad, not let the wicked be glad: and in Efaiah 40.1. hee faith, Efor 40.1. Comfort my people, not comfort mine enemies, thewing to whom this commandement of Paul is fent Reiopee enermore. It is not in this as Christ faith, That which I fay with you I fay water all, but that which I fay vnto you I fay vnto all. Gine wine (faith Salomon) unto bim that is forrowfull, that hee may forget his griefe; So Pro.13:14 give comfort vnto him which is penitent, that he may forget his Scare. Salomon faith five times that this is the portion of man un-

Eccl. 1.24. der the Swame, to receive the gifts of God with thankefulnes, and to reloyce in them; hee which would have vs holy as he is holy, would Lewis. 11. haue vs toyfull as hee is toyfull; hee which would have vs doehis 1.Per.1.16 will voon earth, as the Angels do it in heaven, would have ve reloyce vpo earth, as the Angels reioyce in heaven; he which hath ordained vs to the kingdome of Saints, would have vs rejoyce that we have such a kingdome to receive. Therefore he faith to Luk 10.20 his Disciples, Reioyce that your names are written in the booke of life, as Boaz faid vinto Ruth, Gue not out of this field to gleane in any Rush. 2.8. other field, for here thou shalt have enough: so he would not have vs goe from this comfort vnto any other comfort, for here we shall have enough: the spirit of God is called the Comforter, because lob, 14.16. wee should have comfort in it, I will fend you the Comforter, faith Christ, to shew that they which have the spirit have comfort too, and they which refift comfort relift the spirit : therefore the Lut. 2.25. Sonne of God is called the Confolation of Ifrael, to thew that hee bringeth confolation with him, and that ioy is where Christ is, as light is where the Sunne is. Therefore the chiefest ioy is cal-Rom. 14.17 led the toy of the holy Ghoft, to shew that they have the chiefest ioy which have the holy Ghoft, therefore the greatest peace is Phil 4.7 called the peace of conscience, to thew that they have the greatest peace, which have a good conscience; therefore the faithfull are Elay 61.2. Taid, to be annointed with the oyle of ioy, as though ioy were in their countenance: therefore they are faid to be cloathed with the gar-Rom. 1.17. ment of gladneffe, as though gladneffe did compatie them like a 1.Cor.1.3. garment: therefore Paul (in all his Epiftles) doth ioyne grace 1.Cor.1.2. and peace together, and thew that the peace of God dooth follow Gal. 1.3. them which have the grace of God. It is not in vaine that the ho-Ephe.I.2. lie Ghost when hee named Barnabas, interpreted his name too, Col. 1.2. 2. Thef. 2.1 because it fignifieth the some of consolation : as though he delighted in such men as were the sonnes of consolation. Comfort one Philem. 3. another, faith Paul: How shall we comfort one another without All.4.39. 1. Thef.4.18 comfort? Therefore Paul faith, God comforteth vs. that wee may be able to comfort other by the comfort wherby we our felues are com-1.Cor.14. forted of God: thewing, that we cannot comfort other, vnleffe we be comfortable our selues: and therefore that we may performe this dutie, wee are bound to nourish comfort in our selves. Paul 2. Cor. 7.4. faith, I am full of comfort : who then can fay, I am full of forrow, but

bothee must contrarie Paul? As the bodie may not offend the foule fo the foule may not inivre the bodie, because it is the bodies keeper : but a penfiue man doth injure the bodie, and the Soule too : for Salomon faith, A found spirit will beare his infirmi- Pro. 18.14 ties, but a wounded spirit who can beare? As if hee should say, The heart must be keps couragious, & strong and lively like an inftrument which is tuned to tune all thereft, or elle every gricfe will make thee impatient. In Deut. 30.9. it is faid that God reinceth to doe us good : and therefore in the eight and twentieth chap of Deuteronomie, the lewes are reprodued, because they rejoyced not in the feruice of God. As he loueth a cheerful giver, fo he loueth a cheerefull feruer, and a cheerefull preacher, and a cheerefull hearer, and a cheerefull worshipper: and there David faith, Let us fing beartily unto the Lord, Thewing as it were the Pfal.65.1. tune which delighteth Gods eares. If you would know with what tune ye should sing vnto God; Danid faith Heartily, that is, you must give heartily, you must love heartily, you must obey beartily, you must pray heartily: and when you do al things heartily, then you shall doe all things cheerefullie.

Therefore now I may fay voto their which refift comfort and nourish griefe, as the Prophet faith, Who bath required thefe things 1/4y 1,12, of you? God doth require no forrow but the forrow for finne, no feare but the feare to fin, no care but he care to pleafe him, nay he hath forbidden all other care : and therefore Paul faith, Caft your care woon him. As though God did not allow vs to care, hee fent his Apostle with this charge, Caft your care upon bim: 1.Pm.s.7. As we doe cast our finnes upon Christ, so we must cast our cares wpon him: for God hath commaunded vs to labour, but not to care, because care hindreth our labour, like the Samaritanes, Egrag. which feemed to helpe the lewes to build the Temple, and hindered them to build the Temple : to care, and forrowe, and thought feeme to helpe vs in our labours, and our fludies, and our prayers, and our strife, but indeede they hinder vs, for they take all the time from that which we should doe, and disable vs to doe it; and therefore when care commeth to vs, we shall an-Swere it as Christ faid ynto Sathan, Awoid Sathan, auoid care, for enery care which is not of God, is of Satan, & we may not beare Manh that which God commandeth vs to cast vpon him : shall I hang

my loy, 80 my faith, and my hope, because I have finned, as Inde hanged himselfe? The Scripture faith noe, let him which hath Stolne despayre of mercie, but Let ham which hath folne feale no more and it is enough. As we are taught to differne of lpirits and 2 John 4. of doctrines; fo we must discerne of cares and forrowes; for whe 3. Cor 7.10 Paul faith, There is a repentance not to be repented of. He sheweth that there is a repentance to be repented of, that is, a repentance which is a fin like the teares of Efan, which wept not for his fins. Gen.15.33 Gen. 27.34 but for his patrimonie. When we forrow for any thing but fin, as Efan did, then our forrow is murmuring; and whe we forrow more for fin then we should, as some doe, then our forrow is diftruft, which hurteth vs more then the thing which wee forrow Pro. 17.22 for. For, The forrow of the heart (faith Salomon) is the confuming of the bones: not onely the confuming of the loft flesh, but the confuming of the hard bones, that is, it will pull downe the throngest man that is; and he which entertaineth it, shall quick-Ruth.1.10 ly fay with Naomi: Call mee no more beautifull but bitter. Call me no more ftrong but weake, for it will change him like a fickneffe: therefore as Christ refused the vineger and would not Pfal.96.6. drinke it when he had tafted it : So let no man drinke of forrow before he tafteit : but if anything eate thee vp, let the zeale of Gods house cate thee vp: for thy charge is not to get thy living Gen.3.19. with the care of the mind, but with the fweate of thy browes. Now (as lames faith) Resist the dineli, and he will flie from you: So resist MAT. forrow and it will flie from you. This is all the care, and all the feare, and al the repentance, which ener I could find in the scripture. Therforelet vs pray God euery day to turne all our ioy into the ioy of the holy Ghoft, and all our peace into the peace of conscience, and all our forrow into the sorrow for finne, and all our feare into the feare to finne, that fo we may forrow and reioyce together, feare and hope together: that is, have one eye to the Law to keepe vs from prefumption, and another eye to the Gospell to keepe vs from despayre, and then this comfort is sent to vs Reierce enermore, or els we have nothing to doe with it. It followeth: Pray continually. As Elifba would not prophefie 1. Rin. 3.15 vntill the Musitian came, and while the Musitian played Eliba prophesied: so when the heart rejoyceth in God, then it is fittest

to cal vpon God, and therefore Paul putteth reseyes before pray,

like the Mulitian which playe before Elisha prophefied, After Resorce consisually, he biddeth vs pray continuely; shewing that it must be such a reinjoing continually, that we may pray continually soe, or els he doth not allow vs to reioyce. How can thefe two ioyne together, Pray and reisyer! Some, if they fhould pray, cannot reince for their hearts, Nay their hearts are ficke varill their prayers be done, although they pray not themselves, but heare another pray for them this is the d fference between the rejoyeing of the wicked, and the reloycing of the godly.

The comfort of the wicked is like a copound medicine made of manie mixtures: for there must be piping, and dauncing, and playing and feaffing, and dallying at their game, or els they cane not be merry: but the comfort of the faithfull is like a light in the ayre, which thines when no matter is feenerforthe godly seloyce when no cause is seene; if they do burehink ypon God they reioyce firaight, Ifthere be but a prayer, and a thankfulneffe, and a meditation, there are influments enough for them, and they can be as merrie as birdes in May. The reason of it is this as Chaift John 4.32 fayd, I have another meate which you know not of : fathe godly have another toy which the world knowes not of softhis ioy a man may relayee continually. And therefore Salomon faith, of Pro-15-15. good conscience is a continualifeast, that is, a continual loye But of the wickeds toy he faith, In bengbier their heart in formerfull's that is, their laughter is forrowers if he should fay, the wicked nener rejoyce indeed but counterfeit toy as they courterfeit vertues Thus Panlioyneth reisyce continually, with pray continually, as if hee should say: By this thou shall know whether thou reisyce well, if thou can't pray too: that is, if thy reisycing moone there is prayer, as the loy of the Angels makes them praise God and fing Hoty, bely bely vote him. This is according to that in the fifth of lames: If my man be merry let bin fing Pfatines : marke hair las. 5.13. Lames to yneth mirth and Pfalmes, as Paul to yneth recycles as proping all this doth conclude, that as we should do Gods will warth mis is done in bishen, to we should reject in earth at they reingte in heaven, Esthenshiriny is a figure of another joy : but if we cannot reibyce in purying how shallwid sciouse in suffer ring? I am now in a large field where I might thew you to whom we should pray the the conde why we should pray make things Hire

The Ladder of peace. which we should pray for, and the Mediatour which wee should pray by and the affections which we should bring toprager; but I will keep my felf within my text, which faith no more but pray continually First, we are commanded to pray, and then we are commanded to pray continually: of all our duties this is our onely dutie which is given to none but God, according to that him on-Mat 4. 10. holds then feree : Such an excellent thing is prayer, that it is offered to none butto him which Salomon calleth Excellent Secondly, it is fuch a pleafant thing, that Paul toyneth Pray continually, with R ejoyce continually, to thew that no man hath fuch ioy as he which is often talking with God by prayer, as if he shuld fay, if thou have the skill to pray continually, it will make the Peioyee continually, for in the company of God is nothing but ioy and gladnefle of heart, 12 31 d 1020m on about to the dialete Thirdly, it is such a necessary thing, that Christ calleth his tem. ble the boufe of prayer, to thew, that as we fell in our fhops, and as We buy in the marker, and as we eate in our parlouis; and as we Age and fleepe in our chambers, and as we walke in our galleries, fo wee thould pray in the temple, which is such a necessarie trade for men, that God built a house forit, & called it the house of prayer, as though prayer brought God and vs to dwell continually in one house together or a size de Arrollas metters and marriage Purcher, he hach made a day for it every weeke, as though he would bindystopray: and because we cannot pray before we be fanctified, therefore he fet downe an order for vs to obferue and keepe which is this, that before every Sabboth he appointed another day befide, in which we should provide our selves to fanctific and prepare varthat we might pray in fo effectuallimaprayer, as the toy of the Angels makes them praid woodwatise Fourthly, if we indevouc our felies to live verightly, and in the feare of God, actording to the precise rule of his comandements, we shall find it fuch a beauenly life, that it will make vs dike the Angels which are in Heanen: forwhen we'rende, God fpeakethtows; begause weread his words but when we pray, we speake to Got because we commence our fuic to him: and so

prayer makes is like the Angels which are alwayes finging to God Now if the company of wile men can for change one, that an almost the properties of the change one, that are showing hearphelefits the their speeches and qualities how

which

will

will their nature and their manners alter, which are fill calking with God, like the beloued Disciple which leaned on Christes

Fifely, it is such a sweete thing about other things, that we do for God, that in Revelat, 7. the Prayers of the Saints are called incenfe, because when they ascend to heaven, God seemeste

finell's fweeterfanour like inconfe.

Sixtly, it is fuch a profitable thing that it doth more good the almes: for with my almes, I helpe but three or foure: but with my prayer I help thoulands, Prayer is the rich mans almes as well as the poore mans. For Pharaoh begged for Fragers, as well as

Lazarus begged for crummeseris alimon on fler decemment Godhimfelle which ouercommeth allthings. For if we will owe reome our Lord as lacob did, we must ouercome him with prayer . This God fheweth when he faith to Icremiah : Pray not for this prople, Shewing that the prayer of the nighteous is of fuch force and power, that God is faine to forbid them to pray when he would not grant; leaft he should be our conie. This Christ fliewethagain, who he refembleth his father to the deafe Tudge and his suppliants to the importunate woman which cried vport him and made him hearken to her, as if the had compelled him. Therefore one compareth preser, vnto Samplons haire: As all Samplonstrength lay in his haire, to all our firength fieth in Ind 16.17. prayer. bhave read ofmany which write, that they did learne more, by praying then they could by reading, And I have heard . . . . . . . fome fay, that they have done that by prayer, which they could doe by dounfelt. In the fewenteenth of Exodus, wee reade that the lewes premailed more by prayer, thenthey could by fight Therfore one fayth that he which can pray can do all things bescause he can overcome God which helpeth him to do althings. And he which can ouercome God can opercome the divell too

which hindereth all things, and the state of into defpayre, before he fell from prayer the prefentative of the foule? Mast 7.330 Ifthow badf beombere, (layth Mautha to Christ) my brother Bad the syed of if prayer had been tiere, thefe cuils had not happeacd. This is the Hale Paranwhich driveth a way vicle and faiths

The Ladder of Peace. 375 as Christ sheweth when he speaketh of the divell, which is not cast our by fasting and prayer . This is the Crosse which south vs from euill, as Chrift the wes when hee teacheth vs to pray, as it is written in the 11. of Luke, Deliner vs from enill , This is the oyle Mat ,6.13. which healeth our ficknes; as lames the weth in his fift chapter, verlig, when he faith, The prayer of faith shall faue the ficke. It hath fuch a hand in all things, that it is like the fanctifier of every thing. It bleffeth our thoughts and bleffeth our speeches, and bleffeth our actions, As Abraham bleffed his feruant before he Gen, 24. went from him: fo prayer bleffeth our workes before they goe from vs. What focuer thou doft before thou have bleffed it with prayer, thou haft no promise that it shall prosper or doe good, because hee which should bleffe it, is not made a counsell to it. Therefore we should not presume to vie any of Gods gifts, or any of Gods graces without praier, least that which is good, do not good but burt vnto vs. Forthis cause S. Paul in the 14. of the Romanes, and the 6. ver. teacheth vs to pray before we cate. For this cause Paul praied Affi, 20.26 before he journied. Forthis caufe Eliah praied before hee facrifi-38, ced, as it appeareth in the first booke of Kings 18. 36, For this cause the Israelites prayed before they fought: and for this cause we pray before wee preach. It is a good thing to preach, and yet you fee we doe not presume to preach before we pray, because Paul planeth, Apollo watereth, but God gineth the increase, Even 1.co. 3.6. fo, we should not presume to give Almes, nor to give counsell: nor to give helpe before we have prayed that it may doe good. Nay, we should not presume to exercise our faith, nor our repentace, nor our obedience without prayer, because there is no faith So perfect, but it had need of prayer to ftrengthe it. Also there is no love to perfect, but it had need of prayer to confirm it. There is no repentance fo perfect, but it had need of prayerto continue it, There is no obedience to perfect, but it had need of prayer to directit. Therefore he doth finne which prefumeth to doe any good worke without prayer, because he seemes to doe it by his wine power, for that he craueth not affiftance from God which giveth power, to faith to bring forth works, as well as he doth to

arces to bring foorth fruites, or to Philicke to bring foorth health,
Therefore ne yertue bath done fo much as prayer hath done: for

all vertues have had their power from prayer ; and therefore one faisbehat prairthath door as many exployes as al vertues befide . The Apolle Paulin the fa to the Hebrues faith, that by faith Nosh did this, and Abraham did this, and David did this and Enech did this, but did their faith any thing without praiet? For Luker ! their faith was frengthened by prayer: & theifore the Disciples 1 Kin 18.14 praied Christ to Arengeheu their faith. By praier Fliah made the Ich. 10.12. cloudes cofal. By praier Johna made the Sunne to stand still By King 4. praier Elifha railed the dead to life. By praier Moles made the et 33,34,37 nemics to flie . By praier Salomon obtained wildome . So that as Exed. 16. 1 Paul in the first to Timothie, and fourth chapter faith of godli-, 1King 3-12 nes: Gadines is profitable to all things. So I may fay of prayer; Gen. 8.9. Propritprofushisea all things. The Doue couldfinde no rett. Nem. 15.11 for the falt of berfoote, smill the returned to the Arke, forhe france when he cap flie no langermor fuffer any longer nor help himselfe any longer : at last be nameth to praier, which is like the citie of refuge, where no enemie, where no advertitie, and where no temptation bath power to burte him. Lafilmas praire is excellent in refrect of God, to whom only

is soffered for is excellent in respect of the godly who only of foris For as Paul Caith offaith in the a tothe Theffalonians: All men base not feith: fo I may lay of praier, all men haue not the Zar. 12. 70 gift of praier, & therfore Zacarish fpeaketh of afpirit of praier. Rom. 8, 19 And when wopray, Paul faith, That the fairt helpeth our informitier, and present in ver as though there were a peculiar spirit for proger, and none could pray but they which had that spirit.

Thaue known many wicked men beare, and I have knowne many wicked men finde, and I have known many wicked men faft, and I haue knowne many wicked men preach, and I haue knowne many wicked men com/ell: but I did never know any wicked mantha: could pray well morany that could pray well, line wickedly. This Peter proportion his first Epiffle, and fourth chapter, when he faith, Be fober and watchful in prayer: Thewing that all cannot pray, but they which are fober and whatchful, A This Peter the Apolle prougth againe in his first Epittle, and third chapter, when he exportesh the hisband and wife to love enganosher, leafisheir praiers be interrupted, the wingthat fin deth hinder out, Preser sandthat a man cannot ray heartily

The Ladder of Peace.

178 when wrath or malice or full doth carrie his mind awaye This Paul wineffeth again when he faith, How Bould shoy call spone bim in whom they have not beteened how ing that none can play but they which have faith : and that is a figne that the fpirite is within, if hee can pray, and therefore one faith: folong as GOD doth not take away thy praying, he hath nor taken away his mercle, Seeing the that prayer is fuch a facrifice; as is offered to none; bint God; and none can offer it but they which have faith, and Exel 29.4. loue, and repentance, to bring it to him: As Auron did not frand before the Lord before he was washed: to let no man call woon; God before he bee fanctified. For as I faze did first tafte Jacobs Gen. 27 25 meste, and then bleffed him when he liked his offering : fo God wil haue an offering which pleafeth him, before he give the blefa fing which pleafeth vs. Therefore as lacob charged his formes When they went vnto lofeph! Take the beft fruit of the land , and

oine onto him: fo I aduile my felfe and you, when we go to God; Gm.43 11. let vs take the beff fruits of our hearts and give vnto him that is 2 not the shewe of repentance , but repentance indeed

As Abrahamleft his affes at the foot of the hill when he wene co facrifice: fo when we go to pray, we must leave our pations and affections , and luttes behind , leaft they trouble vs like the foules which hindred Abraham in his facrifice. And when our prayers doe pleafe God, as Iacobs meate pleafed his father, then God will heare our prayers, & bleffe vs as his father bleffed him Now to informe vs what prayer delighteth God , the Apollie Paulin his first Epistle to the Corinthians, & the feventh chap4 ter Thewing that he had the mind of Chrift, teacheth vs to pray cont munity. This he expoundethin the 2. Epillle to the The falo-Bia no the third chapter &the thirteenth verfe, when he faith, Be not wearie of well doing. Therefore if you doe well when you pray you mult not be wearie of praying. 1 1103 add not be Ager

The like faying is in the twelfth chapt to the Romans, where it is fayd, Continue in prayer. The like faying is in the fielt chapger to the Romans where it is fard Pray at all times. The like faymg alfo is inthe s. chapter of S. Luke, where it is faid, Prayal wayer and be not faint. We are not commaded to preach contianally, nor yet o hears continually, not to fast cotinually, nor to watch continually norto give countally but we are command ded

ded to pray continually, as though praice were more needful then all the reft. We want continually, and we are tempted continued ally, and we finne continually, and therfore we had need to pray to God continually, that God would supply our wants, and forgive our finnes, and prettent our temptations,

To shew that we should pray daily, Christ ceaceth vs in the Lichapter of S. Luke, to fay, Give vs this day our daily bread shis day we aske no more but our daily bread: and it wee live till the morrow, then we aske no more but our daily bread; fo the word daily, doth teach vs to pray daily: for there is great reason, that they which have continually need of God, fould pray cotinually outo bin . But as fome answered Christ, as it appeareth in Saine Iohns Go pell: Wha is able to doe this? fo you will fay voto me

Who is able to pray continually?

DIME.

Saint Paul in his twelfth chapter to the Romanes, teacheth vs a reasonable semice of God, Here he scems to inioyne vs an vnreasonable service of God. For who did ever pray cotinually?02 if we should pray continually, when should we heare, or preach? or when should wee studie, or when should we worke ? so one femice feemes to hinder all femices: but indeede it doth further all femices, and therefore we are commanded to pray continually, because we can doe nothing without prayer. But if you imagine that this commandement is broken, if your lips bee not alwaies going, which was the herefie of the Meffalians, or if you dwell notalwaies in the Church like the golden Candlellickes, then you are out of Paulsminde: for Paul did not pray continually with his lips, and therefore he doth not meane a lip-prayer: neither did Paul live day and night in the Temple, and therefore he doth not meane a Church-prayer; and further, it feemes that the lewes were not appoynted to pray at all times , for they had Atla. fer times of prayer, and therefore we reade how Peter and John went up to the Temple at the time of prayer: therefore to pray continually, is to life up our hearts continually voto God, and to pray in our thought, as Moles did, though wee open not our lips, and lower may pray continually. As when a good man is to anfwer before the periecutor, a thought praieth in his heart that he may answer wisely: when he is to give Atmes, a thought praieth inhis heart, that it may do good: when he is to give counfaile, a

Aa 4

thought

The Ladder of Peace, thought paler in his heart that it may profper; when he is to heare a Sermon, a thought praieth in his heart, that he may be ediffied and fanctified by it. Thus we may pray & heare, pray and fpeake, pray and eat; pray and ftudie, pray and worke together. as the lewes built and fought together: &cherfore praier feemes sharderthing then reis, for if it had bin irkforne for any to pray, Paul would not have loyned praying and reingeing together. Tell not hard which a fran may doe and reforce roo. If a manlone intirely he hath no fuch delight as to talke offe, and to conferre daily with him whom he loueth, for by this his loue is increased. and his loy is doubled, but the feldomer we commune together? by little and little our affections abate; till at laft wee become Grange one to the other as though we had never been sequain! Dan. 6. 19 ted. Euen fo our affections and farifiliaritie doth grow roward Pjalm. 119. God by often praying vnto him, and when we leave off to pray, then our affections draw from him, and his affections from vs. therfore we reade how often the good men were wont to pray! In eines palt Daniel (aith, that he prayed theice a day. D'aufd faith the be prayed feven times a day. It is fayed that Cornelius prayed continually: It is fayd that the Difciples prayed continually : and in the first to the Romans, Paul which teacheth vs here to pray without ceafing, faith, that he himselfe prayed without ceafing, As Breob would not let the Angels goe before he had bleffed him; for Chillian frould not let God reft before he beare him. This Belle Hare that a Christian should friue to, and never thinke 11 Cor. 11-18 that he is found at the hart til al his thoughts be a kind of prater. Nowif wee fhould examine our felues whether we pray as we should, as Paul teacheth vs to examine ourfelues whether wee Beleeue as welhould: I am of opinion that there is no fuch want inchis land deche want of prayer; for it is ne glected as thoughtit were neaer commanded, as if there were no God to worthip, of as if wound nonecde of him. In the Papiffstime none were called Beadf-men (than is, men which were bound to pray ) burthe poorements though none were bound to pray but poore ments say new the world goeth as shough neither fich up poore were bound to pray one would thanke that our defluerance our of El

gypt, that our victorie against the Spaniards, that the weather which threather ficknesses, that the derth which the atreth fil

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The Ladder of Peace. inme floud makewspray, and yet ir dollino was where is the perfor which prinech now more dien needlib bette 2 Some and The the toole which laith in his bear the poli no Gods Courted break neuer, though Paul Tay, Proy week Cam was reichedfor offering Pfal . 14.4. an voworthie facilifice: what frall be done to them which offet Gene but he circle rio they cannot pray but in the Church and then they drawwhelehey fliuld helier. Some are like the Ephranilest which can pronounce every word but that's high hey shold fo they never want Words bur who they speak to God le is thrange Indg . 12. so shinke how lively they are to every thing els, and how dead risevare to pray, as many come to Sermons and nonely marke what the preacher faith whell beet ome to this & This bone bould praise power, and dominion for ener's 18 many pray and never marke what they fay varifichey come to this Gine or shickeyour dillebread: Doet thout minket hat God doth market har prayer which thou doeth not marke the felfe? fome come to God solf they did feech fire; affour and a way flike amening der whichois gone before he have the antivere. If God will coled a grace do his of them and heare them for that, for it is; for they neutromatte and other prayer in their lives, bur ene as a childe faith gracosto they fay Our father put them out of that, & they can not pray a word, normore then the child can make a grace if he be pur supoffine Swit Some are the Nabadunk Abihagwhich new Marke with Num. 3. 4 While fire their facilities to kindled to the wiener reflectorish what mation their prayer is kindled, whether is be from the lord Are or from the fleff: bir formenme they pray of inalice force wenge: formerime of greedines for riches y formerime of luft for pleasine! Now us no facilities was becomed with God bee that which was kindled with the fire which came down from heard. I wis 3. 5. Lumes. 5.6 Consprayer is accepted with Continue har wich is landled with fome motion from heane. Their prayer neuerafcendedrec head nen: for Abels heart made Abels offering accepted. Some are Gen.4.4 Inche Balders of Babel, which ealt for one thing, when the fibride all for another, for her prese for one thing when they Hold prayfor modicin he they entited for flores, they brought diem timber whenthey called for timber they brought them Gen. 11.13 flenessfowher they called for health God fends them flekries: frum

The Ladder of Prace. 282 when they call for reft God septe them trouble when they call for richer Godfoods shorn wants when they call for honor, God lendsthem thames when they call for cale, God fends them a woker For it is sauft thing with God, that they which doe one thing for another . froud receive one thing for another. Some Ink. 15.12. are like the prodigal fonne which prayed but entill he had gotsen his partimoting cand then he for fooke his father which gaucit hintiste the I pray whlong or but vatillahey haughhat which they would have & then they flie from God as he did from his factor. and live like twipe in souther country vill extremitie and penurie fend them home again. Thele are the Beadf-men of our age, and thefe are the praises which we offer to him which mad heaner and earth Wouldest thou rogard his fuite which should intreate thee to contemptionly as thou intrestell God? Let ve confider how that praier should obtaine remission of fin which is fin in felfel Paul faith, Let all which call upon the name of the Lord depart from iniquatie: as if he should fay, the Lord wil heare none which pray upto him butchem which depart from injuritie Salomon felth. The prayer of the wicked is an abomination; if Pro. 18.9. his belt work be an ahomination, what are his worlt deeds and Eale, 18 , the finner himfelfe? Therefore he aduleth, Prepare thy heart hefore than goe into the Temple deft thes offer the facrifice of fooles: asifhe thould fay as he which offereth a prefent unto a Prince which the Runce likes not, is a foole for his paines. This is the cause faith one why God doth not hear our praices as he did our Fathers, because we pray not with fuch humility and perseue. race asshey did, Many rouched Christ, but one drew verque out of him! fo many pray voto Christ, but few draw cofort fro him. Nowifyou will knowe what prayer is accepted with God, Tames faith The praier of the infl qualeth mach if it be fervent . Lames. 5.6 . He faith not that the prayer of the wicked availeth any thing, though it be never fo fement, but the person must be just and the praies must be feruent too; by this thou knowest then whether 1. King. 18 thy praier be accepted with God, As God fent downe fire from 38. heaven to confirme Filiphhis facrifice because, it pleafed him ; for he will fend downe skid do of ioy and lightnes woon thy heart which thall kindlethee within asthe fire kingled Elias farrifice and fend then by any with fuch a joy like a futor which commeth from andw

from the prince where his petition is graunted! This is the end of every prayer which is made in high, as Christ answered the Ceneurion, Be it unto thee as thon beleeneft : fo thy heart fhallantwer thee, Be it wato thee as then beelewest. When we beginto pray, we are going from the divell, and when we end our prayer wee are come to God: At first many territations wil hinder thee, bur with earnetines thou thate drive them away. Then make no half (as Salomon faith to get out of the Kings prefence: for the Lorde and thy prayer are n'et together ut heaven, fike Christ and the Gen. 15 . 17 woman at lacobs well.

Secting then that prayre is fuch an excellent thing that it is giwen to none but to him which is called Excellent, & fuch a pleafant thing that Paulioyneth Praycontinually, with Kring & continuall and ficha heavenly thing that it makes vs like the Angels which are in heaven; and fuch a needfarie thing, that God built a house for it, and made a day for it; and fuch a holy thing that none but the hely can deale with it: and fuch a firong thing that it onercommeth God, which over commethall. Have is it then, that our fathers bent to much time in prayer, and wee make no arecome of it? Have we nothing to pray for as well as they? May they praied for nothing; but we had need to pray for the like. The Turkes and Idolaters pray to them that cannot heare, but hee which faith I will beare, hath not fo many topplications to him as noble men. What will we give God, if we will net affoord him thankes? What will we do for him, if we will not prayle him? If thou be wife faith Salomon Jehow are wife with the foil we doe pray we doe pray for our felues. Shall the birds fing with God, and northey for whom he created birds? What a foole is he which will fight and travaile, and watch for himselfe, and will not freake for himselfe? If God had required fact coulty facrifices of vs. as free find of the fewes, it is to be feared, that he shall not bee femed at all : for we are fuch Gergefirer, that we would Bot part from our beafts to facrifice to ham. Therefore let ve not fly, God will not heare, but let vs fay, we doe not aske, for God segrect of prayer may be forginent and to the same along the our

orthey had door to alreadio your quen his Disciples were fied men

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2 be Ladder of Peace from the prince w DMIXAXIRE BETRAXING we end of euery prayer which in TALAHO Toniff and a cred the Ceneurion Ben unto thee arthon beleenoff: fothy heart fhall aniwer thee Ben wate theest St. C. day Men we begin to pray, we are going from the direll, and when we endour praver w 1 When the morning was come, all the chiefe Priefts, and the Eldere of the people tooks countails against lefus to put himis Tr. St. wild be study bern bened Brend the hall bellet of the Con 15. 17 Pilate the Gouernour. 3. They mben Indas which betrayedhim fam that bee was condemmed he repented himselfs and brought agains the thirtie peeces of filacr to the chiefe Pricht and Eldertin dis wolf in her then ford what is the see inheaten; and fich a need 199 meds and its or total the lires, and made a day for it; and fuch a holy thing that Ghrith pow you heard how a Publicane received Ghrith pow you shall heare how an Apostle be-Pricits and the Elders did against Christing whom Wiris faid When the morning mas come, all the chiefe Briefs and the Elders of the people sooke coun and egainst lejus to put bon to death: 2. And led bim away bound, and delivered was more Porting Bilare the power wour, The Priests were Eccles halfred persons and the Elder were civil Magistrates to they which should have stoode most for Christo stoode and a Zainst him. Marke putteth in the Mark-15.5. wholemultinude, asil be thould fay, The Priefts and the Scribes, Luk.22.66. and the Physices and the Elders & the people. He which Rood for all hadrall against him. Here is fulfilled that which was promphetical in the second Palme. They handed them since against the strained. But why did they hand them Chies against the Lord, oragainst his appointed what was their edefire of him? To have his goods? Nay he hash none for him elle but they were riches then her . To have his libertie & Name that would not luffice the, for they bad bound him before Jabring the people into diflike of him? Nay, that would not ferue them: or they had done so alreading quill quen his Disciples were fled from SHT

The betraying of Christ

from him. What would they have then? his bloud? Yea, they tooks counsell (fayth Matthew) to put himso death. They had the divels mind which is not fatisfied but with death: and how doe they continue it? He fayth, They tooks counsell about it.

Exad. 1.20-

When Pharaoh did most folishly, he faid, come Let vi worke wifely. So when they did worst, then they seemed to do it in best manner, for they will not some without countaile: a wise countaile to consult of murcher, like the Papists countels when they give license for treason. They may bee fisher faid to take armes, the to take countell. For Christ saich before, that they came with swords and thaves to take him. David speakes of a malignant Church, that is, a Church of malicious persons, such a Church was this for they called themselves the Church & went about to kill the head of the Church In the beginning of the night Christ instituted the factament, and consulted how to save them, & at midnight they instituted their treason and consulted how to defire which they instituted their treason and consulted how to defire which they instituted their treason and consulted how to de-

This therefore is, not to be expounded of the beginning of their counfell, but of the end of their counfell who they are counfell in the hight & executed it in the morning. Whethey are greed to go vnto Pilate it was night, but whethey brough thim to Pilat it was morning. But marke how vniufly they handled him before they brought him to the judge. They fhould have done nothing against him before he came to his judgement but they did all against him except condemning him, and crucifying him, before they came to the ludge. For all that is spoken before of examining him, and mocking him, and reuiling him, & buffeting him, and spitting in his face, was done before they came to the ludge which shewes that they were even angry that they could not kill him without the ludge too.

Mat . 26-31

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All this was done in the night, and therefore Christ faid to his Disciples in the eneming: This might all of you field be offended for swell the wing that all these things should be done in the night.
Therefore S. Marke faith, that Perer, and James, and John were afteep, when Judes & his companions came against him: which she work that it was the time of sleepe and in the one & fiftieth verse, he saith, that a young man ran after with a linner garment

The betraying of (brist . whore his bare bodie: which the wesh that hee heating a turnal and anyprorein growin the night, ran foorth of doores in great half without his cloathes as they doe in afire , to fee what was dope ) and aris added atme theyeltroug to take him & that he was fancer flp offhis linben and run away from them naked, as Holeph did when he lefo his cloke with his light mittreffe, when he firefrom her which the wech how voy de of thank and mewiffresher were mofferfudh viole ice so affrangen that he could fearle feaperheit haite snaked; although they had nothing againft bima This more to the with the their confpiracie against Chrift was anight worke, like the which hate the light, because they doedlist was not their wont to fit in counfaile in the night, o but in the right of the least of the most of the long for a glad zaufoducinie zafathatzhe worke of darke fle fliold Zuk. 22.53 158 done in dat les espette betraffere Chrittlaith, This is the hours of - darbneffet theilionte of darkneffe, and the power of darkneffe. and the worke of darkneffe met angethers Whenthey flould reft malice would not fuffer them so sett, but they begame like Owles which watchinshe nigheanth cannot steeped Hend was Press 36. Fulfilled Salomoins favings & Day cannot flespe bafore aboy have -done enillifo capier we are vpontreuengemerchanany thing els. They fay that he cannot flay which rideth ypothe divel formelice drivethith, and fury fours him. Therfore Zacheus went not fo haffily to receive Christ, as his enemies haft so diffroy him. May 17, 29 Nayrather Imay by todeliroy thetelues Hor asthey praiedet Christs death, to tecame von shem. They faid, His blond be toandy han men and children . To bisbloud is woon them and you - theischidren, which have been Yagabonds over the comb ever offince; and have no countrey of their owner for if they be curfed Loran, 16. which does the Lords bufine to regligeouty, they spuil be cuited too which doe the disobbufines diligently. Alienth were foluthe to executing inflice, as they were in assenting maliberto manie men fhould nonde knobne by futes of Lowif for is one day they could apprehentlandascula & examine and condemue, and execute him which syss in hocenes busher which is in & on porbe quitin one Terme nonewassayif belasac sighein a yeze. it is counted quick dispasch, and he is glad shat he sites with fifth verfe, be faith, that a vong man run after widaywell sibsoq and How

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How them when they rake a batt osuscia hand, and prolony it too, which keepes their clients incluse need from day to day, and from wheke to weeke, in great charge and fin together? I would to God that some did not it in counsell against good Christians, as these prices did against Christ: but God in his mercie daylie doth consound & bring to nothing the accursed counsels of the wicked Antichrist; and all his rebellious confederates. So when the wicked tooke counsels together, wickednesse was the end of their counsels for there is nothing worse to the vagordy then to meete to gether: for before they meete, their wickednesse, is a little builtie the poston in a serpent; but when they meete together, one setteth on another, and the poylon breakes forth into viles peeches, and detellable workes, and yngodly practices, as we see in Fauernes and such like astemblies as this.

For now they are metrogether, they have confpired among it themselves to accuse vitto the governour, the most indocent man in the world sais the were the world, man living, they a hyperded him, and mocked him, and retiled him, and buffetted him, before they brought him to the governour, which sheweth that they would have killed him too, if they durif without the governour; but some is crassic, and therefore they observe the order of law, and forme of judgement, least they should be taken, in the share which they made for himselves and a supplement.

First, because Pilate had the authoritie ouer judgments of death, and not they: therefore they are inforced to seeke voto his judgement seate to saue themselves from blame, and to bee delivered out of trouble, if they did sturpe any thing vapor the Magistrates office as a limb of bonost sew and name bouis

Then because they might not run voto the gouerpour before day without suspició of tumult, they stayed vittil it was morning; but so soone as they could come, they came post halte, for the Sunne did no sooner peepe, but even at the very breake of the day, they were all ready to slocke vito the Judge against him. This they did without knowledge; but God directed cuery thing vito a right end For it was meete that the Sonne of God should be cleared in a solemne manner by an earthly ludge, to she how we shall be cleared by the heavenly sudge; and therefore, as it appears that the seven and execute the chapter & some

The berraying of Christ.

and twentieth verse of S. Marthewes Gospell, Pilate saith that be found in early in him, before he gaue sentence against him, which she with that he died not for his owne since, but forour sinness and therfore though they went to the Judge to saue themselves from blame, yet God sent the to the Judge, that his word might be fulfilled.

Laftly, this Pilate was a Roman Gouernour, which ruled for Cafar, as Zacheus was a Romane collector which gathered for Cafer for at that time the Romanes had brought much of the world into their fubication as fince that time they have brought much of the world into idolarrie and therefore God would have his forme to be judged by the Romane policie, and to be condenined by a Romane ludge, and to be flaine with a Romaine death as it were lovning the Tewes and the Romanes in impiety together, to shew, that these two Nations should be the original people voto him in all the world, and how his feruants should be chicified elvere, where he was crucified himselfe : for as the Romanes did then erucifie Christ vpon a croffe, fothey crucifie him now you their Alter, and refemble the Dragon, which when he could not preuaile against Michael himselfe, then he fought againft the woman and her feed, that is, the Church and her children, which are fine in Rome, as the Prophets were in Ierufalem, Thus Rome began with the head, and ends with the members. So much of the Priefts, and the Scribes, and the Pharifies, and the Elders and Pilate, what they did against Chiff, of whom was fulfilled Davids prayer: Lord turne the counsell of Achitophel Onto folly To their counfell wasturned vnto folly. For as Paule reuiued when he was stoned, so Christ rose againe when he was Buried, to frew, that there is no counfell against God and therfore let all our counfels be for God,

Now we come to Judas to aggravate this tragical counsell. The Evangelist annexeth votoit, the desperate end of the cursells man that ever was. Three things are specially neced of this traiter; his death, the cause of his death, and the consession which he made before his death. His death in the fifth verse: He went and banged bimselfe. The cause of his death in the third verse: For that he had betrayed his Lord and now did see him condemned, and bad no toy of the money which was given unto him for his treason. His

Renei.12

Sam.15-31

confession in the third verse: I have sinned in betraying the innocent blood I wil speake of every word asthey he for your memorie. Therefore, first of histreason, When Iudas the traytor: before he was called Iudas the Apolite, now he is called Iudas the travtor to diftinguish him from other of that name, least any of his name should be defamed for him, a brand is fet in his forehead, like the letter Tan, or Cains marke, to make him hatefull like a Gen.4. Rogue which is burned in the eare: fo Efau was called Edom, which fignifieth Red, to keep his wickednesse in remembrance, because he sold his birth-right for a messe of red pottage. So Si- Att. 8. mon is called the Sorcerer, as though God would note him for the worlt of that name: fo God knowerh Simon Peter from Simon Magus: and Iudas his brother, from Iudas his betraye::and therefore as Ieroboam comes in with his traine after him; Ieroboam which made Ifraelto fin: fo Iudas comes in with his traine . King 32. after him: Indas which betrayed the Lord. For when God fayd, I will honour them which honour me, he fignified how he would dishonour them which dishonour him: and therefore this name is a word of reproch untill this day : and all Traytors are called Iudasses for his fake : that the prophesie might be fulfilled , The names of the wicked shall rot : that is , they shall bee named with P10. 107. loathformes, and remembred with difdaine, as a man paffeth by a rotten carrion, and stoppeth his nose vntill he be past it. This is the just wrath of God. As Christ promised that Maries good worke should bee spoken of to the worlds end so he hath caused Judas euill worke to be spoken of vnto the worlds end too. For there were three euils in one. First, his practile was impudent, because he offered himselse to be a Traytor before hee was asked. Then it was couetous, because hee was contented to betray his Lord forthirtie pence. And laftly, it was craftie, because he betrayedhim with a kiffe, which is a figne of lone. Like this traytor doe all other traytors, and therefore are all called Iudaffes, that is, impudent, and couetous, and craftie like their mafter.

The next consideration is: how Iudas his repentance came vpon him, in these words: When hee saw that Ie us was condemned, &c. Peter heard three crowes before he felt any remorse: so Iudas saw his Lord apprehended and yet he repented not, then he saw him accused, and yet he repented not, then he saw him accused, and yet he repented not, then he saw him

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mocked,

mocked, and yethe repented not , then he faw him buffeted, and yet hee repented not, at last hee faw him condemned, and then faith Matthew he repented, like one which flaieth his friend in his rage, & forroweth when it is past, In the fixt of Genesis, God is faid to repent, but God repenteth not like men : fo here the wicked are faid to repent, but the wicked repent not like the fait full, But as it is faid of Efau, that hee fought repentance; fo they may bee rather faid to repent, then to repent indeede. For if Iudas had repented like Peter, hee should have been forgiven like Peter: but to fhew that he did not repent well, when he had committed one fin, he addeth another to it: for whe he had murthered his mafter, he murthered himselfe too. Therefore ,if you aske how he repented: I thinke hee repented fo as most Viurers repent vpon their death-beds There is a shame of sinne, and guilt of conscience, and feare of indgement, euen in the reprobate, which is a foretalte of hell which the wicked feele:euen as the peace of conscience and joy in the holy Ghost is a foretalte of heaut, which the godly feele before they come thither. So Iudas was displeased with the velines of his treacherie, and had a mishapen forrow like a Beares whelp, but without any conucrfion to God, or hope of mercie, or prayer for pardon, or purpole to amend. Onely he felt a shame and guilt, and anguish in his heart: which was rather a punishment of his finne, then a repentance for his some, and a preparatine to hell which he was going vnto: for hardnes of heart, and despayre of mercie are sinnes and punishments for sinne too; but true repentance is such a forrow for one finne as breedeth a diflike of all finnes, and moueth to pray, and resolueth to amend, which falleth ypon none but the elect : and therefore Paul calleth the heart of the reprobate, . beart which cannot repent . But if the Papifts doctrine of repentance be true, there is nothing wanting in Judas repentance: for in him may be found all the parts of their repensance. For wee fee in this reprobate, contrition of heart, confession of mouth, and fatisfaction of worke, which is all the Papilts repentance. For contrition it is fayd, He repented: for confession, he faith, I have finned: for fatisfaction, he restored the money againe, and yet he is Judas the sonne of perdition, And therefore as Chrift tolde the Lawyer that one thing was wanting in his obedience : fo Indas relleth

Kom 2. 1.

telleth the Papifts, hat one thing is wanting in their repentance, that is, the convertion of a man to God, and chaunge of minde. when a finner renounceth himselfe for shame of his finne, and veeldeth to right cousnesse with as great loue as ever hee loued wickednesse. If ludas had repented so, he would rather have suffered paine like Iob, then by vnlawful meanes rid himselfe out of paine, like Caine which thought to preuent Gods judgements against him. This was not a figne of repentance, but a figne of despayre. Therfore let euery one learnethis, that so long as Gods mercie is greater then mans iniquitie, there is no cause to despayre, but to hope. For why did our Saulour saue Mary Magdalene, which had feuen divels, and spare the theef which never did good, but least as great sinners as they should despayre of mercie, if they repented? It thou canft knocke, his promise bindeth him to open . Therefore fay not, God will not give, but, I doe not afke : for God is readier to give then we to aske.

The next confideration is, how Iudas refored his bribe again. In the first of the Proverbs 31. Salomon faith, The wicked shall be filled with their owne denifes , And in the 14. chapter, verfe 14. he faith, They hall be fatiat with their owne waies: For Iudas hath finned folong, that now he is wearie or his finne, and would reflore his bribe againe, cuenthe fame day that he tooke it, It was given him in the night, and in the morning he brought it backe: so soone is the pleasure of fin eclipsed. Euen now his 20, pence was the sweetest silver that ever hee fingered, and now it is the bitterest money that euer hee pursed. Therefore let all consider what Abner fayd vnto loab, Knowest thou not that it will bee bitternes in the latter end 2. Sam. 2.26. The fling of the Serpent is in his taile: fo the taile of finne hath the fling, that is the ende. There is no finne but it haththree punishments which follow it like bondmaides: Feare, Shame, and Guilt: feare of judgement, shame of men, and guilt of conscience. All these did surprise Iudas at once, so suddenly as Adam spyed his nakednesse: and though they came after every fin, yet they are never looked for. Gehezitooke his bribe merrily, but hee did weare it heauilie, I. King. 37-Iezabel though that shee had got a Vineyard for nothing, but Thee payed more for it then thee would give for all the world, So Iudasthought that hee was made for euer, when hee was

The betraying of Christ.

Pro. 20. 17. Vadone for euer . Here was the Scripture fulfilled: The bread of deceit is sweete to aman, but his mouth shall be filled with granell. So this gaine of treason was fweete to Ludas, but when he digefled it, it cracked like grauell in histceth . Who would fuffer for millions of gold that which Judas suffered for thirtie pence? and yet many arecontent to finne for leffe : Iudas was a traytor for thirtie pence, but a thouland are lyars, and deceivers, and fwearers for a penie. If they can get any thing by lyes, or oathes, or wiles, it is like the mysterie of their occupation. Be not deceived. the time commeth when you would reflore this gaine againe, as Iudas did, and peraduenture you shall not finde the owners where to make reflitution'. How many at the houre of death haue offered their praiers and their fupplications, and fervice vpto God, as Iudas offered his money to the priests, and God would not accept it : but they dyed as they lived, and went from despaire vnto distruction? Therefore to day heare his voyce. If you will not be fo good as Zacheus to reflore foure folde for all that you have gotten by viurie, or briberie, or extortion, or de-

ceit, yet bee so good as sudas to bring againe so much as you haue taken, and if you doe it not with sudas minde, but with

Zacheus minde, it shall be accepted as Zacheus was. The last consideration is the confession which he makes before his death; I have sinned, &c, Oh Iudas (faith one) doeft thou know that thou haft finned, and diddeft not know that thou fhouldeft finne? It is not enough to fay, I have sinned: so said Saul, and Cain, and Pharaoh, I have sinned: But who faith , I will not sinne? When sinne is past, then we know it : but if wee did looke to it before, then we need not fay: I bane fomed: for finne is chosen in the darke, like bad wares, when the faults are not feene. Sin feems no finne vatill it come to I have finned, that is, vatill it be paft. If Judas had shewed his repentance to God, as he shewed it but to men, happily his offence might havefound mercy. But he did feparate him felfe further from God by his despayre, then hee was feparated before by histreafon,& chofe rather to run vnto them which would mock him, then vnto him which should succour him:therefore his confession was without remission:and though he said, I have sinned, yet God answers not, I have forgiven, to thew, that except our repentance be better then his, it fhall not

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weigh against one sinne. Yet Iudas dorn not only acknowledge himlelfe a finner, which is the most that many of vs confesse, betaufe he would not be counted worfe then other, but reckened his fin without an accuser, as if one should come forth and fay, · Thaue folne a horfe, fo he faith, I have berrayed my Waffer. In what did Iudas finne? In treafon: then treafon is finne, and vet the Papilts count it a merit, as though they should merit by fin-There was never any heretike which maintained treation but the Papifts . Touch not mine anognited (faith God) nay kill his annoinred (fay they.) How farre are they from David which would not lay his hand youn Saul, If he were a man after Gods heart, as he is called, then they must be men after the divels heart. After that Indas had received meat of Chrift, he went about to betray him: So after they have received peace and plemie, and prosperitie of their Prince, they goe about to betray her. As Davids enemies longed and faid, When will David die, and the name of David periff: fo they long and crie, when wil Elizabeth die, and the name of Elizabeth perifh! Bur Elizabeth liueth, and they die which feeke her death. John calles the Pharifies a generation of Vipers, which neuerare borne but their mother dyeth for it.

How right this fitteth with the Papills, for they cannot line without the death of their mother, For the Spaniard which would flaughter them, they would flaughter the Nurse which cherifheth them . Had Zimri peace (faith lefabel) n bich flew bis master? So I may fay; have they died in peace which would have flainetheir Miftreffe? They which have not hanged themselves like ludas, haue bir hanged by other, like Hammon, as though they had bin fept over bur to vifice Tyborn. So God hath bleffed them that bleffe her, and curled them which curle her. Theifore fome Traytors have confessed, that they have finned in betraying the Lords announted, as Iudas confessed that he had finned in berraying the Lord himfelfe. He berrayed him, as though hee had not been innocent, and now hee must die, hee faith, I have betrayed innocent blood, Innocent indeede: For when he had asked his enemies which of them could accuse him of fin? they had nothing to answer: Innocent in life: innocent in spech: and innocent in thoght. The infants which he calleth innocents were not to innocer: therfore how should he be innocent which

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betrayed the innocentest of all? we are taught to be good voto all, but especially to the good : but Judas was naught to all, but worfe to the best. If he had berrayed any, hee might fay, I have finned because al diffimulation and guile is condemned, 1. Pet. 2.1: But when the innocents are betrayed, nay when the innocenteft is betrayed, it feemeth more then finne, because neuer any betrayed innocent Chrift but Iudas. Thus Chrift was justified of his disciples, and his enemies. He which berrayed him. faidhe was innocent. He which condemned him faid he was innocent. And the divels which made Judas betray him and Pilate condemne him, faid before, that he was the fonne of God. and called him hely. Thus everie finner shall be condemned of himselfe before he be condemned of God, that the Lord may bee justified when he judgeth, If Judas could have faid, I beleeue, when he faid, I have finned; God would have answered him as Nathan aulwered Dauid, Thy finnes are forginen : but he confessed and amended nor. What shall be to them which dee not confesse, but defend their finnes? is not thy finne worse then Judas, when Judas faith, I baue finned, and thou fayeft, I have not finned? This is our manner to pleade not guilty fo long aswe line: Singes and excules are twinges, borne at a birth. and one followeth another: Zarah came after Phares out of the wombe, Gen. 28.30, Judas faith, I bane finned: burwe fay. I have not finned, or I have finned but little, or I have finned against my will: fo we minfe our finnes as though they needed no forgiuenes. Solomon faid I am more foolish then any man but we would be counted witer then any man. Paul calleth himselfe the greatet finner, but we would be judged the least finners: lowe are alhamed of finne, and yet not alhamed to finne, If we would judge our selves we should not be judged, Be not deceived, for finne doth not end asit begins. When the terrors of Judas come you the foule, the tongue cannot hide his fins: for dispayre and horror will not be smoothered: but hee which hath Sanles fpirit haunting him, will rage as Saule did: there is a warning confcience, and a gnawing confcience. The warning conscience commeth before sinne: the gnawing conscience followeth after finne. The warning conscience is often halled a fleepe; but the gnawing confcience wakeneth her againe. If there a begraved.

The betraying of Christ.

there bee any hell in this world, they which feele the worme of conscience gnawing woon their hearts, may truly fay, that they have felt the torments of hell. Who can expresse that mans horror but himfelfe? Nay, what horrors are they which hee cannot expresse himselfe? Sorrowes are met in his soule as at a feast; and feare, thought, and anguish denide his foule betweene them All the furies of hell leape vpon his heart like a flage. Thought calleth to Feare: Feare whittleth to Horror: Horror beckeneth to Despayre, and faith; come and helpe me to torment this finder: One faith, that fhee commeth from this finne; and another faith. that thee commeth from that finne: fo he goeth through a thoufand deaths and cannot dye. Irons are layd vpon his body like a prifoner. All his lights are put out at once : hee hath no foule fit to bee comforted. Thus heelyeth asit were youn the racke and faith, that hee beares the world vpon his shoulders, and that no man fuffereth that which he fuffereth . So let him lie (faith God) without eafe, vntill he confesse and repent, and call for mercie. This is the godly way which the ferpent faid would make you Gods, and made him a diuell. Therefore at the last learne the fleight of Sathan in this wretched traytor. His fubtleties are well called the depth of Sathan: for he is fo deepe, that few can found him. Now he lers Iudas fee his finne, before he hid it from him. Vntill hee had finned, hee made as though it were no finne, but with promises and bribes muffled his face, & covered the vilenes of his fact, leaft fhame should keepe him from it. But when he had done, he made it feeme as vile as hee could to make him despayre for it. All his baites are made of this fashion, that the finne is done before the punishment be considered. Let vs not looke for Iudas to come out of hell to warne vs, for this is written for our learning:and therfore, Be as wife as Serpense, that the Serpent may not deceive you,

-io, mi l'a bonn nitent sont a FINIS.

(O Lord) then best beganings on the forester the greaters out the

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net hen aon 1 48 e sequenced with the Lordan ho fied by him, Raberfore he now faith, Then heft icom

acquainted who him, her is aballed to ash'e any thing of him.

## THE PETITION OF MO Gience guaving to GOD OT SES iroly fav, that they

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Deuter.chap. 3. ver. 23.24

and I befought the Lord the same time, saying, O Lord God, thon ball began to showe thy fernant thy greatnesse, andthy mightie band, for where is there a God in beauen or earth, that can doe. like thy worker, and like thy power?

Ere Moles teacheth vs how to pray, he beginneth H him fauour: & well might Mofes fo fay, for he was no sooner borne but the Lord began to shew him is greatnesse, in fauing him when he was calt in-

to the River, and delivered him vnto a Kings daughter to bee brought, vp : and after by his mightie prouidence bringing him to his mother to be nurfed. If all that the Lord hath done for him eil this time be confidered, he had great cause to fay, O Lordthon haft begun to fbeme thy fernant thy greatneffe . Herein Molesin fomepart sheweth himselfe thankfull for that bee had received, crulting thereby to intreate God to continue his benefits & louing kindnes towards him, which is athing that pleafeth Gods for which of vs having afriend, at whose hands we had received a benefit heretofore, if we should stand in need of him againe. would not fay vinto him, Sir, you have bin my friend heretofore, and many waies done good vote me, the confideration wheref at this time hath imboldered me to come visto you againe? Who is it but will account this a thankful fellow & fay fee it is a good deede to doe for one which thewes himselfe for thankfull? Even fo Moles commeth to God, hee is not like one who fitting in his doore and feeth one day by day come by him & falute him, and yettaketh no acquaintaince, fothat if he thand in need of him, either he knoweth not whethe dwelleth, or elfe because he is not acquainted with him, hee is abashed to aske any thing of him. Mafes is not fuch a one berhe is acquainted with the Lord, who fo often paffed by him, & therfore he now faith, Thou haft begun (O Lord) thou hast begun to shew thy sernant thy greatnesse and thy mightie

The Petition of Moses to God.

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mightie hand, Ofthis is already spoken, what this greatnes and mightie hand which God shewed to Moses was, we have alreadie heard : namely, that mightie deliverance which the Lorde even from his birth to this time had fent him in the time of need. For where is there a God in beanen or in earth that can doe like thy worker or like thy power? Here Mofes chalengethall the Idoll gods, and relleth them, that among ft them all, there is not one of them that can doe like his God. So God when he is opposed and fer against his enemies, is then most glorious and contoundeth Pfal. 87.7. them all. Now Moles proceedeth in his prayer, faying: Ipray thee let me goe over and fee the good land that is beyond lordan that goodly mountaine and Lebanon. But the Lord was angry with mee for your fakes, and would not heare me. And the Lord faid onto me. Let it fuffice thee, or be content, Speake no more unto me of this mat - Deut. 3. 15. ter. Get thee up into the top of Pigab, &c. Herein are foure things to be confidered. First the prayer of Moses in these words, I pray thee &c. Then the answere of God for his prayer. Then the mitigating of his anger fet downe in these words. Let it suffice, or be content &c. Speake no more unto me of this matter. Then the promile which God maketh vnto Moles: that be shall fee the land of Canaan, though not poffeffe it.

First, for the prayer of Moles fet downe in thefe words, I pray

thee let me goe over and fee the goodland, &c.

Here Moses prayethlike one of vs, who are alwaies craving, but never have respect to the will of God, to say Thywill bes, done: Christ bath not taught vsto aske, Our daily bread, before he taught vsto say, Thy will be done: and therefore Christ when he went to pray, after he had prayed that if it were possible that houre might passe from him. Yet afterward remembring how he Mark 14-had taught his disciples before, returned againe, and sayd, Ne-33-36. werthelesse, not that I will, but that then will, be done.

And our prayer made after this fort, is the cause many times why wee are not heard: therefore let vs hereafter learne in our prayers to pray that Gods will may be done. What this mountaine Lebanonis, surely Moses meaneth the place where the 16/1-22.30. Temple should be built, and God honoured: for after that Ioshua had quietly possessed the Land of Canaan, he builded a Taber-nacle, where into call upon the Lord, not perfect.

New

The Petition of Moles to God. 498

Now it followeth in the Text: But the Lordwas angrie with mee

for your fakes, and would not beare me, oc.

Wamb 12.

1 .Cor. 18

So foone as Moles changed his praier, God turneth from him and will not heare him: to soone we make God to forfake vs, if we doe not according to his will. Moles sheweth the cause why God would not heare him, although he were a great man, and in high authoritie, yet hee is not ashamed to confesse his fault. which he might have kept fecret if hee would : for the people knew not that he had finned, because the finne which he committed was not open but fecret : yea, it was a little repine, as in the 11. of Numbers the 11. verle, and therfore Mofes might 12.73. haue kept it from them: but because he would not tustifie him-Ex0.5.22. felfe, he celleth them that the Lord was angrie with him, and becaufe hee would not have the people to intifie themselves, hee telleththem it is for their fakes. Thus when Mofes chaungeth his prayer, God will no longer heare him : fo we fee that where Exergi-14. finne is, there prayer is not effectuall: fo that if we will hope to 14. receive by prayer any thing at Gods hands, wee must first re-1. King. 17. moue and take away the cause of our hinderance (which is fin) 2.2.23. before we can receive the thing wee pray for. For here we fee 2. King 4. that prayer which before pacified the wrath of God : which Act. 20. 19. healed Miriam being stricken with Leprofie : which raised the widowes sonne from death to life: by which Dauid obtayned 2. Cor. 7.1. victorie: which brought downe fire from heaven to confume Fre. 34. 14 the Idolaters Sacrifices: which brought Ieremiah out of prilon. 1. 2.10 fon, and Ionah out of the filhes belly, and made the Sunne to fand ftill, and the raine to fall from heaven, and triumphed over all, is here by a little finne quite ouerthrowne, euen like a great Monarke poyfoned with a little Spider. But the Lord was angry with me for your fakes, and would not heare me, God when Moses had prayed did not grant his request, but was angrie with him: but leaft Mofes should bee quite discouraged, hee fraight waies mitigateth his anger, and biddeth him be content, and speake no more vnto him of that matter, God doth not bid him, that hee should not pray any more voto him, but that hee fhould pray no more for that thing. First God biddeth him to be

content, as if hee should have fayd, Although thou mayst not enter into the land, yet I will content thee other waies. Thus

God

God would have vs in what estate socuer we be, to be content with our calling, for it is his appointment. And feeing hee hath enough to content vs all, therefore wee should not murmure nor grudge one at another, but be thankfull vnto him, because it is his good will and pleafure it should be so. And furely Mofes would, and was willing that the lewes should profit by his doctrine: for he hath let it downe in the 20. of Numbers twile, Numb, 20. and in the 27.13. in Deur. 32 49. and in this place, all to the int 12.24.27. tent to fhew that God is able to content all. He is not like to Ifa+ 13. Den. 32. ac, who when he had bleffed one of his fonnes, could not bleffe 49. Gen. 27. the other: but hee when hee had bleffed the poore, bleffed the hungie, and when hee had bleffed the hungrie, hee bleffed the that wept: when he had bleffed them that wept, he bleffed the that were reuiled, and fuffered for Christs fake. There is no end of his bleffing, because his mercie indureth for ener. God is so mercifull, that though we are not able to pray aright, yet he con- Pfalm.135. fidereth of our prayers, and turneth all to the best for our good, not granting our request many times, but a better thing then we doe defire of him; as when Dauid prayed that the child gotten in adulterie, might live, God heard him, and did confider of it, yet did not grant his request, but a better thing, that was, that his sonne Salomon should raine after him. And when our Saujour Chnit prayed that that houre might paffe ouer him, God heard him and did confider of it, yet did not graunt his requelt, but a better thing, that is death should take away the finnes of the world: and here in this place where Moses prayeth, God heareth his prayer, and doth confider of ir, yet doth not grauns his request, but a better thing, that is, that hee fall goe into beauenly Canaan. Thus wee fee that god is for mereifull that he can scarle punish finners, he is so louing that often he giveth vs. bezterthings then we can defire, who then will offend formercifull and louing a father? Let vs, feeing God is fo mercifull vnto vs take heede that we abuse not his mercies, least in so doing wee prouoke him vnto judgement, Now God hath told Mofes that he shal not goe into the land, he beginneth to teach him how he shall doe to see it, and biddeth him goe up into the top of Fifgah, and cast his eyes Eastward, and Westward, and Northward, and Southward, and behold it, oc.

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As abird flaved with a little ffring, or a ffrong man in fwimming, held backe by a fmall twigge: fo a little finne flayeth this great Caprain, that he cannot come within the land of Canaan. Furft God is angrie with him, and ennies him altogether, as though he were not worthie fo much as to goe vp the Mount: thus wee may fee how one of the least finnes is able to turne from vs all the goodnes, and all the fauour which God beareth toys. After God commaunds Mofes to goe vp the Mount. Here Moles obeyeth Gods commandement: but if he had been like many a murmuring man, he would have denyed to goe vo the Mount, faying, what banquet is this to me, but a dainrie diff fet before one forbidden to eate? but Moses had rather dye then anger the Lord againe, when he had bid him be content. Tous we may learne of Moles to bee content with our calling, whether we have litle or much: for God contented Moles as well with the fight of Canaan, as those who possessed ie. So when Godhath not ordained vs to see great substance as hee hath fome of our brethren : yet because wee should not bee discontent, he will give vs as much pleasure at the fight of them in others, as though wee our felues enjoyed them. So God contenteth Moles, and he contenteth Iolua: for as Iolua came into the land as Moles could not, fo Moles faw it as logua could not. So I fay God contenteth all, that I ofus fhould not enuic Mofes, not Moses enuie Iosua. And this was the great power of God, who although Moses were very olde, yet was his eye-fight most perfect infomuch that hee could fee farther then any of his companie: For, being upon the Mount, he faw all the land of Gilead unto Dan, and all Nephthalie, and the land of F. phraim and Manasses, and all the land of Inda unto the uttermost Sea, &c. The like to this did neuer any fee being of the age of Moles, who was 1 20, yeres olde. Many things might Mofes have objected which might have hindered him from going up the Mount: for furely it must needes be a griefe to him when he confidered that great paine which he had taken in bringing them through the wilderneffe, and conducting them 40. yeares together, and now when hee had no further to goe, but even over lordan, to bee taken away then: and another which nevertooke any paines, poffeffe allhis labours. This I fay, must be a great & incolerable thing to flesh

Deut. 34.1.

and

and blood: for when one bath layd a foundation, and another come and build vponit, furely hee will thinke himfelfe hardlie dealt withall. Or if one have drawne a picture, head and face. and all fauing the legges, if one come and draw the legges, and Mat, 20, II fo take his labours, he would hardly take it well. You know how they which were hired and wrought all the day long, because they had not more then those which began the last houre, murmured against the master of the house. Such is our nature, and ver notwithstanding all this, Moses is content, He knoweth that God dorthin no wrong, but is just and mercifull also. He blef- Gen. 49-55fech all alike, as Iacobs children were bleffed.

Mofes folong as he was vpon the plaine ground, could not fee the types of heaven; but when hee was vpon the Mount, he faw it before he came to heaven it felfe. So let vs even now scale the Mount as Moles did, that wee may fee and confider thefe ioyes. Which thing shall be to reclaime our hearts from earthly matters. As Peter went vp the Mount to fee Christs glorie, and Moses went up the Mount to see the land of promise : so let vs ascend from these earthly things to the contemplation of heavenly. This should be our journey till wee come vp to heauen it felfe, to clime the bill : for we are low men of stature like Zacheus, who cannot fee Chrift before we be lifted from the earth, so that if we will euer possesse heauen, we must pluck our hearts from the earth, and then shall wee see God neerer then we can possibly, if weekeepe ou mindes voon earthly matters\_ God sheweth himselfe to some necrer, to some farther off, and to some in Parables: As the Prophets saw God neerer then the Patriarches: and the Apostles neererthen the Prophets: As to Abraham he fayd, Inthy feede: Efaiah came neerer & fayd, Va- Gen. 22. 18. tows a childi: borne &c. Iohn yet came more neere and fayd, Be. E/a 9.6. bold the Lambe of God.

John 1.36. 2, Pet, 1-12.

Get thee up into the top of Pisgab, and lift thine eyes Westward, and Northward, and Southward, and Eastward, and behold it with thine eyes for thou shalt not goe over this lordane.

Now Moles ism his prospect, as Dauid was in his Tower. Here he mult prepare himselfe to dye, while he is looking woon the land which fo long he hath bin in comming to. Who would not but have grieved at this? That after fo long as fortie yeares

tramaile

trauaile in hope to possesse it, should now in the end be content with a sight of it, and so vanish away. Yet Moses (for all this) murmureth not, but like Iob taketh it patiently. And as he was upon the Mount where God vanished: so here he is upon the Mount and vanisheth away himselse: as it appeareth in Deuter. 34. and the fixt verse, no man knoweth his tombe not which way he is gone, least the Iewes should have worshipped his Reliques, as the Papists doe theirs. So good rulers are taken away in a time when death is least suspected. As Lot was taken away before the people of Sodome knew, as is shewed in the 19. chapter of Genesis and the tenth verse: so we see that when our time is come, and our glasse runne out, that neither our riches, nor our wits, nor our friends, nor any thing that we have in this world can carrie us no further. No, no more then Moses could goe over this Iordaine.

But Charge Iosua, and incourage bim, and imbolden him: for he shall goe before this people, and he shall divide for inheritance unto the

Now Moles fainteth, here commeth Iofua a figure of Christ, who leadeth the people into Canaan, as Christ doth leade them

the land which thou halt fee, &c.

into heauen. Moses is no sooner dead, but God chooseth anoNum26 16 ther Captaine to goe in and out before his people. And now
God chooseth a Gouernour: see what a man he chooseth. O
would that God might have the choosing still, for then all goner nours should bee such as Iosua: for such is our corruption,
that if we chuse our selves, that we still chuse such as God would
not have chosen, and therefore wee had neede to pray to the
Lord God as Moses did, that hee would appoynt a man which
may goe in and out before vs, that we be not as sheepe without a shepheard: More was spoken touching this poynt, which
I have not noted, because I could not set it downe in such perfection as it was delivered.

But Charge Iosua, encourage him, and embolden him, &c. God would not have Moses to encourage Iosua in words only, but in deeds too: and therefore Moses giving him all the glorie he can, as Iohn gaue it unto Christ.

Would have Iolua encouraged with al the encouragement that

may bee, asthoughhee could never be encouraged enough-God had encouraged himselfe before, as in the 21. verle. And I charged lofna the fame time, de. And in the 27. Deuter. Moles ferteth him before Elizzar the prieft, and hee put his hand Deut 3.21. upon bim, and gaue him a charge, coc. And in Deut. 31.23. God Nom.27.22 bids him, Bee ftrong and of a good conrage. And int . Iofua 50. Godtels him, That there shall not bee a man able to withftand him Deut. 31.23 all the daies of his life: For he will be with him and neuer leane him, nor forfake him. And againe in the g.verfe he fayth, Hane 7,8,910. not I commanded thee not to feare? for I will bee with thee whither foener thon goest . And in the 31. of Deut. verfe .7. When Mofes Deut. 31.7. prepared himselfe to dye, he called Iofua, and bid him Be frong and of a good courage. And in the 8. of lofus, verf. 10. The Lord biddeth him, Not to feare when his enemies came opon him. Thus is lofu.8,10. Iolua encouraged of all: and thus should Iolua bee encouraged still. But who encourageth Iofua fo? Nay, where is that he, that doth not discourage Iosua? Now Iosua is contemned and fcorned of the vileft. And is this to encorurage him? No Josus had neede of betterencouragement then this: elle Iolua and all the Iofuaes in this land will faint, and fo shall the people bee left without a guide to goe in and out before them, and then shall they be readie and a fit pray for the Wolfe. Well, we fee that Iolua here is better encouraged, and it is not without a cause that God would have Iosua thus incouraged: for if hee had an eare at every mans mouth, hee would rather wish to die with Moles voon the mount, then take in hand to bring fuch wicked Cains into the land of Canaan. That which old Iethro taught Mofes ( that a Governour had neede to be a man of courage) here he findeth truth:for nothing more hurteth juffice the feare. Therefore a Magistrate had neede to be such a one as fhall not feare the face of any what focuer: which caused Mofesto speake so often to Tosus, bidding him to be of good courage. And to that ende God commandeth Mofes againe and againe, to encourage him, ving thefe three words, Charge, encourage, and embotden bim, as the cocke crowed thrife, that if Peter were sfleepe the first and the fecond time, yethe might as last awake him.

Now it resteththat I should encourage Iofus which succee-

derh

404 deth me. But how fhould I begin to encourage him? or where should I begin? Shall I tell him, that hee shall live now at ease and in securitie? No. Why? how should I encourage Iosua? shall I tell him you will love him, and follow him, and that he shall finde you willing and forward in enery good action? If I promise it , shall I not lye? If I become bounden for you, shall I porforfeit? I feare yes. Why, how then should I encourage Iolua? Shall I tell him , all will speake well of him? or shall I tell him none will flaunder him? No. For if hee bee as righteous as Christ, vet some of the Scribes and Pharifies will seeke to perfecute him. If he will live in quietnes, hee must not veter all the counfell of God, though God command him, Nor he must not reproue fome finnes, for then hee shall bee thought to enuie against some persons. Nor he must not keepe company with the godly, for then shall he be accounted a partaker. No, hee must not denie the companie of the wicked , for then he shall bee accounted a Precisian , a Puricane, and I know not what. But thou wilt lay: what then, is there no comfort for lofua? I answere, yes. And that is: it may bee after some three or foure yeares labour and trauaile, he shall win some two or three vnto Christ, which shall extinguish all griefe; for God will one day reward him for his labour, and glorifie him in heaven. But if lofus should be in trouble, as he cannot almost otherwise chuse, if he keepe a good conscience, and reproue the mightie vnder his charge, then he shall see most of the great ones will quite forfake him, which now feeme to faueur him, and they will fee him persecuted like Christ, and stand a farre off like Pilate, and wash their hands, as though they were innocent, when it is in their power and authoritie to amend it.

If hee stand out like a valiant souldier and preuaile, then all will draw voto him Bucifhe faint for lack of firength, although hee weepe like Peter, yet none will pitie him. Therefore stand you to him both in prosperitie and adversitie. Loue him and obey him in all righteousnesse as the Iewes did their Iosua, and here I deliuer you voto him, and with my loue, leane, and good will, I give him my possession, my labours and my twelve monethstrauailes. And here because I would not keepe you ouer long, like as Iolua kept the people before his death with an exThe Perision of Mofesto God.

hontation to feare God, or as one friend holdeth another by the hand being loch to part, I will make an end, befeeching yes, as louis befought the people of Ifraelishat you will hence forward feare the Lord, and ferue him in truth, and put away all entire and vingodlines, that it may not be faid they have returned with the dogge to his vomite, or with the fwine to the puddle, but that you may goe on forward in all goodnesse, serving the Lord in spirit and truth. Then shall the God of heaven blesse and prosper you in all temporall graces, and in the end gloriste you in the kingdome of heaven to the which the Lord for his miercies sake bring you all. Amen, was a serie of the Lord for his miercies.

This was the last Sermon that Heinte Smith made

a four orable you mone, i funfather then belowed Winningte three congress her elself at MKT, Agrippa, that he could norther our of his circle, the hab formater and currenord

THE DIALOGVE BETWEENE feels not the Art 19 A ON A CON ON A Quick or glass of the treat and win the heart to God . O Ame & graph.

when he meanter dee good, thatic was not pollible to correct

note here a quelhon, and angle of some schough he were opponote here a quelhon, and angle of some schough he were opponote. & respondent too, for he asker the question, and adsweres

O King Agrippa, beloeueft ibou the Prophets! I know that thou bed beeneft, its all more and a more prophets of the That on to

Then elgripph faid was Paul; Almost thou per foodest me to be

Then Pant faid, I would to God, that not enely then, but Alfo all that beare one this day, were both almost, and also gether fuch as I am a except these bands:

N this Dialogue betweene Agrippa the king, & Paul the Apolite, first you Itall heare what Paul faith, the you shall heare what Agrippa answers, after you shall heare what Paul replies. In Agrippa you shall see what we sare! In Paul you shall see what we should be: For the king shewes that

beisaktion a Christian and the Aponte metter that he front

The Distributed of the Ball ad Pal

be altogethera Chillist This is the limine of their confessioni First Paul begins and speaks as though he would reach vs a way so wie tinners ettery wood is homorine land the with ache which fifterh forfailes had beed to have many nets; 84 obfere time? and place, and calling, and fit all woods before in his mind, leaft he lofe his baire, For voleffe he fecke the vantage, & getthe yps per ground of finne before hee engounter, it is liker to give him the foule artheducks did to the Exarciffs then to be divien out by him. Therfore as Izeph cameso Elauwith frue il courte fres to prepare bis heart antique whis was b before they meetingether: fo Paul vieth (as it were) three preambles; beforene imbraceis this king.

Gene-33.3.

First, with a courseon firle, O King Arripad Secondly, with a proficable question: Doeft than belgene the Prophers? Thirdly, with a fau purable prevention, I know that then beleeueft. With thefe three congies hee closeth to withking Agrippa, that he could not flart out of his circle, the holy fpirit fo placed cuerie word when he meant to dee good, that it was not possible to correct themderher his in when speeches with change that prompter and feeke not the infelnes, but y guld faipe feeke what which might touch the heart and win the hearer to God. O King Agrippa, I note here a question, and an objection as though he were opponent & respondent too, for he askes the question, and answeres biplielle & O. King dos fr show befared Now Agrippa foould lay. or no, and Paul takes the word out of his mouth, leaft he should Lay no bean was fortime throm they believed. This is his price parative to Agrippa, before he come with thathard lello tabes a Christian alterestant Before Panisto detaileale with hetturche president of Centres, which more mon from the Idolateous gentiles, an obstinate, brutish and barbarous man, which because he fauoured not the things of God, but flesh and bloud, thought char Party profide him felfenthen be for kein fehrit and faid that fee my sh. Garning had mare bin mend a reforme giddle flidis ebiok novy share hey which arrive a pullershear the michies know now what they by and & impute at the troubles of the Realme. & the invaling of the Spaniards water the preaching of the word, and the faffs & prices that were out sciled about that time, like Ashah which and thamber Prophen troubled diract whiche hire! Selfe

felfe was the cause of all their plagues, What will not dogs four! out when they are ferro yomito When Poule faw fuch a beniffed prefident, hee turned his speech from him to Agrippa, in whom he did fee bettet tokens of faith, thinking tokindle the foarkes! whichh faw in him thus boldly he fersyponthim @ King Agrippa, beleeneft thou the Prophets ? As if he fhould fay lift thous be equett the Prophessinisch faiftir thee to beletie ther which I reach out of the prophets for althach for skie of this lefter is it was tenin the Prophets, and fulfilled in Christ. Looks voon the Prophers, and looke vponhim, there thou finale fee alt time I fave hit it is no reporte of mine; buch sewhich I have received to good wirnefic, and thou mailt heare it of the fane; if theo deburreader the Prophets: therefore before other questions; herester bearl thou beleeve the prophent Like a wife Charlematter which vez ! amines his fcholler before bee begins to reach him ? to khowe what he hath learned alredy, and how he undethantethring he may goe forward with him to Paul examinenthis king when he intended someke him a Cholleter Chilly to aske ship hikat he hathleasned alongly before he reach that forther and infine him he begins at the foundation w bichtis fride, faving telline, Doeft thou believe the Prophets? Yet if wee Should aske fome of you, before you come to the Lordstable, doe you believe the Scriptures Do you know Christ? Can vougine a reston of your fachayou will thinke your felies much difgraced to be catechtzed as the king was we must not aske you with Paul Dor you! beleenetbut fay with Paul, weknowithat ye beleene, before we'ask you. Is this like the child which Christifer in the midit of his Difciples, and faid, that who formerreceived the kingdome of beauen. be bould receive it as a child sharis; he should humble himfelfe, and sake come didu, and learne like a childe for heaven gare is low the world throm that goes in ac in The fouldiers and public canes &charloss had fush remorte sharthey came to John before they were bipuzed, confessing their four and asked Master what hall we do? They were not afhamed to ack on wledge both their fine and their ignorance, which rhade Inhalmonter & asken ho had sughe the grid be at the west and the stange the grid the to come, and faithis way be men like Publicans; when atther be like Christians & The provide fied herore they were beginned, SHOOL Cc 2 bur

be wee must chinke that you know school frou know that we thinke wrong we must take you for religious though you'k now we take you amiffe. Shame of face was ordanced for finne, but fhame is turned from finne to regitteoufnesses for they which are ashamed of no euill, are ashamed of any good this is 4 bashon beleevel they the Freehett ? As if he frould for lavible

Now when Paul had asked him, he answered himselfe, Doeff then beleeved I know that then beleeveft, He askes Agrippa whe ther hee beleeve, and faith hee knoweth that hee doth beleeve.

What neede he aske that which he knowes?

Here you may fee that we have neede to suspect our judgement when we conceive nor the cause, when they which are wifer and holierthenour felues, do thus or thus, fpeak thus or thus Leave remember that the fpitituall man had geth all, and is ind ged of nove because no man knoweth the counsels of the spirit but he which hath kewife men have large exceptions, and it becomics ye to confirme their fayings and doings better the others should gonficue ours; As the Disciples reverenced many favings of Christ when they knew not his meaning so we should rather thinks that we know not the reason, then that they speake without reason, Christ did know that Perer loved him, yet that hee might gers confession of him & instruct him further, he did aske hims that which he knews fo Paul extechizing A grippa, dethask him that which he knew, so teach him that which he knew not Bue why doeb Paul fay flady, that he knowes that which no man thought of this king before? Either because he did perceive that Agrippa did beleeue in part, Scherfore he reloyced like the Father to fee his fonne comming towards him: to he meets him in the way & imbarceth him as it were with this commendations I know that then beleenigh charis, I know thou half whind offithe and believelethat the Prophets faid truly as many of the Gen ules did, though theu cariffmot apply vntothy felfe: So to briff him from fath to faith, from knowledge to knowledge, from loue to loue:he commends those sparks in him, which deserver not to be called faith, but almost faith as Agrippa faith, Orell he Saith, I know thou belacueft, Becaufe he whould have him beleete Therefore he prevenes him and answers for him, least Agripped Chould got back, and millike with his boldnes, and fly no, I let Leug leeve not the prophets, as it is like he would have faid, if Paul had not spoken mildly to him, therefore he begs the question & anfwershim, I knowe that thou beleeneft: As when we will make a man our friend & willing to do vs a pleasure, as though he were willing already, and as though we had no doubt of him. Doeft thou beleene; yea, I knowe that thou beleeneft. And yet it was but almost beleeve, as Agrippa confessed himselfe: but if he had not beleeved, this was the way to make him beleeve: for this makes many zealous to be counted zealous, and many studious, valiant and bountifull to have a name of more then is in them; as if yee marke ye shall see generally to speake well of a man rather then euill, doth flirre him to vertue, and incourage him in the vertue, for no man is fohumble but he leanesto Faine, & a good report doth tickle and please him which deserves it, and him which deserues it not. Therefore Paul which knew by long experience what baite was belt to catch foules, when hee cast forth fuch a strange question, anticipates the answer, least Agrippa should answer otherwise then! e would have him: he will not trust him with fuch a question, but speake for him, I know that thou beleeneft. Salomon faith, that he is mife who winneth foules, Pro. 11.30 And fo you may fee in this example, here zeale & diferetio were met together, the Doues simplicitie, & the Serpents policie kiffeth each other to win one foule to God; what fludy Paul tooke, and how he beate his braines, & picked his words to win a king to religion, because many turne with their head. He doth not fo much flatter Agrippa, as he perswades him to doe that which he faith he doth, this was Pauls drift to draw him as it were with the cords of ioy, & make him confesse Christ before hee was aware. that to he might get more & more of him, euen as Nathan made David by a fleight to confesse against himselfe, and repent his adukerie, when as it is like that plaine and blunt speeches would have done more hurthen good. This is the subtiltie of wisdome (as I terme it) which Salomon intendeth when shee faith, I mifedome dwell with prudence, Prou. 12. where prudence fignificth Christian policie, which Christ commends whe he laith, Be wife like Serpents, Matth. 10. 10. Thus you have a paterne before you, they which couert foules to God, may fee how Paul incounters with Agrippa, whereby no doubt the holy Ghok would have vs

Cc 3

learne

learne how to gratulate to our brethren their small beginnings, and praise the mite which comes from them that have learned but a while, and take hold of such as are comming forward, and draw them surther with all the signes of loue: and not distaine those which come at the last houre to the vineyard, though we our selues have laboured since the morning. For hee which is first may be last, and hee which seemes last may be first. Therefore let no man insult beyond the lists of humilitie, as many make themselues vnprofitable servants, by counting themselues more profitable then other. It is a fault among the best which are like Aaron and Miriam, a little proud of the spirit, and contemne them which are so ignorant as Agrippa, whome Paul beares in his

armes like the lott freepe to the fold againe.

Now Paul hath spoken, Agrippa answers, almost thou hast perfraded me to become a Christian. Wherein yee may see how Pauls speech wrought with him, that he was almost converted with a word, when it was spoken in wisedome and loue: what power is in one Sermon, if ye heare attentiuely. Agrippa was an heathen euen now, and worshipped Idols, and neuerheard a preacher before, yet one Sermon made him almost a Christian, As Luke faith of Steenen, whe he disputed against the Sirenians, Acts the fixt chapter, and the 10, verse, they could not refist the wisdome and the spirit by which he spake: So Agrippa could not resist the wisdome and the spirit by which Paul spake, but was so fettered with the holy chaine, that as Paul was captine to Feffus, fo Agrippa now was captive to Paul, the Word had him in bands like a prisoner, and made him confesse against himselfe before Feitus, that he was almost a Christian, For Pauls speech to the amale of that obstinate President, and wonder of al that stood by. to fee a King, an heathen, and an Idolatour, which fate to judge, to bee so chaunged with a word of a captive from his opinion, whom they thought all the words in Gods booke could not alter, if Paul and Christ had spoken to him all his life: Then it was verified which before was prophefied, They shall bind Kings in chaines, and Nobles in fetters of gron, Pfal. 149, verf. 8. Othemaiestic and force of the word, when faith doth kindle it, and zeale doth vecerit, it flies like the flone out of Dauids fling, and ftrikes finne and finners both together at the heart. This

This Paul did in bands: when he was bound, he was ffronge r then they that bound him: when he was a captine, he was fre er then they which kept him: and when his Judges examined him, he examined them, and made them free which were bound to Sathan, before he was free from them. Send for Paul out of prison to instruct Agrippa, and he is in bands which should convert. O that fuch Doctors might preach voto the Romish princes of Europe, or that the kings that honour yet the most Antichristian bealt, would heare like this king. But they have some Amasiahs which have an eye to Amos that he cannot speake in the Court: Goe thou feer, flye into the land of Iuda, prophefie to the Lambes, and keepe sheepe: Speake no more at Bethel, for this is the Kings Chappell and the Kings Court . A goodly reason why none but flatterers should preach to princes, because it is the Kings Court: Should not kings heare the truth as well as others? Must not Bethel heare of faluation as well as Iudah, because Amasiah doth feare hisfall, least Amos get his honour from him? When will he convert Agrippa, which will not preach in bands nor inlibenie? Happie Agrippa, not by the name of a king, but by the name of a Christian. Happie Agrippa, not by the presents which thou received tof Feltus, but by the words which thou heardst of Paul, thou camest to see, but God brought thee to heare: thy entent was to gratulate Fellus, but now thou mailt gratulate Paul. The Captine is better to thee then the President, for Festus hath shewed thee but his pompe, but Paul hath shewed thee his Sauiour, and perswaded thee to become a Christian.

Almost saith Agrippa, but not altogether, Here you may see your pittance, how you measure God with almost, and setue him by halfes which hath given all, like Ananias which brought a

part and kept a part behind.

This is our worshippe of God: though wee will not say for shame with Agrippa that wee are but almost Christians: yet we are not almost, when we would be counted altogether. We goe before him in hypocrisie, and come behinde him in modestie: for Agrippa would not shew more then hee had, to bee counted better then hee was. Though altogether had been as readic as almost, as it is to vs, yet when almost was all, hee said almost, not altogether. It seemes that the slax began to smoake,

Cc 4

though

though it did not burn. The fielt tempter is cold, the next is luke-warme, the last is hot: almost is first, and altogether is last: and many come betweene, before we can goe from one to another. And grippa confesset that almost is all, and here hee stayes to heare what Paul will say to instruct him surther. Paul thou hast persuaded me almost to become a Christian. It is like the faint confession of him that wept and said, I believe Lord, helpe my unbeleese: I am a Christian, teach me to be a Christian. Therfore they which descant upon his name, do note that Agrippa is as much as Egre pario, which signifies him which hardly laboureth, and brings forth with paine as Agrippa did. Nabal is his name (saith Abigail) and solve is with him. So Agrippa is his name, and difficultie is with him: for hard and scarse was his conception, in stead of a Christian, he brought forth almost a Christian.

Shall we now behold our face in Agrippaes Glasse, whether we be altogether like Paul, or almost like Agrippa, or like Festus not at all? Christians or no Christians, or what kind of Christians are we? There bee many degrees upon earth, but this is the highest degree: There be many names of honour, but this is the honourablest name: there bee many professions of men, but this is the best profession to be a Christian, that is, the sonne of God, the fellow of Angels, the heire of heaven: yet whether we should be Christians, or Christians almost, or Christians altogether, is a question which troubleth everie man, and when altogether is ap-

proued for bett, yet we chuse almost befere it.

There is something alwaies behinde, like the eye which looked to Sodome: as an Owle peepes at the Sunne out of a barne, but dares not come to it: so wee peepe at religion and will not come neere it, but stand aloose off pinking and winking, as though we were more as as a dof God then the diuell. For selfeloue, and regard of persons, and seare of lawes, and sway of time, more are as a fraid to be too holy, then too prophane, because holi-

nesse is worse intreated then prophannesse.

Goe away and sinne no more, because thou art healed. Nay, goe away and sinne againe because thou art healed. As Naaman intreated for one sinne: that he might stand before the Idoll when his Lord leaned upon his shoulder: so this sinne, and that sinne will not let us passe the compasse of almost, least we shuld have a

perfect

persect reward. God would have nothing so persect as a Christian, for whom he hath given his welbeloued Son, his pirit, his Law, and his Prophets', That the man of God may bee persect, as Paul saith. Yet enerie thing growes would it be persect, the builder builds till it be an house; the Taylon soweth till it bee a garment: the painter paints till it bee a picture: onely the Christian leaves off before he attaine to be a Christian, & makes a full persion at almost. Ay more in a bad and moight and a said and an almost a makes a full persion at almost.

That which God would have to be perfecteft of al, he had rather haue an unperfect then perfect, half then al, a litle wealth, a hirle reft, a little honour, and a little pleasure seems nothing, but a little faith is enough, although it be neuer fo finall a mite. Wee have a waight of alkind of metrals, a couch thone for gold, a meafire for grain, and we will not take one iot leffe the measure of any man, only we cut God of his waight and measure, & waigh our service in halfe ballances: This I will doe, and this I will not doe; God shall have one part, and the world shall have another part, and the flesh shall have another part, & the divell shal have another part. Thus we have brought God to his Hint:aske while he will he shal have no more but almost : Almost zealous almost faithfull, almost righteous, as though almost were better then altogether: that is, the counterfeit then the truth, the shadow then the body. Paul faith that the Athenians were too religious in wor-Shipping an Idoll, Acts 17.22. But where dooth Paul find that exceffe in worshipping God? we are not too diligent, but too negligent where we should bee diligent. Iames speaking of our fins cals them the superfluitie of our maliciousnes, wherby he sheweth that though our wickednes be a superfluous and vain thing, yet it ouerfloweth, & exceedeth the banks, But Christ speaking of his Disciples progresse in righteousnes, calles them all by this name, O yee of little faith, &c. So hee may fay of little lone, of little zeale, &c. for all our vertues are little ones, and the waters of life are at fuch an ebbe that the least temptation may wade ouer the and not be drowned. God bath a contronersie with vs, as hee faith, with Ifrael; and this is it, wee were borne when wifedome cryed in the streetes, and yet shee may call for fooles and say: How long wilt thou hate knowledge? Prou. 10. For what could God doe more unto his vineyard, that he hath not done? Thirtie yeares wee have

been dreffing, and pruning, and watering and yer what is in Ierufalem more then in Samaria? Inche Vincyarde then in the Mountains, which were neuer tilled nor dreffed. How long fhall he dreffe a barraine figge tree, which is dead at the roote? Our Church is in a confumption ; her heads are ficke, her members weake, her Philitians fearefull : from little to little, our zeale is come to the last gaspe, readie to take her leave of all because the fees not that we loue religion, but chase it from vs. Her enemies are placed about her: the growes amongft thornes: the isfedde with checkes: The mournethin a corner: The speakes on a reede. Her garments are clipt: her friends dare not defend her for her enemies. What fhall I fave we had rather be whole finners, then halfe Christians White is counted no colours fo zeale is counted no vertue. But meere hypocrifie is counted true Christianicie: and true Christianitie is counted but hypecrifie. Our wealth is in an Epha, our zeale isin a Gomer: Our finne like an Oake, our faith like a Mustard seed. They which have no religio are counted honeft men: forthey countitas cafie a matter to be a Chri-Itian as to fay the Lords prayer, the Apostles Creede, the tenne Commandements, and goe to the Church; this is countrey Diwinitie, this is city Divinitie, and I may fay, Saint Clements Divinitie, He which can fweare that the Pope is Antichrift, and that flesh is good on Friadaies, is a Protestant, at least a Christia euery inch, he hath zeale, knowledge, and religion in Folio. This is the rampier in our daies, like a Lion in the passages Almost standeth in the way before wee can come to altogether: and they which will goe beyond almost, are counted curious, factious, precise, phantasticall, as though almost were more then altogether, & alsogether were not fo much as almost . If his righteonfnes exceede the righteonfnes of the Scribes & Pharifies, which is but hypocrifie, he shall be punished for his righteousnes, as if it were a fault, as Cain persecuted Abel because his facrifice was better the his.

Gene.4. Math.11. Our Saujour saith, Learne of me to be humble, and zealous, and righteous: But now we must learne of other, and set a crooked paterne before vs.least we goe too straight. We may preach like Iohn, as in Matth, 2. Bring forth sinits. But we may not preach like Christ: Bring forth much fruits, Ioh. 15. Forthat is counted an unreasonable service of God. If we give him the seventh day.

Paul and King Agrippa.

the seuneth part, the tenths or tiths of our life, & of our thoughts, and of our speeches, and of our workes, it is enough: so wee define altogether out of measure. Thus wee dodge with God, and draw backe from our promise which we made in Baptisme, as though he were not worthie of such a goodly creature, to have that which he gives. Ever since we were borne we have served two masters. If one soote stand in the Church, the other soote sticketh in the world. If one hand carrie fire, the other hand carries water. If one word savour of religion, the next word savourseth what soever pride, or envie, or lust.

How few of our thoughts are confectated to God? How few of our speeches raite of grace? How few of our workes are squared to the word of God, which should bee the line and levell of all our thoughts, speeches, and actions? Tell thy sinnes which thou hast committed since thou didst rise in the morning, and record thy good deedes which thou hast done ever since thou wast borne, and the first shall exceede the last. Thou which faift thou are a Christian, hast rebelled more since thou roses then

thou hast obeyed fince thou wert borne.

Is this altogether like Paul, or like Festus not at all? Now if wee bee almost Christians, let vs see what it is to be almost a Christian, Almost a sonne, is a bastard. Almost sweete, is vnfauourie. Almost hot, is luke-warme, which God spueth out of his mouth, Reuelat. 3.15. So almost a Christian, is not a Christian, but that which God spueth out of his mouth, A Christian almost, is like a woman which dieth in trauaile : almost fice brought foorth a fonne, but that almost killed the mother and the fonne too. Atmost a Christian, is like leroboam which faid, It is too farre to goe to lerufalem to worship, and therefore chose rather to worshippe calues at home. Almost a Christian, is like Micah which thought himselfe religious enough because hee had gotten a priest into his house. Almost a Christian, is like the Ephramite which could not pronounce Shibboleth; but Sibboleth. Almost a Christian, is like Ananias which brought a part, but left a part behind, Almost a Christian, is like Elies sonnes which polled the facrifices: like the figge-tree which deceived Christ with leaves: like the Virgines which carried lampes without oyle: like the willing vnwilling sonne which said, hee would come, and came not, What

The Dislogue betweend.

What is it to be borne atmos? If the new man be but borne almoff he is not borne. What is it to be maried about vnto Chrift? He which is maried but almost, is not maried. What is it to offer a facrifice almost? The facrifice mutt be killed or cuer it ca be facrificed. He which gives almost, gives not but denieth. He which beleeueth almost, beleeueth not but doubteth, Canthe doore which is but abnoft thur, keep out the theefe? Can the cup which is but almost whole, hold any wine? Can the ship which is but atmoft found, keepe out water? The fouldier which doth but almost fight, is a coward. The phintia which doth but almost cure is but a flubberer. The fentant which doth but almost labour, is a loyte. rer. I cannot tell what to make of their defectives, nor where to place them, nor how to call them, nor vito what to liken them: They are like unto children which fit in the market place where is mourning and piping, and they neither weepe nor dance, butkeepe a note betweenerhem both, they weep almost, & dance almost, Beleeneft thou almost Be it onto thee (laith Chrift) as thou beleewell: Therefore if thou belowelt, thou hale be faued. If thou beleeuest almost, thou shalt be faued almost. As a pardon comes while the theefe hangs upon the gallowes, he is abnoft faued, but the pardon doth him no good: So he which is almost a Chriflian, abouf zealous, almost righteous, which doth about loue, abnost beloeve, shall be almost faued that is, if he had been a Christian altogether he should not be damned. Thus every man is a Christian almost, before he be a Christian altogether.

Now I must lead you from almost to altogether, as it were to Christians from the figure of Christians. This is the step which we thust tread at this time. I would to God (saith Paul) that then were not almost but altogether as I am. When hee saw. Agrippa comming on, and said almost, then Paul cast vp his lure againe; Commest thou Agrippa? Come Agrippa, I will not have thee stay at almost, if any thing will bring thee to altogether. I did not aske thee whether thou didst beleeve the Prophets, that thou mightest be a Christian almost, but a Christian altogether. Are thou come thus farre, and stayest thou at almost? Nay Agrippa, thou must take out this lesson, for there is no measure in Christianity. Come whome (saith Christ) not come toward me, yet he was glad his the futher to see his sonne comming toward him.

for

Pauland King Agrapa with about but hee was not facisfied without aboverber! Is this the offering atmost it wil not ferue Agrippar is is light, it is fothered it is crackt, correct it againerfor our mafter faith, Be te bolis as I am holse therefore almost a Christian will not please him. But ifthou be abouff a Christian already, how easie is it for thee to be a Criftian altogether? Therefore come Agrippa, let vs goe forward to heaue, The feed is fownero grow, Enery thing muft encrease and multiplie. Almost is thy first answer, and altogether thy latt. I must not take this for an answere. Shall I tell Christ that Agrippa is almost a Christian? O Agrippa, God would hane thee hosor cold, asit appeareth in the third chapter of the Revelation of S. John, and the 19, verfe. Colde to him is a pleafing as hike warmer he loued abogether, and he will not be loued almost. Who shall have the other halfe, if God have but abnost? Therefore speake againe good Agrippa, Thus hee pleadethynkindnes withhim, like an importunate futer which will not bee answered Shall I goe with about then thou vieft me but hardly if thou wilt give me no more! Thus he flands in argument with him: What that I fayed Agrippa, if he will give mee but about I will pray for thee till thou commett off with all : if I cars ger no more of Agrippa, I will crave more of God Hee which hoth made thee abouf can make thee attogerber. Int magazing

i I would to God; & v. So now he connerteth himfelfe to praier. Thus we must learne to fill for fourtes with prayers and hilles ties, and questions. Change the baire: cast thy hare againe: Told low the fieges purfue the blow, close with fin, and gather more of its at first he will call thee his enemie, as Achab did Elias: Art then here mine enemie? But if thou wilt not bow to him, hee wilt bow viito thee and hearten what thou failt, & change his robes, and pur on fackeloth, and mourne and faft, and doe all that thou wouldest have him. A preacher must not looke to find them Christians but make them Christians, Thou shall nor take them converted, because thou commest to convert them, If Paul will not yeeld to Agrippa, Agrippa will yeeld to Paul But if Paul had fallen to absoft; hee had never brought Agrippa to absorber. Therefore they which fish for four extractive rate Pauls ner, and remember who God Attheo lectmie 15.19. Lathem be conner-

ties, and overlions, Change the baite; call thy lare and a sural When God faid, Seeke ye my face: mine heare answered faid David) I will feeke thy face, Plalm. 27.8. So we must answer the Lord to that which he asketh: and not when he bids ys feeke his face feeke his backe: when he requires hall give him holfe. God asketh, Artehous Christian and thou answers O Lord Jamisle most a Christian . What niggardly answer is this so him which deferment a thousand times more then the best can give? If thy mafter aske thee art thou my feruant Wilethou andwere him, I amalmost thyseruent? Ifthy Prince aske thee Authourty fub. iect ? wilt thou aufwere. Lam almost the Subject Michy father a ke ther Art thou my tonne dwikehou andwer Lam almost thy fagne? If thou art but almost his forme, then he is but almost the father Paul and King Agrappa,

919

father: And to it is with God, a forthe or no some: halfe a some is a battard. How doeft thou know God to bee thy God, but as thou archis feruant? How doeft thou know God to bee thy falther, but as thou archis som? By thy loue thou shalt know Gods loue for according to thy mind towards him, is his mind of thee; whereby the u maint truly indge whether he fauour thee or hate thee, and no way else.

Godfoueth nothing almost, therfore he doth not love almost. Therefore love as abou mailt bee loved, or elfe thy love is lott. Thou must feeke as thou mailt find, or elfe thy labor is lost. They shall feeke & find me (faith God) because they shall feeke with all their bearts, as in Ieremy 29 chapter, and the 13 verse as though they shuld not find him though they sought him, whelse they sought

him withall theichearts, ud, bluon on, show and binos ar

Mazman is not onely commaunded to wash himselse in Iordam, but to wash himselse seauen times, and then he shall be bealed. So man is not an ely commanded to obey God but to obey him while he lives, and then he shall be faued. Be faithfull sinh the Angell) unto death, and then I will give ther the crowne of his. Rauel, 2, 10, 10, 1000 and 1 since but a verified an include

with the Saul was commanded to kill the I dolatrous beatts, he was commanded to kill all; and because he spared some, God seinched him. Yet God hath more mercy on beatls, then on shis. Would be have the beatts of suners die, and their vices live? No (saith Chist) Make cleane within that is, I gave no filth behinde, When some Christ call out one diud, we reade that he call out all, even she legious of exhems which when thou cast of the out one vice; cathout all for one assessment worther then apother in administration behinder.

the Prophet doth seach to powre out our finnes like waster, which leaveth notaffe or colour or fent behind. There is a whole old man, and there must be a whole new man. The old man will a hange a it habe new man, will don't for will dome, have for for for a child will dome to his fernile feare for christian feare, his idie thoughts for holy thoughts, his vaine words for whole sare words, his fleshly works for right cons works. This is a Christian abage that as if he were cast in a new mould. As a pauter wold draw a heuriful picture which shuld be faired the and

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women in the world he would marke the special grace of every one, and make one beautie of all ifo wee must make you Chris flian, & cake modeltie from him, fairh from him, love from him, patience from him zeale from him, and humilitie from him yntill it be like the image of Christ. This is the building of Chris ftian. First his foundation is laid, and then his walles, and then his roofe, and then a Christian like Adam in paradife. God made all things good therefore if we be but abnoft good, all things are better then we. The wicked man speaketh out of the corruption of his fleshly bart, and shall not the righteous speake of the about dance of his spirituall heart? He which is merrie would be merrier if he knew how. He which is enuious would looke sterner if he could. He which is proud, would goe brauer if he had it; and all if we could bee worfe, we would, but let them amend which looke to die. For what kind of man should he bee which must bestethe image of God, be the temple of the holy Ghoft, and inhericthe kingdome of heaven? Who is fit forthefe things (faith Paul?) Nay, who is not vnfit for thefe things? Doe ye know no enough in riches, nor pleafure, nor fin, and think that you have enough of religion, before ye have any? The good are known, because none but they which are good firme to be better, We are inuited to a banquet, and shall we go bir halfe the way voto it? Were it not better that the fig-tree had borne fruits then leaves? that the Virgins had carried oyle then lampes? So, is it not better for ys to be veffels of gold that cometo the Lords table, the like the image in Daniel; part of gold, part of filuer, part of braffe, part of yron, and pare of elay, which was after broken? If the crowne did lie in the midway, then thou needeff sun but halfe the way? but to friew that there is no reward for them that begin well, all the promises are made to him that continueth to the end. Hee's curled not onely which doth euill, but he which doth the works of the Lord negligently, or by halfes, that is, he which offereth a mained factifice for a found, almost a Christian for altogether. Therefore David before he prayes, furremoneth his thoughts, his speeches and actions; and faith : Allthat is within me praise the Lord as a man glueth that which he thinketh will be accepted. that he may be welcome forit. If we did ferue an yngrateful mas her, then wee might thinke almost enough. But Christ did not loue

Gene. 2. Gene.I .

love almost, when he shed his heart blood for vs, and therfore he cannot aske more then hee gave, and yet the inheritance of his bleffings is behinde: why shouldest not thou give as much for them as Abraham, or Dauid, or Simeon, which would have ferued God till this time if they had lived, and still reformed themfelues, & yer thought they had done nothing, as Iacob counted his feruice for Rachel nothing, because he loued her: but thou thinkest that if thou givest thy pleasures, thou shalt want thy pleasures. No as Abraham did not lose his son when hee would haue facrificed his fonne, fo God can keepe his pleasures when thou refignest thy pleasures. Thou thinkest that God will not miffeir, as Ananias thought that Peter would not miffeit: but if Peter did miffe it, wil not God miffe it? Sowe pare the offering like Elies sonnes, which kept the best and fattest to themselues. which made the people abhorre the facrifices: & shall not God abhorre such facrifices? If Ely reproued his sons, how will God reproue them, which reproued Ely for not reprouing them enough? A spirituall eare can heare God reprouing this land, for this mincing of his worthip. Can the preaching of the word, the fignes of heaven, the shaking of the earth, the victorie of your enemies, & all the bleffings of God make you but almost Chriflians, almost religious, almost thankfull? Is this my rewarde (faith God) as though you were afraide to be too good? If you think that you shall be mocked if you be too zealous, as Michol scorned David when he danced before the Arke: David tels you how you shall stop such scorners mouthes: O (faith David) I will be more humble yet before my God. When Michol faw his refolution, the mocked him no more, but reuerenced him euer after. So tell the diuell and all his mockers, I will be more zealous, more feruent, and more holie yet, vetill I be like him which faid Follow me, and they which mocke thee shall reuerence thee, as Micholdid David.

Thus who thou art in the way to heaven, remember that thou must goe forward or backwarde: for Jacob did see none stand vpon the ladder which ascended vp to heaven, but either they went vp or downe: they which goe not forward, go backward. They which wil not come to forward as altogether, shal not stay at absoft, but fall from their faith, and loue, and knowledge, and

Dd

zeale,

zeale, by descents, til Christsthreatning be fulfilled. That which they feeme to have shall be taken from them, as though they never

had any talte at all.

Thus I have fet you a glaffe to behold whether you are in all most, or altogether. Yet Paul lured for Agripps. Now hee fues to the people. When he had caught the king, hee fored his net for

the people.

I would to God, that not onely thou, but all that heare me, were not onely almost , but altogether as I am . Hee might wish rather then hope, and therefore he prayes, I would to God that al were Christians: as Moses wiffed that all could prophefie. Peter was taught both to feede the fheep and the lambes, great and fmall. old and young, rich and poore: So Paul prayes for the king and for the people too, & wisheth that they were all Christians, This prayer we may fay for them that doe not pray for themselves to make them ashamed, when they see other more careful for their Soules then they themselves. The Pastors care extendeth to all. akhough fome are more to be laboured, yet none isto be deforfed, which is but a lambe of the flocke . Paul dooth not wish Agrippa more honour, or more wealth, or more friends, but more religion, which is the greatest want of Princes. Although they have received a kingdome, yet they are not fo thankfull, as they which have received nothing, but from hand to mouth. Though they have done a thousand times more euill, yet they are not so penitent ashee which hath done least of all: They fit in Gods feate, and are called Gods, but are not like God, but like Mammon more then their names, and their Crownes except Danid. or Salomon, or Iolua, a few which remeber, whose persons they beare: the rest are like Herod, and Saul, and Nabuchadnezzar, which know not from whom their kingdomes come . As I am faith Paul directly. Paul (hould have replied, altogether a Chriftian, and not altogether as I am: but who shall teach the spirit to perswade? He chose to say, as I am that Agrippa might see his finele hart and loue toward him, who went not about to feduce him, but wisht it vnto him as vnto himselfe : Enen as I am. If any thing will perswade, most fit is the example, when he which teacheth vs goes before vs, for then we fee that he dealeth plainly, and speakes of lour, and meanes no deceir, when we see him do Paul and King Agrippa.

ashe faith, Saul bath flaine his thou fand, but David his ten thou-(and So where another converts a thousand, he shal convert ten thousand, which can say like Christ, Follow me . Oh what is this! when a Christian and I am all one, that yee might fay to your! children, I would to God thou were a Christian, when you fay, I would to God thou were like me,

The King should be like Paul by this faying: How then doe forme fay with Festus, Too much zeale bath made thee mad . If the people know the Lords Prayer, the ten commandements, and the Articles of beleefe, it is enough, is this to be like Paul No Feflus, the knowledge of the word doth not make a man mad, but makes him wife to faluation. Can that which makes a man wife, makehim mad? Therefore they which fay that we are the worle for knowledge, or worfe for religion, or worfe for zeale, are like Festus which had neither knowledge, zeale, norreligion in him. And they which teach the people that they shall not neede to be as Paul, but that a mediocritie will ferue, incurre that curse of Paul: He which teacheth another dollrine the that which yes have received of vs (which wished all as perfect as him selfe) let him be Anathema, that is, accurfed. They which love youlike Paul, do not wish you zeale by waight, and knowledge by ounces. & workes by number, a Sicle, or an Omer, or an Epha: but that ye abound in all knowledge, and all zeale, and let them bee lukewarme which will be foued out.

Except my bands. Yet Paul excepteth fomthing, not hi knowledge, nor his zeale, but his bands, Not altogether as I am, but altogether as I am, except the e bands. Hee excepteth no hing but his troubles. Charitie had rather fuffer then other should fuffer, as Dauid praved God to turne his wrath from the Ifraclices vpon him. Now if yeaske me, who can loue his neighbour as him fel? Here is one that had rather fuffer himfelfe, the Agrippa thould fuffer he would have him partaker in all his good, but not in his troubles: As I am, except thefe bands . Paul glories in his bands, and the wes his chainesibke his Enfignes: thefe are the marks et Christ: this is the cognitance of my Lorde, his sweete yoke and eafie burthen. But he wifheth faith to them without a burthen, the battaile is to the ffrong, and the Croffe is not to bee wished for but to beborne, jon san de

Gentiles

Thus the spirit of wisedome hath set vs an example how men are wonne to the trueth, and led forward by little and little with lenitie and foftnes, putting difference betweene them which know not the trueth, and them which refift the trueth, Paul did not speake so to Elimas the Sorcerer which with stood the truth. A& 12.16, but fet his eyes vpon him and faid, O full of all fubrilele and mischiefe, the child of the dinelled enemie of all righteousnes. Neither did Peter speake so to Simon Magus, Act. 8. 23. But as Salomon faith, Awife man knoweth the time & place. And as Paul faith, The fpirituall man discerneth all things: fo he knoweth when to be foft, and when to be rough. They which refift the trueth as Elimas, and labour to keepe the Rulers from it, as Elimas did Sergius Paulus the Deputie of Cyprus, and many like him now, mult not bee entreated like Agrippa which is comming to the truth, but as Elimas was. Hee which hath Pauls spirit knoweth how to handle both in their kind. Though we may not discouer the nakednesse of some, yet we may not hide the nakednesse of other: an humble heart is a good schoolemaster both to applie comfort and reproofe . Now the Lord Iefus w. ch hath made you Christians atmost, make you Christians altogether.

FINIS.

## THE HYMILITIE OF PAVL.

Rom. 1 2.ver. 1. 2.

I befeech you therefore brethren by the mercies of God, that yee give up your bodies a living sacrifice, boly, and acceptable unto God, which is your reasonable serving of God.

And fashion not your selves like unto this world, but be you changed by the renning of your minds, that yee may prove what is the good

will of God, and acceptable and perfect.

Rom. 11.13

Aul an Apostle of the Gentiles, writing to the Romances which were Gentiles, after hee had shewed what Godhad done for them, in receiving them into his couenant which were out of his couenant, and making them his people which were not his people, that the Gentiles

Gemiles might Triumph now ance the leves as Touch saute to diale loues triumphed outside Goniles, because the loures were ter icated State Gentiles resumming their place. Now he themeth what they should do for God Give your bedies a facrifice in bins; thadis, as Chrift gane himfelfe for you for you must, cine your Colues to himds he was facilised for you fo you must be facility cedforbins not your the company of war war wour goates, but sour felues Noit must be the factificet plust senties, Roul calleth a finish | and haly and accopsable facultiers, a lange faculties, because .2. 1 and the lewer facrifich mote dend facrifices an boly facrifice; because they mirbs fastifice beaft to not belook burshey can not factifice the folyese burtlier multincestes besitoly An acceptable facrifice. before the perifices of braffs diet por pleafe God, vnloffe, they did finifice abomishus son Panifihey, facultice chemicines, it doct pleafe God, though they doe not factifice peafts, It intrue, that God did sequite this fagrifice of the Lewestes well as of the Gentilies: for in Deuteronomie the genth chapter and the at. verte, to faith of mamile your horse and in the first of Sanus the neichanidandiam weeks bestouts Obedience is better, then Carrifice: which the west hat encorben God did sequire the faction fice of the body, marethen of beafist but shough God did requirethis de le wes alfo charshey hould facifice they be tob, vio Pat fignifies the God requireth breet of the Gentiles because a Chrith feith Hohave a greater high The Golgellis a Mar. 11.12 areater benefitsherithe law & the refore purchankfulace fromis micht command, is he faith to Philemo, suighanadersasigad Then ah explication what this factifien is all in your reasonable ferrises, and was fall rening your falors to the world and the serving re-beaths. afform winder to the inaggoof God in which the Best Frente Then follow severe fons so perfesade : one drawns from the thereies of God, I befrech you brother by the mercies of God The prono what this good and acceptable and perfett will of God is The authoracions and facilities out felnes to God, It fectives that . 71.11.mg she lower grungod no horibes when brafts a herefore Raule hhorigheither the Geneiles weld guidge to last times them to live the state of the and therefore widtherhow he many wed himistic for the

God

Mark 17. of Brechreut to receion by the mereion of Gud This is his preparative Pint he calles went dections which the work his attection to all Christians which after Christians ested Drobben See condit coursedondon by Christ which makes vs breihre. Thirds 14. The Barte which we own one to another as iffwee were brea them. The Appelles donor weethis name to lightly as we as you may fee here for Paul mare it a preamble to periwade the Ro. manes to godhnes : So Abrahan made it a mediatour to keepe Beare betweene Lorandhim, Areweener brethren, faith Abras hain Asifhe fhouldly, fiall brethren fall out for trifles like Infidele? This was crouse to pacific Lor, for Abraham to put him in minde that they were brethren, when hee heard the name of Brethreir, flyaight his heaft yeelded, and the thrife was ended So this fliguld be the Lawyer Wend quarrels betweene Christians. ed call to mindethat they are brethrens And they which have Thent all at law have witht that they had taken this Lawyer, to thinke with Lotwhethern were meet for brethrengo friue like enetties. With Rich renerence the did they of the name of bre-Miren but how there is horesterecein naming of God format no Theake of him whereher do northinke of him, and many neart fpeake of mini but when they fwelare by him. Brethred I befeet byon. This withe Apoller Aste 16 GOD did Bringle Binglelf for wan, much more frouktman humble him helffel me Therfore though Paulipeake of smarter, wherin he might command, as he faith to Philemo, Party ber command theet gerashedin miner befeelbaken; fohe dorterocher befeet the. Gen. 3.1 Markethe Publishe of Higholite Tas I may call it. I As the Ser-Alls. 26-27 pent did vie policie to retipe, lo che prescher may e le policie to compende per per le policie to compende per per le policie to compende per le policie de la compende de la compensa del la compensa de l Butit Was Pauls policit to beferchele Ramanket oneilleoinpuls hon need, genfrenes is betterthen bitterness Levinie delermisso Rem. 11.15. The property of the party of the 1 pefetch jon terthera welden ap view unever enablefeet b, Buffor out profis, But Pant did believen the Southers profis I We welled have affer Hilmble then the trees to very Dar Paul bumbled ensulsine set in the state of chestiff the to the shall the state and God

The bamilitie of Paul

God Herethe preachers may take example of the preacher of the Getiles, the louing phrase is the Apostles phrase, 8the which befeecheib shall perswade eafierthen he which thundereth Man my have been drawne with the cords of love, which could never behaled with the chames of your, God is love, and his minifters mult fpeak like love, or elsthey do not fpeak like Paulthe which fifteth for foules and doth not seethis not, fhall fift all day , as, Peter filbed all night and carebs nothing Although accomperate preacher bee a wafe preacher and this be out policie co intreate! and befeech you like Paul, year ou fould not look to be intreated like the guells which would not come, but to be compelled like the guelts which came to the banquet : for you must bee increated to your profitale isno reason that Christ frould pay and Manb. 12. prayirche fermant prayeth but the mafter commanderling rods

Yet Paulhatha acdone his preparative he is for hithat his fitte Should cake the repulle; and therefore he vieth a mediatour voto: them:and befetcheshthein bythe mercias of God I befeeth you brethren by the mercies lof Gate Mercie is alouing folicites and worthis to be heard, because it heareth again, God doth intreial whithe lame mediatour chat we introde Gud, we intreat God for his mercie and Godintreaterfi vafor lis intercie Sothat mercie islike afigue betweehe vij which calleth God to heare va 60 vseo heare him. What will not a good fubicet do for a merciful prince? Many Iweete things are in the worde of God, but the name of mercie isthe (westell word in al the Scriptures, which made. Danid harpe wooh it a 6. times in one Pfalme, fixe and twentie times he cepesses this in 1 3 6. Plalme | For his mercy indureth for oner It was frich's cheerfull nice in his cares when he frokevpo mercie, that like a bird which is taught to record when he had fungic, he fungit againe, and when he had fung it againe, he recorded it againe, and made in the burthen of his fong five himmeren medicab for own Like a Nightingale which whenthe is ine pleafane vaine, quandes and capers , and trebles ypon is fortid David voon his mercie, For his mercie indureth for ener But here Paul fpeakesin the plural number nor by the dies you mult gine eye, and earhod he wingen palie and, sipron

There is a pluri lie tof Gods indrairs this leffer mercies in his corporall bleffrigelasidhisgreacenmbreiendo his fpinionall bleffelle: Dd 4

fings:

The humilisie of Raul, inschileremporali merciesio carth and his enerlating mercies inhearenthis prepenting mercies in delinening as from hone; and his following intercies in paraloning of our finnes How man ou finnes carrie with Adam, and how many outles come with finde formany mercies came with Christ to answer them both. Pherefore when Paul could not number them for multitude the was fashe to lay them: downtogether in the groffe finame, and in a word called them mercies as the frould fay, I cannot mund bes themercies of God, but the lefte I can number themy the Gen.3. morethey are Thus much why Paul valleth thembrethren and why hee befeecheth them, and why hee remembreth them of live the queffs which came to the banquer: for vorsing mebers A sales & be Diose he hart prepared the way he commenceth his fire share they would wine their bodies to God sint a fpeakes not here of the fould ethought he recited have them give their foulds too As you may few in the next verte, but he fpeaks here of the body to frevi that the body is a l'enserto God aswell asthefoule, both are too little sand therefore one is notenough And therfore Paul faith 2.Cor.6.10. Clorifie GOD in pome bolismand in war faules roe Bus born ho freakes the rather of the borty to hole that their battaile will be withoutelfelly and that the fir the mill be dward liting to this faction hees as Chattelaith, Tiblifpirio is willing den abe field infraite That it the fieth will notation dany ching to God though he done ner fo mutch for her, yer fire is like chuelish Nabal, which will do nothing against Phote fore the Apolile argeth forogive the boa dies axif boothicahhayi, ahirw fits a midelen which hee deawerly backwardsaild leastly comerfion beginschere finductithis root: if you can win the flefts, which is like Nabel, the foule will come he fireke vpo mercieash dik onteredalgand hang ling de odd Ti Nove to friend how we frought give our hoities to God, the Apolite faith Girls pool bushive acrificus a God That is you must give your bridge to Gold Jasifyon the facility or them! The Law! a pipointede farifice in rabichall the members mendeferedireges Benit 19. 13-there So ye multiplue your memberste God, forthe bedie is ally all is but passiof the body aborefore if you that give your bodies you must give eye, and earle and congre, and hand, difeere winto this will be being funber about the being become ic and the state of the description of the state of the stat fings: D d A felle:

fefferasit is as necessary to confesse vnto Saluation, asto beleeue unto inflification fo ic is as nocessary to facilitie the tongue is the heart. What then, is the tongue enough? Nay, faith Christ) he which bath an care to be and let him beare, Is the eare enough & Mat. 16. 15 Nav . faith David ) Lift up your hands to bis Sandwarie, Is the Pfal 134.2. hand enough? Nay, (faith Salomon ) Let shine eyes behald the Pro.4.25riebt, Isthe eye enough? Nay , (izith Salomon) Remaine thy foote Pro 4.27" from enil So the word paffeth like a Collector from one memher to adother to gather mibuto for GOD wmill the bodie have paied as well as the foule. Therfore in Deut the 6, chapter, and a verfe , God commandeth, not only Thou fants love the Lordwich all the foule, and with all the minde : but with all the firength : thee is if thou canft doe any thing for him with the frength of shine hand on the firength of thine eye, or the thrength of thy dard of any past elfer thouser bound by this commandement ato doe it with all the thrength. Therfore when Douid wene about the feewice of God he calledal his powers to gether, fummoning them like a Quer All that is within mee praife the Lord, Menery port looketo be glorified of God, it is real an that every port front plorific him thou his is all that they have As entry lubicet owith lovaltie vaso his prince; fo ouery me mbecowerha dune voso his Creator: The heart colour him, the tongite to praile him, the eye to marke him, the eare so attend him, the hand to feme him, the foreto follow him and every part fould ferve God neit lesweth vs.naumore the it femali us be cause we see bound to lave God more then our felpes Forit is faid, Land God about all the peline wo mult gint moreto Gade defre dente dur owne defired paris Child beth a parely enery part: Nay , every part is his part bey

Challebeth a parametery part. Nay severy part is his part, because he gave al for al. Shall the hand say to the heart serve thous
him, or the heart say to the songue serve show himsor the songue
say to the eye say to the songue serve show himsor the songue
say to the hoar say if Christ be the head every part with true him for
all the body is ruled by the head tand the force if he he the head
every part of the body will serve him like a head.

Now, if you wilknow how enery part may be a facrifice, thus
it is. When thou could fay with the Virgin, Miss beart doth Int. 1.46.
magnific the Limit hen thine beart is a facrifice to God. When thou could be with Samuel Speake End for the fernant hearth. 1.5am. 3.00-

SPICE

be bumilitie of Paul,

then thine eare is a facrifice to God. When thou canft fay with Pfal, 25.11. David , Mine eyes are ener toward the Lorde , then thine eye is a facrifice wato God, When thou can't fay with David Allebe Pfalm,83.9 day long I fretch out mine hand to thee : enen thine hands are a facrifice to God. When thou can't fay with David asit appea-

reth in che 25 . Pfalme, and the 1 2 werfe, My foot flandethin vorightnes withen thy feete are a facrifice to God. So atlength by following of thele examples , every member is a facrifice;

He which offereth this factifice, in freely excuted of all factified ces befides. For fince Christ facrificed himfelfe, God hath requisi red none other facrifice of lewes nor Gentiles, But that they faerifice themselver, Now when God doth require of thee to facrificethy body the doth but require three of scrifice the fins of thy body as you may picke out of the next words, Be channed that is change the choughes, change the words, change the works Letthy tongue fpeake no more idlie : let thine eyes look no more to vanitie : let thine eares hearken no more to follie : let thine hands worke no more iniquitie, and then thou halt facrifibooke to be glorified of Cod, it is realise that curr school with book

This feemes a dearefactifice to facrifice the body syetchos feelt wis but a cheap facrifice, for it is nothing but to facrifice the fins which would facrifice thee If God had required thee to faclifice the fon to him, as he required Abraham, Genefisthe 22. chapter, & 2 verfe, woulded thou not give him? But now he requireth nothing of thee but thy finnes, it is asif he fould fue voto thee for thy thame, and thy trouble, and thy guiltist thy feare, that he might have all which hurristhee, What will thou part fro if thou will not part from thine hurt? Ther fore facrifice thy bodie. and thou half facrificed all that buresthee. . . Took oneg on a les

Here Christische Altariand we the facrifice, & the fire which kindleth it the love of God, and the fundake which goeth vp. the confirmption of our fames , bar's worldly man killed, and a fpiris all the body is ruled before le entre la branche bennet ybod sis fie

This factifice greets under three ticles during body, & acceptain fer it : for in that it is a holy facilities it cannot but pleafe because he is holy which eakers to inchaen is a hulng facelfice, to cannot lofe them any thing because there is no death nor to flo in it und

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there

there was in the Tewes facrifices:in thacit is an acceptable facelfice it mult needes benefitthem, forwhen the lacrifice is accepred, the facrificer is accepted too: as Abel pleafed, when his Gen.

facrifice pleafed.

First, it is called a lining facrifice, because the beafts dyed whe they were facrificed; but menline when they are facrificed nay they dye valeffe they be facrificed. As Abraham did not lofe his fonne, when he was content to facrificehim to God, formen doe not lofe their pleasures, when they facrifice them to God. But as Christ faith, He which leaneth father or mother for me, Ball rereine an bundred folde. So, hee which leaueth any comfort for Gen. 32. God, fhall receive an hundred comforts forit For Gods demaunds are not only demaunds, but gifes. He bids thee factifice thy body, that thou mighteff partake the factifice of this bodie. Here then is but one facrifice for another, one body for another, a beggers body for a kings body . Well may he require a firing 1, Cor. 6.19 facrifice, which hath given a dead facrifice. Christ dyed for vs. but he defireth not our death, but our life, that wee would ferue him with ourlife, leis called an boly facrifice, because our becier are the remples of the both Ghoff, that is, if they are not they shuld be the temples of the holf Ghoff . But as the leves abufod the temple offtone, fo wee have abuled the temple of flesh, and there is no way to make it holy againe but for the holy Ghost so dwell mit, that is, to facrifice it to God, and then it is holy, because as vertue came out of Christ to heale the womans difeate, fo holis hes commeth out of Christ to heafe enery man finnes, and then they are holy. As nothing doth please vs wile fielt be some way like vs, & agreeable to our nature : fo nothing doth pleafe God, but that which is like God therefore because God is holy, no fas crifice doth please him, but the haly facrifice, therefore bed gal eth before acceptable, to thew that our feriffice is not seceptable, wiles it be holy . Alimng, boty and acceptable facrifice.

It is called an acceptable facifice, because ne facifice is fo accepted, as when we offerour felues. Therfore Somuel faith, Obedience is better then facrifice: that is, it pleufeth God better 1.5a. 29.72 then factifice. Now if we mult factifice to God, we frould dee as wee doe to princes, that is, offer that which may be accepted, that we may be accepted for our gift: or els better vidone thea

The humilitie of Paul.

done. When Gain had facrificed to GOD, because his facrifice Gen. 4. 5. was not accepted, therfore Moles faith that bis countenance was enft donte butif we factifice our bodies, our countenance neede not bee calt downe; for Paul faith, that this facrifice is accepted. Al other facilities were kindled with the fire of the Temple; but

1. King. 18. this herifice is like the facrifice of Eliah, which GOD kindled 39. bihalelle with fire from beanen, and therefore this must needes be acceptable, which man doth not only offer, but God himfelfe

When the Apostle ends our Sacrifice, with this claufe acceptable he meaneth that this thould be the level of al our thoughts. that what to ever we thinke or fpeake, or do, be acceptable and he 1. Che 17 1 kine voto God, As Dauid thought to build the Teple, but would and 16 not build to when Nathan cold him that God would not have him buildir. As Ananias would not baptize Saul, but did baptize All 19:1 3. Mare. 1. 1 6 him when he ynder Rood that God would have him baptized. As Ideph would not take Mary to wife, to long as hee thought God did difallow his marriage, but did marie her when the Anwell told him that he should marie here to a good man will doe nothing before be do colult with Gods word & all that he doth he approperhante God before he do it: If it be not his Word and Will then he turnet back, as if the winde and weather were against him, alwaies reforming his owne wil to Gods wil, that his shoughts, and words, and workes may be acceptable. Ifreafon stach vs this that when we offer vnto God, we mult give bim an neceptable facrifice, an acceptable honour, an acceptable fernice: then why do we not give him that which he asketh? for he knoweth schapis acceptable to him. If heaske the first fruits, we must not offenhim the last fruits, for the first is acceptable: So if he appoint his discipline, we may not serve our discipline, for that is not acceptable to bim, busto 45

Now Paul howes what this factifice is, It is your reasonable ferwice of God Jeast they should grudge to factifice their bodies, he Theireshahar be meaneth but the fins of their bodies. For this 4. 11. 2. : facrift & (firth Paul) is your fernice, your real anable fernice . Hee salleth it areafonable structes because it is not inceremonies like the lewes fernice, but in spiric as Perer faith: the because it is shat feruse, which every mans realon and conference doth tell

done.

Ailsq.

him that he oweth voto : wherefore it may well be called a rea-Sonable sernice, because it is so reasonable. Therefore if wee will not ferue God thus, that is, as our reason teacheth vs : then wee ferue him not like men, but like bealts voide of reason, whom Godmay bee faid to ru'e, but they cannot bee fayd to obey, becaufe they are ruled perforce. All things doe yeeld a feruice to God, but al things doe not yeeld a reasonable service, which he requireth of man: here was no reason why Christ should serue vs. but there is great cause why we should serve Christ, because he ferued vs without cause, fo that I may fay, Christ requireth but a reasonable sacrifice, for an unreasonable sacrifice; a lining sacrifice, for a dead facrifice; a cheape facrifice, for a precious facrifice; counting vs as it were like vnto the poore widow, of whom he is cotent to take a mite, because we are needie: thus much of our reasonable service. The law of this service is laid downe in these words: Fashion not your selves to the world, the world followeth Ast. 17-14. the world, but I, faith Christ to his disciples, bane chosen you out Ish. 15.19. of the world, therefore doe not you follow the world. The world is taken sometime for heaven and earth, and sea, which are parts of the world: sometime for the men of the world, sometime for the Matt. 16.7. elect in the world: but most commonly it is taken for the wicked in the world, because the wicked are most common, like a man which by often faulting is growne to an euill name, fo the world which doth nor fignific euill of it felfe, is taken for euill, 10hn 7.7 becaufe it is accustomed to dee euill, and therefore the divell is Ichn 8 23. called the god of this world, because the worlds fashions are the diuels fashions, therefore fashion not your felnes unto the world, 2. Cor.4.4: least you be in the diuels fashion, Then you must not pranck vp your selves like Players, for this is the fashion of the world: theu you must not respect persons more then instice, for this is the fafhion of the world: the you must not flamer to please, for this is the fashion of the world: the you must not deceive to grow rich, for this is the fashion of the world: then you must not feeke restenge for every word, for this is the fallion of the world : then you must not take scorne to be told of your faults, for this is the fashion of the world: then you must not give almes to be seene, for this is the falkion of the world: then you must not obey for feare of the law, for this is the fashion of the world: the you must

nocreceinbthe Sacrament for order, forthis is the fashion of the world then you must not bome to Church for cultome for this is the falhion of the world then you must not make religion . but a table talke, for this is the fall non of the world; then you must not turne with the time, for this is the fashion of the world: then you must not deferre to doe good till you die, for this is the fashion of the world. The world is a bad patterne to follow becaufe as the flesh followed the divelo the world followeth the fesh. Therefore fay no more we must do as the world doublbue micher wee mutt not doe as the world doth, You far you goe fo. because it is the fashion; God saith, goe not fo, because it is the fafhion. If you come but in the fashion, you shall bee in the abuse: There is no man that we areth the cutters fashion, but he is a cuttermone which cuttethhis haire like them, which are proud, but hee is proud: hone that coloureth her face like them which are wanton, but fiee is wanton; none which fweareth like them which lie, buche will lie as well as freare, - Therefore make not your life of the worlds felbion, the Wed-

Matt. 22.

ding Garment was of another falhion then all the rest; therefore if thou fashionest the selfclike the rest, thou half not on thee the wedding garment, for this was nothing like vinto the reft. Christs garment was of another manner of fashion differing from the John 19.23. world; fothy life must bee of another fashion then the worlds: or ele as the fashion of the world paffeth away, so thou shalt paffe and perish with it. God dooth nor like the fathion of the world, and furely heeliketh dill thefathion of Idolatrie, or the fathion

of Antichrift, as the fashion of the world. He which biddeth vs to refraine from enerse from of enill, would have verefraine from the thew of Idolatry and the thew of Herefic: for thele are the greatesteuils. But if we bee not Idolatrous, yet we have the shew of Idolatry If we be not of Antichtilts religion, yet we be of Antichristathion, to long as weethew foorth the fame badge, and cognifance, you know what I meane. This is to jumpe with the world and leaper or held This is not to been fashion, but out of fishion, therefore now wee shall beare the best fashion turn until

It followesh & Beeigon changed by the renting of your mindes This is the fe cond part of your real mable fervice & The changing and renning of the mind to the likenes wherein it was created. As before 190

before he required you to give your bodies, fo here he requireth you to give your winds . Ontward fernice is hke a tinkling Cimball, though it hath never fo pleafant a found, yet it dooth not pleafe God, because it hath no mind to pleafe him: to is the fernice of the eye, or the eare, or the hand, or the foote, if the mind bee away e it may please other like the Cimball, but it pleaseth aufe our minds see the commend not God. Vil

The body is a feruant as well as the foule, but there is no promile made to the bodily lemice, but to the spirituall service: for valeffe the mind worke, the body will ferue but a while: There- Matt-23.25 foremake cleane within, faith Chritt. Santification begins within, vntill the mind be renewed the body is never facrificed. Therefore now Paul Thewes asit were the knife that must kill this faerifice that is, the mind: the mind must factifice the body. Be yes changed, as if hee should say, Suffer your felines to be changed, as Gene, 12. Noah fuffered himself to be covered, that is, Griene not the fpirit, 1. Thef.s . do not refilt God, be not against your conversion, and God will convert you. God will comfort you, God will renue you. By this renuing of our minds, Paul calleth to our remembrance, that once we had a pure mind, and that wee come the neerer vnto God, the neerer we draw to that fimilitude againe. And therefore the Scripture calleth fo often for a new man, a new creature, a new Pfal. 51-10 heart: As yee may reade, Pfalme 5 1.10. David prayeth the Lord to create kim a new heart, notto correct his old heart; but to creare him a new heart, Thewing that his heart was like an olde garment fo rotten and tattered, that hee could make ao good of it by parching and perging, but even must calt it off and take a new. Therefore Paul faith, Caft off whe ald more not picke tom and washhim till he bee cleane, but cast him off, and beginnnew as Danid did! Will yee know what this renting is It is the repayring of the image of God, untill weebelike Adam when hee divok in Paradie As there is a whole olde man, for there must be alwholenew man, the old man must change wieb the new man, wifedome for wifedom, love for love, feare for feare, his worldly swifdome for heavenly wifedome, his carnall love for spirituall love, his servile feare for Christian feare, his idle thoughes for holy thoughts, his vaine words for holefome words, his fleshly works for fanctified workes

A looking glaffe for Christians.

436 If the mind mult be to renewed, I would know of the Papitts where are their pure naturals? If our naturals were pure, our minds need not to be renewed, for it is good to be pure, and evill to change it: but because there is no purenes in vs, therefore the Apostle would have vs changed . Againe, let them tell me why our minds should be renewed, if we have freewill to doe good if we lift: but because our minds are so corrupted, that wee have no freewill to good, nor will to doe good neither, therefore the Apostle wold have our minds renewed. Thus one word of God hath battered two caltles of Antichritt.

FINIS.

## A LOOKING GLASSE FOR HRISTIANS

Romans 12.3.

I say through the grace that is given unto me to everie one that is among you, that no man prefume to understand above that which is meete to understand but that he understand according to sobrietie as God bath dealt to everie manthe measure of faith.



Test of the preface, and then of the counsell. In the first verse of this Chapter, Paul perwaded the Romanes by the mercie of God rowards them, here hee perswadeth them by the grace of God towardshim. Paul speakes like a man in his death-bed, which is fet to give good counsel, & goeth from one lesson

to another, as though be would fpeake all with a breath. First be commented them to make their bodies ferue God; because the body is a feruant as well as the foule, then he forbad them to fa-(hion them felues to the world, because no man can serve two contrarie maffers: then he adulfeth them to renne their minds, because exceptihemind be reformed the body will ferue but a while. And he fetteth them to feeke Gods will, because the wil of men doth seduce.

Aleaking glaffe for Christians feluce him And now to make vorhis Tellament asitiverothe admonification to reffin the knowledge of Gods will, and norto fearch further, norto be proud of their knowledge, but to: ofe their knowledge to humble their pride. This lefton may feem vaine to the Romanes: for they were not yet come to be wife, & he counfelleth them not to be too nife . Paul faith, That the Gen . Cor. 1:22 tiles fought aften wildome. but he faith hore, That the preaching afshe Gofpell fermeth foolshoes onto them, which was wifedomes and therefore GOD calleth them a foolish nation, because they counted the true wisedome foolishnes, & their own follie wifedome. For this cause there was such emulation between the lew Den 32.21 and the Gentile, one despised another, because they did not secord what wildom was, although both fought for it . Therfore that yee may not only sceke wisedome as the Gentiles did, but 1. ........ find wifedome as Salomon did, Paul layetha foundation for Award of wiledom to flay vpon, which he calleth, Sobrietie. Be wife accor- bis treface. ding to Sobrietie, which is this, By the grace of God which is given tome. Because he speakes to all, & his charge is of great moments and they which think themselies wife, wil hardly be perferaded but they are wife: therefore he comes with authoritie like are amballadour from God, and faith, By the grace of God woch is ginen to me, that is, by the venue of mine Apostleship, which I have not received from mien but from God, not from earth, but from heaven, I charge you that no man among you, whether he be learned or volt arned whether he be an hearer ora teacher pred Some to know about that which is meete to know; that is, make himfelfe wifer then he is, or bouft of the graces which God hath give him, or despite the gifts of God in other, or rome beyond his calling, or trouble his head with curioficies, but that he bee wife actording to fabrietie, that is walke within his vocation, be humble in his knowledge, and vie his gifts to the profit of other, as God bath ginen to every man the meafure of faith : that is remembring! that it is a gift of God, which hath dealt gifts to other as well as to him, that they might do him good, as he may do the good for that if you aske Paul as the liewes aske Christ By what an horis tid dorft theus bis a bethe weth his Letter's Patents from the king himselfe, By the grace of God, or Well doubte call his spotle Oip the grace of God; for he was a perfectiver of the fame doca eth. trioe

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Alosting glasse for Christians,
trine which he preached and therefore if it had not beene Gods'
marueilous grace, he should neuer have been an Apottle. It was
as strange to heare that persecuting Saul was amongst the Apostles, as to heare that king Saul was among the Prophets: but by
the grace of God (saith Paul) so it is. I did not vsurpe this calling,
but it was given me. I came not from men, as I did before when I
persecuted, but I am sent from God. I doe not count mine office
a labour or a burden, but I esteeme it a grace, The grace of God
both to me and to you. By this Paul teacheth vs to receive the ministerie of the word as a grace from him: For if Paul speake by
grace, then you heare by grace, as he said, I speake by the grace of
God which is given to vs: and therefore I exhort you, as hee did

1.Cor. 9. 1. the Corinthians, Receive not the grace of God in vaine,

AR 11.

Now to his counfell: Let no man presume to understand above that which is meete to understand, but let enery man understand according to fobrietie. Whe the Apostle speaketh of things meet to ynderstad, he signifieth, that it is not meetto fearch al things; It feemes that many among the Romanes were fick of our difeafe, which is to thinke our schoes wifer then we are: therfore he which taught the to be wife in all his exhor tations before, teacheth the here not to be ouerwise, but fober wife, As God appointechthe lewes a measure, how much Manna they might gather, fo Paul appointeth the Romanes a measure, how much wifedome they might gather. The lewes measure of Manna was fe much as an Homer would hold, the Romanes measure of wifedomeis so much as fobrietie would hold. For as the Manna which the Iewes gathered ouer an Homer did the no good but mould and fut : fo the wifedome which men gather more then febrietie, doth no good, but puffe them and corrupt thein, and turne them either into pride, or into enuie, or into wiles, or into ftrife, or one cogitation or other, as their fuperfluous Manna turned into wormes. When Paul entred into this fage doctrine, which I may call the lopping or pruning of wisdome, which must bee kept low, like a man which is given to bee purfie and groffe, he fummoneth al fores of men to heare him, as though he ipake of a fault, like the darkneffe of Egypt which went ouer the whole fand: therefore he excepts no calling nor person, but criech Sofin

eth, I fay ware enery one, ere. The wife and the ancient and the learned are to learne this lefton. One thing is behind, faith Chrift, to him which thought he had done all : fo one thing is behind to him which thinkes that he knoweth all: Are thou wife ? bee not too wife like thy mother Eue, which would know as much as God. Paul hath two fuires to moue vnto you: The first is, that ye would be wife: the other is, that ye would not bee too wife, for too good (we fay ) is flarke naught: fo hee which is too wife is a very foole. Nay (faith Salomon) There is more hope of a foole then of him which is wife in his owne conceit: there is hope of a foole that he may bee wife, because hee will heare instruction, but of him which is wife in his owne conceit, there is no hope to make him wife, because he thinketh he knoweth that which he should learne. For this cause Christ pronounced his woes to the Pharifies, and his doctrines to the people. Because the whole ( faith Christ bane no need of a Phistion: that is, they that thinke them-Selves wife like the Pharifies, thinke they have no need of a teacher, and therefore Christ did not reach them, but rate them, and teach them which did not thinke themselves wife. Therefore if we will be Christs schollers, we must be Pauls schollers, that is, Presume to know no more then is meete to know, and then he will teach vs as much as is meete to know.

There is as much neede to warne men with Paul, that they be not over wife, as to warne them with Salomon to feeke wifdome: Pronte for there is an error of the left hand, and of the right hand. A ma may be as well too wife as too fimple, too carefull as too careles, too haftie as too flacke, and therefore Salomon faith, Turnejust Pros-4. 37. to the left hand, nor to the right, And againe, Be not too inft, nei- Eccle, 7.18. there make thy felfe too wife . And againe, If thou have found bony, Prowis. eatenet too much . All which places doe thew, that men are giuen to ouerreach, like Mofes, which when he had heard GOD, would needs fee him too, which was not possible for man to beholde. This is the laft fleight of Satan, when hee cannot keepe men from knowledge, then he catteth how to puffe the vp with their knowledge, which makes them as vaine, as ignorace made Als 26. them before. Festus did not apply truly, when bee sayd, that too much learning bad made Paulo mad : but it is true, that too much learning hath made other mad & would have made Paul

A looking glaffe for Christians.

mad too, if hee had bin as proud of his learning, as Festus was of his honour; and for all that hee was an Apostle, yet it began to worke vpon him: As he saith, I was almost pass up with the wastilande of renelations; he was not mise about sobressie, but hee was almost mise about four still but hee was almost mise about solutions. And therefore he might well found the retire of wisedome.

2,Cor,12.

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Looke to your wisedome, and learning, and knowledges for I amy selfe was almost pust up with it. If Paul might learn his owne lesson, then it is like that none here have learned it. The Scribes & Pharisies did not come to Christ, as the people came to John to aske, Master what soll we doe! But these Rabbies might have come to Christ as well as their schollers came to Christs Disciples to whom he would have answered like Paul, Berisse unto Sobrietie.

The fielt is that wiledome is a thing to be defired for when hee faith, not about sobrietie, her would have vs wile within sobrietie. The second is, that everie man affecteth a kind of wisedome, of ther according to sobrietie, as Paul counselled the Romanes, or about sobrietie, as the Romanes did before. The third is, sewe are swife, as though all were to learne this lesson. The fourth is, that so all, as though all were to learne this lesson. The fourth is, that so brietie doors shough the wisedom which goeth beyond sobrietie, doth thurs him which hath it and other so when Paul saith, Be wife to solve the implicit he amplies that who is not so, is in a kind of difference rather the load fearse solve to the knowledge which is not digested with some digested with

Cene.3.6.

From 15.

Prou-4. 27.

Fecto 7.18.

Touching the first point the forbidden tree seemed to Euera tree to be desired, because it would reach their knowledge. Nature rought her that knowledge was a thing to be desired though the Serpent pointed her to a wrong tree. For indeede the tree of life was the tree of knowledge. & when they went to the other tree, they changed their knowledge for ignorace, as they changed their knowledge for ignorace, as they changed their holines for wickednes. Beside all other ventured real led wife dome, to she with the wife dome is the bond of world and les much to be defined as all the rest Beside. Gold him self-she as

Pros.4.7.

Pron.5.7.

bem

led

led wildome, to thew that in nothing wee can come neerer God, then in the studie of wildome . Beside, the word, the spirit and the ministrie, are all appointed to teach wisedome, because other things are not fo necessary, therefore they have not so ma-

my schoolemasters. Salamen speaking of wiledome, preferreth it before filuer, to thew, that we should defire it before filuer: then before gold, to Pro. 1.19. thew that we should defire it before gold : then before pretions flones, to flew that wee should defire it before pretious flones. Therefore Salomon praied for wifedom, and Moles Studied for

wiledome, and the Queene of Sheba trauelled for wiledome, to thew that wifedome wil requite all the labours and paines that are taken for her. As wiledom is excellent about all, fo it is affeeted of all, as oyle was, both of the wife Virgins and the foolish Virgins: nay, the very name to be wife, is so plausible, that Paul faith, the Grecians fought after wifedoin, they whom God called a foolish nation, The foolish nation (fayth Paul) fought after wifedome, though he do not fay that they found wiledome, And 1. Cor. 1.22 in the second of Matthew we find, that the Gentiles called those men that were fingular amogst them, by the names of wifemen, Dent. 33'3 as we call the noble men, which are fingular among it vs, fhewing that wife men should be noble men, or noble men shuldbe Matth.s. wisemen, according to the faying of Dauid : Bee wife yee which Pfel.2-10judge the earth. Andlikewise in Paul, wee reade that they which neuer knew what wifedome meant, yet named themselues Philosophers, that is, Loners of wisdome, as though there were fuch colof, 2.8. a thing behind which all men should love. Thus wisedome hath bin a mark which every man hath shot at, ever fince Eue sought

to be as wife as her maker. But as an hundred shoot, and net one hit the white : fo fome come fhort of wifedome, and fome flie ouer, and some goe beside, like the arrowes which Ionathan shor at Dauid. Therefore Salomon fpeaking of wife men, faith, I baus Eccle.7. 30 fearfe found one among a thoufand. Therefore Paul makes a generall charge, I fay to every one, be wife according to fobrietie, as though euery one had too much wisedome, or too little. Vertue is a meanes betwirt two vices, which couch fo close befide her

that one can fearfe fee het. Constonfnes on the one fide, and Pro-

A looking glafe for Christians, 442 one fide, rufficitie on the other fide, and comelines in the midfe Flatterie on the one fide, malice on the other fide, and love in the midft : carefulneffe on the one fide, carelefueffe on the other fide, and dibeence in the midth: diffidence on the one fide, prefumption on the other fide, and faith in the mielt: superstition on the one fide. Atheifme on the other fide, and religion in the midft: ignorance on the one fide, curiofitie on the other fide, & knowledge in the midtl. So that there is but one vertue fill for two vices, there fore extremities beare rule in this world, Either we crie Holanna or elfe erucifige; either Christ must not wash our feet, or elfe he must wash our feete and bodie too; either we will have Paul a God, or elfe we fay he is curfed of God; either we fay, Touch not. Alin8.3. Taste not, for it is uncleane, or elfe we fay, Let us eate and drinke. for to morrow we fhall dye. If we love, we doe overlove; if wee feare, we ouer feare; if we be carefull, we are over earefull; if we be merrie, we are ouer merrie; if we be folemne, we are ouer folemne;if fo, we cannot be wife, but we are over wife; fo foone as we are thought to know fomething, we would be thought igmorant of nothing. There is a kind of downe or curdle vpon wifdome, like the traine of gentlewomen, which is morethe needs, which we call the crotchets of the braine, which mult be weeded out as the tree is lopt whent groweth too thickes or elfe they will periff in the braine, like skimme which feetheth into the broth. The Scripture speaketh of many ancient, & many rich, and many ftrong, and many mightie, but of one wife man, and yet that wife man too before he dyed, flept beyond febrietie. Therefore euen as ye look leaft other mens wifedome fhould deceine you, to looke leaft your own wiscdome deceine your selves. There is a kind of wifedome, which is more contrary to wifedome then ignorance, as good corne and bad come come both to the market to be folde, and the bad would have as much money as the good: fo true wifedome and falle wifedome come both, fhewe both, offer both, praife both, & as lacob tooke Leah for Rachel; fo many take the worfe forthe better, Pharaoh favd, Come, let vs doe mifely: when hee went about that which dettroyed him. The Scribes, and the Pharifies, and the Elders tooke counfell a-

> gainst Christ, asthoughthey would most wifely prevent their faluation . Judas would betray his maker wifely, and therfore he

came

A leoking glaffe for Christians.

came with a kife, and faid, Haile Mafter, whe he betraied him Cain thought to murder his brother wifely, and therefore he cal- Gen. 4. led him ande igrothe field, as though he would walke with him. that none might fee. Iezabel thought to kill Naboth wifely, and therefore the luborneth falle witheffes, and proclaimed a faft before the murther . Eue thought it wildome to eatethe forbidden Gen. ? . g. fruit . Abfalon thought it wifedome to lye with his fathers Con- 1. King. 23.4. subines. The idle feruant thought it wifedom to hide histalent, The falle Steward thought it wiledome to deceive his marter. All these were wise about sobrietie. Of whome we may say with Paul, presuming to bee wife they became fooles : because they were Rom. 1.12. wife to euil, their wifedome had but an cuill end, All thefe examples are recorded to give credit vato this doctrine, Bee not

mile abone fobrietie.

As Paul wold have the Galarbians zeale according to knowledge, so he would have the Romanes knowledge according to Cobrietie. He which forbiddeth vs to trutt in our riches, and in our friends, and in our thrength, forbiddeth vs to trutt in our wifedome, Truft not inthy owne wifedom, Wee count the simple. fooles: but GOD counts the craftie fooles Hee which thinkes himselfe wife is a soole ip fo facto. And to shew that they are most fooles of all, the Apostle saith, that God chose the foolish to confound them . Icis faid, Be merrie and wife: but it may befaid. Be wife and wife: for every wiledome is not wife. As the wifemen went no furder then they were guided by the flarre : fo a I.Cor.z. wife man should runne no further then hee is led by the Word. When God hath brought thee vnto goodnes, he faith, acquiefce, fet downe thy relt; goe no further then goodnes: So when thou art come to wisedome, rest where thou art wel, as the Doue did Math, s. in the Arke.

The first bleffing which Christ pronounced to any, is to the poore inspirit. As Paul would have you rich in knowledge: fo Christ would have you poore in spirit, that is, humble in your knowledg for the proud knowledge is the divelsknowledge: &c wifdome to the wicked, is like the Ark vnto the Philiftins which did them more hurt then good. Therefore as God appointed the people their bounds, which they might not paste, whe he talked with Moles in the Mout: to he hath appointed certain precincts.

A looking glaffe for Christians, 444 of wifedome, which when we transgrelle, we may be faid to exceed our commission, like Shemei when he went beyond the riuer which Salomon forbad him. The raile or pale of wifedome is fobrietie. As wildome is made overfeer of al other vertues, fo Cobrietie is made overfeer of wifedome, to measure it footh in enen portions & due reasons, that none of Gods gifts be loft, as water is voto the wine, to delay the heate ofit, & falt is to meate to make it sauourie : so fobrietie is to wildome, to make it holeforme and profitable to him which hath it, and them which feeke Pro 35: 15 . itof him . If thou hast found boney faith Salomon ) take not too much leaft thou furfeit, Nay if thou have found wifedome, take nortos much leaft thou furfeit. There is a furfeit of wifedome, which is the dangerouseft finfent of al other; when a man begins like Paul to be puffed up, which was Aarons & Miriams disease. when they murmured against Moses, because they thought the-Numb. 12 3 felues fitter to gouerne then he. No vertue is better then wifedome and humilitie: but if a man be proud of his wifedome and humilitie, then the vertue is turned into a vice. If the light bee darknes (faich Chrift) how great is that darknes! So if our humilitie be pride, how great is that pride? If our knowledge bee ignorance, how great is that ignorance? Therefore as we remembet, Bewife as Serpents: folet vs remember, Be simple as Dones, or els wee drowne in our wisedome like a light that quencheth

Five marks of a wife man. in his ownerallow.

Now that ye may know how to be wife according to fobriesie, there be certaine properties of this fober wifedome, which I
wil fhew you. The first, is not to arrogate to our selves more the
God hath given vs. As the man said, I beleene, Lord helpe my vnbeleefe: So the wife man may say, I understand, Lord helpe my
ignorance. For one thing which we know, we are ignorant of a
thousand things which we should know: yet the soulish virgins
would be thought as wife as their fifters.

No man can abide to be disgraced of his wit: wee had rather seeme wicked then simple. As every bird thinks her owne birds fairest: so every manthinkes his owne wit ripest. There is a germun. 30, 12 neration (saith Salomon) which are pure in their own conceit, but they are not clensed from their filthines: So there is a generation which are wife in their owne conceit, but they are not clensed

from

A looking thele for Christians.

from their foolishnes. There is a generation of such wife men: but hee which is wife indeede faith, I am more fooligh then any Pro. 20.201 man. He which is called misedome faith, Learne of me to be huble. Mai. 1129. And hee which was counted the wifest man before Salomon, is

called the mildest man upon the earth . Therefore lames deleribing the wiledome which is from about, faith, that it is a gentle

wifedome the gentle are notarrogant, butthe fcornefull.

The fecond propertie is, not to glorie of any thing in our felues, as lames faith, Let him which is merry fing Pfalmes : So Paul laich, Let hum which glorieth glorie in the Lord. For as wee fay, Thine is the Kingdome, fo wee fay, Thine is the glory: and therefore David faith, Not onto me Lord, was veto me, Gr. Oh (faith Satan) this is a thing to glorie of, knowledge and learning and wifedome, or elfe what Thould's man be proude of? But when Chrift heard his Disciples glorie that they had the gift ofiniracles, which is a greatermatter then knowledge: yet hee fayd, Glorie not in this that yee can morke miracles: therefore glorie not in this, that ye know him which can worke miracles. If thy wiledome bee given thee, then thou half received it; if thou hall received it, then I fay with Paul, Why doeft thou glorie, 1 Cor. 472 as if then hadit not received it? Wifedome is not fo bale a thing that thine owne glorie should beethe end of it : but as Heffer thought that her honour was given her for the glorie of God, for the learned should thinke that their learning is given them for the glorie of God: the rich should thinke that their riches are given them for the glorie of God: the wife thould thinke that their wifedome is given them for the gloric of God: the value and praise and honour of wisedome is to do good, if we be wife to doe euill, we are not as wife as ferpents, but wife Scrpents.

Thethird propenie is, not to dispise other: therefore lames calleth the true wiledome a peaceable wifedome, because it makes no ftrife, as hee which had fine Talents did nor diklaine him which had but one: forhey which have moe gifes should not contemne them which have fewe: For as the Vnicorne doth more good with one horne then other beafts dee with two, fo feme man doth more good with one gift, then other do with five, because they choke them with pride . When the Phasifie fayd, I am nor like this Publicane, he fayd true, for then bee

was not like the Publicane indeede, because the Publicane was

The fourth propertie is, to keepe within our calling, hee which medleth with that hee hath not to doe, is compared to one that catcheth a dogge by the eares, and dare neither hold him still, nor let him goe, so hee can neither goe forward for want of skill, nor backward for shame. Paul sayth, hee was set apart to preach the Gospell, soro enery worke GOD stath set some men apart, and sitted them to that worke, as hee did Bezalees to the building of the Tabernacle, and therefore vnlesse a man set himselfe apart to this worke, he should thinke of Peter, which when he stroke with the sword was bid to put up his

Exe d, 1711

fword againe, for the fword was not committed to him, but the keyes, In Exod, 17.11. we find Iolua fighting, and Moles praying,& Aaron and Hur holding up his hands : fo every man fould haue a seuerall worke, God hath given certaine gifts to certaine callings, as no man can exceede his gifts, fo no man should exceede his calling. It is not meete that he should bee a free manwhich was neuer a prentife, northat he should leape into Moles chayre, that neuer fate at Gamaliels fcete. If thou doet neuer fo well, & be not called to it, the Scripture faith (traight, Who bath required this of thee? thou art any furper of anothers office. A. fools ( faith Salomon ) is medling, thewing that a wife manmedleth not; but where he hath to doe. Wee are compared to a bodie, fome men are like the head, and they must sule : fome are like the tongue, & they must teach : some are like the hand. and they must worke : when this order is confounded, then that commeth to paffe which wee reade of Eue, When the woman would leade her husband, both fell into the ditch, Therefore as Christ layd, Who hath made me a indge oner you? fothey which are not ludges should fay, who hath made mee a ludge? hee which is not a teacher frould fay, who hath made me a teacher? he which is not a ruler should fay, who hath made me a ruler?

Gen.3.

Ink 12.

The fift propertie is, not to bec curous in searching mysteties: this Paul meaneth, when he sayth, Let no man presume to ynderstand, aboue that which is meete to understand: the starre when it came to Chiss stood still and went no surther: so when

And this is a better peace-maker then the Lawyer.

Alooking glasse for Christians.

we come to the knowledge of Christ, we should fland still and goe no further: for Paul was côtent to know nothing but Chrift enicified, It is not necessarie to knowe that which God hath not reucaled, and the well of Gods fecrets is fo deepe, that no buckerofman can found it : therefore we must row in shallow waters, because our boates are light and small, and soone ouerturned They which have fuch crotchets and circumflances in their braine . I have marked this in them , that they feldome finde any roomeforthat which they should know, but goe to and fro. feeking & feeking like them which fought Elias bodie & found it not Letmen defire knowledge of God, as Salomon did, but not defire knowledge as Eue did. For thefe afpiring wits fall againelike Babel, andrunne into doubts, while they feeke for refolmions. As the lewes when they heard the Apostle preach, burnt their curious bookes, and had no more delight to flucie fuch toves fo as men come to the trueth, they are content to Jeane thefe fincies and fay with Paul , I know nothing but Christ erucified. Curious questions and vaine speculations are like a plume offeathers, which fome wil grue anything for, and fome will give nothing for . Paul rebuked them which troubled their heads about Genealogies, how would he reprove men and women of our daies if he did fee how they bufie their heads about vaine questions, tracing vpon the pinacles where they may fall, whilethey might walkevpon the paurment without danger. Some haue a great deale more defire to fearne where hell is, thento know any way how they may escape it: to heare what God did purpose beforethe world began, rather then tolearne what hee will doe when the worlde is ended : to vader-Hand whether they shall know one another in heaven, then to know whether they belong to heaven; this rocke hath made many shipwrackes, that men fearch mysteries before they know principles like the B thihamites which were nor coutentro fee the Arke, but they must prie into it and finger it: commonly the fimplest men bufie their heads about the highest matters, to that they meete with a rough and crabbed quefion like a knob in the tree, and while they hacke and hew at ie with their owne wittes, to make it plaine, their fawe flickes fast in the clife, and cannot get out againe, at last in wrath they become

A looking gloffe for Christians.

448 become like male-concerts with God, as though the Scripture mere not perfect, and either fall into dispaire, or into contempt of all Therefore it is good to leave offlearning, where God hath left efficeaching : forthey which have an care where God bath no tongue, bearken not voto God but to the templet as Ede did to the Serpent . This is the rule whereby a man may know whether his wisedome stand right: as a couctous man is needle in the middeft of his riches, fo a proude man is ignorant in the middelt of his knowledge. Now if our wisedome were examined by these properties, I feare, as the Angell layd, Thom bast examined them which called themselves Apostles, and found them barre fo I might lay, I have examined them which call themfelues wife men, and found themlyars, Indeede Salomon faith. Many boast of their goodnesse, but who can finde a good man? So many boalt oftheir wisedome, but who can finde a wife man? They are wife (faith he) in their owne judgements, but he fayth northat they are wife in others judgement. As Paul tolde the Athenians, that they were too religious: fo he would tell mamy now that they are too wife, fo wife, that they are fooles againe, The Galathians zeale was without knowledge, but our knowledge is without zeale, having a few of holineffe, as Paul faith : fo they have a flew of knowledge. But as the flew of holineffe is hypocrifie, to the flew of wifedome is vanity. If they which chinke themselves wife, be wisethen we have more wife menthen beggers, and peraduenture here bee more wife men,

As you have heard the notes of them which are wife according to fobricrie: fo if you would know fuch as are wife about fobrietie, you shall discerne them by these markes. First, they will have all the talke whereforever they come like parats Secondly, they contemne other like the Pharifies; Thirdly, they fourneat him which telsthem of their fault, like Abner Fourthly, they jumpe with Cafar, like the Herodians. Fiftly, they turne with the time, like Demas. Sixtly, they feeke their owne credit by the diferedit of others, like the enemies of Paul . Seventhly, they loue to heare their owne praife, like Herod Eightly, abone all things they would have their owne will like lezabel. Whenfouer these eight markes meet, there is a wife man, and a foole,

then of any other belide, voils avoid vow you would as mount it

Renel.3

Pro. 206.

Col23

a wife man in his owne concert: and a foole in proofe, thele are the wife men of the North, and the Philosophers of England Thus you have heard the wifedome which is according to fobricie. If any man doe feethe foots of his ownerace in this glaffe, let him wash and be cleane. He that it wife (faith Salomon) wife to himfelfe, but bee that is oner mife, is alle acidiff him felfe: Heere you may lee, that note about Ela is alarming note. and alwayes makes a discord in the harmonie. Christ would not have vs wife Serpents, but as mile as Serpent Teaft they which are like Serpents frould circumuent vs: to bee wife to cuilf is an enill wiledome, and there is no fuch enemie vnto knowledge, as the opinion of knowledge: for one which is wedded vato his owne wit, will neuer be counfelled of any. Therefore how neceffarie is it to remember this doctrine, and GOD graunt wee may remember it. I cannot tell how, no man can ferue GOD. valeffe he know God for none do obey him except they which doe knowe him, and yet it is faid that there was never to much knowledge and fo little goodneffe. Surely as Christ faid to his Disciples, O yee of little faith so he might fay to vs, O yee of little understanding; for there is not too much wife ome, but too much offentation: Humilitie is none of our vertues. They which should teach others to bee wife according to sobrieve, pandthe - bonds of fobrietie themsclues : euerie man hath a Commonweale in his head , and tranels to bring footth new fathions. As the Tewes Were not content with fuch rules at COD had a pointed them, but would have a king like the Gentles Arthe Papills are not content with fact lawes as Clod har sepomted them, but they will have traditions like the lewes; So the wifedome of this world is, to denife better or ders better lawes, better titles, better callings, better difeipillie, their God hall dewifed himfelfe. Enerie plant flinh Christ which my father hal not planted hall be rooted up that is, euclie title, and whethe office, and everte calling, which God hath not planted, fifall be rooted vp: to be wife according to this booke, is to bee wife according to fobrierie. Therfore feeke the wifedome of Chuit, for the wifedome of the Serpent By thinged to a thinge, the wifedome of the Planifice is turned to a moe ; the wiredome of Kehicophel withwed to falls , the wifedone of Nimutod is turned to confined,

Foodfor new borne Baber.

she wildom of the Stewards is turned to expulsion, the wiledom of lezabel is turned to death. This is the end of the deceivers wildome, of the extortioners wiledome, of the viurets wiledome, of the perfections wiledome, of the flatterers wiledome, of the forcerers wildome, of the hypocrites wiledome, of the Macheuelians wiledome. As Moles Serpent denoured the Sorcerers Serpent: so Gods wiledome shall denour mans wiledome.

Whetefore, By she grace of God which is given unto me, I say you occurry one of you with Paul, Bo wife unto sobrietie, be not a shamed to seeme ignorant of some things, but remember that it is better to seeme ignorant, then to be proud. Thus you have heard what

wifedome is, now let vs pray voto God for it.

owne wit, wit name be a 21 M13 of any. Therefore how ne-

## FOODE FOR NEW BORNE BABES.

kan ale age and la le gordothe Sarely as Christ faid to las

May grow by it.

His Scripture (beloued in the Lord) containeth an exhortation to incite and ftirre, vp the beleeuing lewes, that as GOD had inlightned them with some knowledge of his trueth, and fanctified them in some measure with the grace of his spirits lothey would proceede and grow on, and dayly increase more and more in the faith and feare of lefus Chrift, like the glerious Sunne which fill augmenteth and redoubleth his heate and light, till it be come to the middel of heaven, where is perfect day. Now the meanes whereby wee receive all our growth and increase in God, is the lively preaching of the word of trueth. And therefore the Apolile by a figurative and borrowed kind of speech, carneltly prefling them to thirft, andto long for the word of God, even the food of their foules, as little intages (which are new borne) crie for the mothers milke to nourifh

nourish and sustaine them: Forthere are two births mentioned in the Scriptures the one fieldly and naturall by propagation from the first Adam, whereby originall and our birth finne, as it were a Serpents poylon, paffeth and transfufeth it felfe into The other heavenly and spirituall by renovation, from the fecond Adam which is Iclus Chrift, whereby grace and holines is will (faith our Santour) he little knew one and good bne bruins

In this latter and better birth, God is our Father to beget vs. the Church his spoule our mother to conceive vs, the feede whereby we are bred and borne sgaine, is the word of GOD. the Nurses to seede, and to weane, and to cherish vs, are the Mi- 1.Pet. 1.2 the Nurles to leede, and to weane, and to cherin vs, are the MilGal. 4.6.
nillers of the Golpell and the foode whereby we are nounflied, 1.Pet.1.29. and held in life, is the milke of the word, as in this place And 1. Tlaf . 2.7. therefore in as much as children which are new borne , cannot increase in growth and flature, but must needes ove, and come to diffolution, valeffe they bee continually fed and nourished with holefome foode ! it behoueth all the faithfull and godlie, who are quickened and remued in the life of God, as new borne babes to defire the facere milke of the word , that they may grow . Byit, Pthinke weencede not many words to cleere the generall drift and fcope of this Scripture, as wee neede not thany fingers to point at the fhining Sunne . Let vs now therefore defcend to the particular doctrines which iffue and fpring from the feuerall branches ofthe Serpure and barres wel on T . Loyno

First here is noted a preparation if wee will be bettered and increased by the word, we must be as now borne babes Second lie, our affection and dutie when we are new borne, wee must defire. Thirdly, the matter and object of our defire, the milke of the word. Fourthly, the qualitie of the mile, it must bee fincere. Laftly, the end & yfe for which wee defire nithat we may grow thereby. For the first poynt, we must bee at new borne baber! Mat. 18.4. Children we know are principally commended for fimplicate 1 Cor.14. and harmelefnes; and therefore all those which will profite in the schoole of Christ, and receive light and comfore by the preaching of the word, are herretaught to become as babes, to lay afide all maliciousnesse, and to bring holie and fanctified hearts to the hearing of his uffer the Belle Babes to come oute mee Zule.18,10 fauth our Sautour) and forbid them not for of fuch it obs

Them berne Babelon ? kingdome of heauth; as if were were Heuer fibtorie are and learner of Christill weether reformed and nearly changed into little; babes againe . For shefertempf abe Lorde ( as the Plalmist spead keth his with them that feare bim: to teach vs, that as David would admit no vile person into his counsell: fo God will admit not finfull foyles, into his ferrets . If any manwill do Gods will (faith our Sauiour ) he shall know of the Bockeine, whether is boof God or hat be could no main can learn this dodrine but has that dooth it is no man could learne the Virgins fong, but folis 7.17. they which lang ich And Salomon to the fame effect fayeb. The Renel-14.3 frame of the Lorden the beginning of knowledges as itche full lei-Pron: 1.17 Contribes will awaye so be holised and therfore Christ is faid to 1.Pet 1.:0. have exposteded all thiopseahid Dischiles apart, for firew, that 1.The .2.7. free will have Christen start vary detaut goe apart from the world Sochetas aman lippe dud fall his theathes, when he goesh toto a bathet wall him fo womult dip off abour fins, when wee come on the Morden feed and for wiledome will instrett in shedefiled four motinalbothe that is subject you finne, As the divell-would not dwell but in a house that was fwent from godinoille a fushe grates of Godwill storacome ento the heart whichis not cleanful from wickednesses for GOD will not powre now wine-burintonew yelfole therfore valelle, ye have prepared new bearrs looke for no new bloffings to ben poured on you. The lewes read the Somputos iday he fin their Syna coguesto finde Chall but all in vaines because the veile is not taken away in reading there even to doe wee preach in vaine and you be are in vaine, be caufe the vaile of fin which is drawne like a Curtaine oper work hearts, hideth, and eclipfeth the gloriouslight of the Golpall from your And therefore (beloued breshren dis you will hanes he Lordin bleffe your hearing, and to prosper our prescharge you must well and rince out the erst adisagnuq Burm wowinwowin are ned raendhangarb i Con. ugo of malitious rest bat downers your soules, you want cast up. your conecouloes, and your pride, and your flothfulocs, and your partial prejudice like the Serponershich fours up his poylon when he again to think at Forthisis she saula why there are la Bent. 13.11 many from and stan-maticle arthrainers, because there are la bing dome

some great Barkes in his owner comperie for their unbeleefes the fileman be faird that God concealeth many greating the six of faith from visfor our innier fake, Our wickednesse flope Q. C. Ma. 2, T Christo mouthathachee will nor speake, as the lewes increttuliese chained his hands that hee would not workd. Will an Embrode, rerreach another mans feruant his trade, if he know he wil hurt him? Domure will God reach the divels ferozors his truetla bebaufe he knoweth they will offend him. The feed which fell into . .... sheehornie ground, forang up very cheerefully for a sime that it Met. 13.32 might beene to gaie great hope of a loyful hattreft i but because thornes grew vp with it, arlengthebeychoked it: fo that valeffe we cut while thornie fins which naturally sprout and spring vo have they will operthrow all the good plants of holy doctrine that open affed in v sand therefore the Prophet Jeremy willeth visto breake up the fallow ground and not to four among thornes , as Ire. 4.4. ifthe beart mit firft bee fanctifielt, and afrerward inftructed as iron mult fitt be heared, and afterwerds be fashioned In regard whereof Ibefeech you my belied in the feare and reuerence of Godsbleffed name, looke to your feet when ya entenintoshe House of Collegrafie nor into this maritizge feaff withour a wed ding garments tread not in the holy fanching to be treated word with an unfauchified and a defiled, and a filthie foule, and and A man will not keeperhe Sabboth in his working apparel has will be on trierichet lewels, and array himfolfe in his best attire, and yet we make it no scruple at all to conselvate the Sabboult exercise with a postulanel, and a wicked, and outsworkieday heur When thatababant Abiha officed fraunge fire before the Lord, God Said I will be handared in them that drive night unto me, to the wthat the Lord doth then looke for more holine fe at our Legan 44 bands, when by practife of his ferrice, and the duties of hely rebelow procure projection draw more neere vinto himo Wherefore to fluis publis point; as the be get (inthe Gofpell) cafe off the stocke foreometry Christe formult weeralt off the clocke of our wieletnesswhon we come to houre We must be as bebes, if we Man, 11.25 will be Christopinils because hereucaleth knowledge and Wilthemed none beneated And yet we must not be beberonly, but why bour baking which have when foule, a newlife, new membors newallettiens supertedenthom. Whereby we learne the

without

474 x is not enough in durregeneration, so madreffe & reforme forme ene difordered affective in value we mythore changed & new 1.Sam. 10.9 faffrioried in clieric part .. As Saul Whentheikingly frince came room him wasturned as to were into another stant to we when the word begetteth vsanew, must becurred and characted into other men, and therefore they which are implanted into Christ. are sallednew creatures because neither to ald harmone isticald 2.co.5-17. band, northie old vare, northboldeyt, willferterhoniod bind 21. 1 . with mouth be marben and new framed againe a brinker former some John 3.6. The beflet in fletter that be will have in spirit schao is fir for Gods wor Him who is a pirit and will be war fripped in frist and tenth it moff Din 4.24. ber berno again of the spirit. The sense bereof made the Pro-Pfal. 51.10. phet Danilbetie orn, Caracein menteleme beart, O God, will reune unlight foirir wil bid gen fantt sperefore wee mitt nier poseb and . ..... perce up our heard for God hike a beggers closke which is anade of forede but we bruft be remuide and thorowly changed in the foir to four minds When Naaman the lepte had walked in Iordan his fleth came a gaine like the fleth of a yone child if alledeprofered finne boe staffeed and put geddedmissialling af-Abdiomal jur Hefreswilbealtered and shanged like the field lafrebild And therefore if we will fir our lidnes to be good hellzers, wee mitt not extertaine friendship vinhany lines Asthe Milderfipsoff herskinne, andele Eagle eaffeth her bill-fowe spuft quice iffinne our felues off all our lufts when is now beine and yet we make it no feruple at all to saradoranios Swisdaid vsh Touch nountleme thing faith the Lord boauld fin will cling 3, Cor. 6, 17 to the comeitage like bird-limetal feather therefore we muit nor touch it vormall not have afingtrofve. Whenele direl Shorts at made his eventries hee tooke wood himlelfe leven other foines worldibentimicifo. Trassone divel being mee divel andone finite plily owin ore frames, assour eros or Hodiniansperqueted ale British Alid ghace for jerne chapte adeal reas juici unt he mealer II all was four ob the fire war with the foliation our four state all bee auchuirtsennotoghispoint difermereth & deletient a geofferende in Poperie, ebicerning the works of michely which are wedught end effected by the finele vertue and power of destino free sed without

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aldibartite firmer deal grade bachd Fot whereas the Rapitle pourtomany of then panebelected them franching as if bowers conchaterman, by the through and abilitie foft isloven twill, as is werdersbuneed whon his bonden ings we teable to shite to she comblishmentiof holy definest we seddistatio Apolled the she maketh no other account of the unregenetre jebo of shed Eple 4.14 present therforesharthey peut begickened anthrew bords sitatine before shop can practife on portomica pyroundia ation in betical Con Christis refembled to a Vine and we to the bischessfordest albehe inice and fap whereby the branches foring and limetiffuerhand arifeth from the roote of the Nine: to all the griderand goodneffe that is in vs. droppted and shilleth from deritiches aftherertan of leftes Christ Before Godbleffed Sara Microsophiren & childreffe: fo votil God bleffe out hearts they Be wirdled and finiteffe, And therfore as an wireleane formation cannot ferid forth fweete water, not a badence bring forthigood Gibe no mbre can the corrupt and wisket beareof the waregen denter leadle and bring forth any good had velsuous sictions They model of the condition and preparation who by his diane hismost think how holy, and with blam fands fibd affections wee out he marchaite to the hearing of the world blow followethout word give life withoursed and are are deficited officering brown or Anude barne habet define Wewell not book ildrenin Matter sing and inconfirmities to the Apollo failly that God hath fymillenthis Chinch With Raffors and Teachets, Tout we be of Mar. 41. mare dibiblion reducing had comied about with where winds of deag trong in eling decriptaition faith from religions or religion, She'at drunkehmanfoom wall to wall! Norwe mide not be shifdren in vadrellanding and knowledge bet sufe the faind Monthle faille Moesbren bet auf children in underforming bit to Certing u. Com 14-10 miniscientus by elitaticit, the in anderflowding be of ariperge & Band Die in Contident in analytic manufacturing affection, in which The and longing forthe worde of God Ble fed are then bieb Matth. 7.6. honger and thirft often rightean fres for they halbe filled, because God fil the langria with good shinge, but benich and the worthing he diffut fish switter The bing doch of God fuffere inviole con bear fortidhboard weter in the universe gare; the fuch is frine, and mag melantigh micr. And therfore atwhat beg animal ends? mothers

her wolings enery bird gapeth, and thoughout, and frotherhold the necke to receive the food fo when we comeso heme cuere tion hinth reach, & firesch obehis harota receing the word fice then indeed the word workers most effect willy in vs; whereour handbefore are kindled and inflamed with defire of italike was which receives heavy thampe afteritis heat who The Shinmainte shilde which was raifed by Eliffray fo foonels his fiell the passes ware waring needed, and opened his eyes, and denined gain to when we waxe warme in the fpirit, and concelled a define and thirthof the word of God; it is an undoubted taken thebwee are borie ne ator and there is breath & a foule within va and are norveterly deading he life of grace. Ascontinibile allegandich with thronilly of the word it is bundend thekalles, and diens full of somes forther this cleie which filmild beenhe place of the hingdone may well bee termed Gulgotha, the place of dead many through regard there are formany shouland foules dead in Sme He ad in aleft to who have no third and hunger for the word of Chal If they dames bare reading Minister, as childen hour I poppieto staffe could faite the dead child without Elithagand the word give life withous preacherd emay bethey can be sentent with Micala to decept at Leuise if they light upon him buch he will fended Jehufileitsche fe houle aften Rophers, as Sandfens tot and Bettichen colerch David forthis conflore I thinke you know my na writing fewould not with you cowakeil preaches offertheme felies to inflinct you, but to ferid to the Schooles of learning to prouide gottly & able aren, who may minister the word in due feafon, Balanke, ber aufe bee longod for Balann, went to the voi and most could of the country some cre him. The factor, because he longed to his provingall forme, ranco kills him grees way offer David, bread he longed for the Arke, went and brought is spe from Kin traine So then indeede wee defire the word of God, when we will not have till it some voto vs, but we will preventied and goeroil amot borders phour countre pro feet his home ymo vs. We milt defire the milke of the word, and we milt diffed it in haber that to in three sofpetts. First they fay children in foone as they are bothe imo the world profendy itte ent freet mothers

mothers dug fo mult we fo foone as we feele the grace of God to have renued vs while we are yet hor from the wombe huger and thirst for the milke of the word . If the mother should deferre to give her child fucke, were it able to live a moneth, or a week. or a day? No more is our faith able to fultaine & support it felfe, voles it be presently nourished with the foode of life; Christ fo foone as he had railed up lairus daughter comanded her meare, Mark 5 46 as if it were in vaine for vs to bee quickened by the finger of his power, vales we be fed by the word of his grace: and therefore Eden was watered to fooone as it was planted, to fhew that wee Gen. x.6, must be stregthened so soone as we are instructed: fo that it is a great fault among vs, when God hath quickened vs with his foirit, and we perceive his graces to bud and to bloffome in vs. that wee presently prouide not moyture to nourish and to presente them. We count it a miracle that Elias lived forty daies without foode: and yet we aftermany yeres of famine, Itill polle off the feeding of our foules. Weethinke it alwaies too foone to begin, though we begin then whe we are ready to end, as the rich man, who then went in hand to inlarge his barnes, when he was even at deaths doore to refigne his life. As Christ was then fent for to Man. 7.23: heale the Rulers daughter, when shee was readie to depart : fo many neuer defirethe preachers companie till they be readie to die. They fay that the time is not yet come that the Lords house should be builte nor yet time to fanchifie their foules for God: noryettime to provide for the milke of the word . And thus wee polt off from day to day, from yeere to yeere, till we be arrefted by death: as the bad lawyer drives off his Client from terme to terme, till the fuit be lott. Lot was fo long loitering and triffing in Sodome, that the Angel was faine to pluck him out with violence: and certainly vales the Lord by the good meanes of his prouidence should plucke vs out of ignorance and darkenesse wherein wee vie fuch triffing and plunging, and delaying, that scarse one of a thousand would be faued . Wherfore beloued in Christ)if Paul haue planted you in the true faith, defire also an Apollo to water you. If the foundatio be laid by a maker-builder, feeke out a skilfull workman, who may roofe it alfo; if yee haue received one grace, speedily defire the preaching of the word, that it may increase & grow up by dreffing & manuring vinto a double

Food for new borne babes.

double grace : for even the best gifts will wither and decayin you, voleffethey be prefently watered with the word, Again, we know that children are fo greedily carried with a defire of the food that whe hunger affailes them, they neither regard leifure, not necessitie, nor willingnes of the mothers, but all excuses and bufines fer apare , fo foone as they cry for it, they must be fed euc fo we must not thinke it enough to defire the word, but we must be earnest and fervent, & importunate in calling and crying for it. A notable parable is in Luke, how one called for bread in the Luk.11.5. night, the other answered that hee was in bed; which seemed a reasonable answer, and yet it would not ferue: So we have long called (my brethren ) & we have a great while craued the bread of life, though it may feeme a reasonable answere that they can not give it vs without impoverishing themselves and their children, who are fat and inriched with the ministers maintenance: verwe ought not to be daunted and discouraged to , but to continue asking still, as Peter cotinued knocking till the doore was opened. For as I chu was known by his furious marching: fo you may know a faithful & true Christian by his zealous perfecting of holy purpoles. The mother doth not alwaies feed her childe for love, but many times to keepe it fill and quier, is confirmed to leave al, and give it fuck : fo if our mother neither reverenced God, nor feared men, yet if we would bee earnest and importunate-with her, if we would continually cry & call for it, as babes doe for the milke, The would feed vs at last, if not of love, yet at least to bee eased of vs, It is an old faying, that he which asketh faintly teacheth vsto deny him:if we wilteach mento grant vs, we must aske it with courage and constancie. And therefore as Iacob wrestled with the Angel and faid , I will not let thee go vnzill thou bleffeme: fo must our requests wrestle with the Genernours of our land and fay , I will not let you rest vntill you heare me. This doctrine enditeth and conuinceth a great number of vs, who though we have a defire to the word, yet we are fo chill and so cold, and so loose in it , that in every croffe event, we stad Rone fill. If it be but a fraw, it is a block in our way, because, as Ieremy speaketh, We have no courage for the truth vpa earth:we

haue some loue to the trueth, but we have no courage to labour and adventure for it, as a Marchant that would gladly gaine, but

dares

Alts 1 2.

dares not venture the feas for feare of drowning. If the people bee somewhat backward, or a preacher cannot bee procured at first dash, while the fit is fresh voon vs, we take our discharge, and call off the care for ever after. The flothfull man faies, There is a lion in the way: and fo wee discourage our selves in seeking good things, because there is paines in the way. But if wee defire the word, as babes doe milke, we must never rest to defire it vistill we baue it.

Laftly, we know children are continually crauing foode: a little paufe, and then to the breaft againe; and therefore we muth not bee gorged and glutted with once feruing, but continually defireit. We mutt be of Elias diet, bread and flesh in the morning, and at evening too: fo morning and evening our foules col. 3.16. mult be fed . The Apoltle exhorteth, Let the word of God dwel in you, because it must not take vpa nights lodging and so be gone, but it must bee a continual residence and abode in our hearts. Though the ground be good, yet it must have the former & the latter raine to make it fertile, and yet many of vothinke to grow greene with one shower, and to goe vnto heauen with one Sermon. It is reported of the faithfull, that they continued daily in the Temple, asif a Sabbath daies exercife would not ferue the turne, vnleffe wee had some ordinary repast in the workie daies alfo, and therefore as the lampe burneth continually in the Temple without quenching, forthe word must continually found in our eares without intermissio. Thus you see (beloued) that if you will defire the milke of the word as new borne babes, you must defire it prefently without delay, importunately without fainting, and continually without loathing, and being fatisfied with it.

Now we come to the matter and object which we must defire, namely ourfoode and nourishment in Christ, which is here called the milke of the word. To this our Saviour recalleth vs from al our dainties, Labor not for the meat which perifheth, but for the meat which indures to eternall life, For the word is everlasting food Inha 6.26. and immortall feed, because it makes vs immortall, and to last for euer. We defire wealth, honor, and pompe, and pleafure, and every thing, faue the mike of the word, which we should defire,like Ada who had all trees, & yet liked none but the forbid- 1. Pet.4.13. den tree. There is a defire of the word, butit is a tare to choke the Mat, 13. 13

e le construe

Food for new borne babes. 460 good corne: there is a defire of mony, but it is the roote of all 3. Tim.6. evillethereis a defire of the flefh, but it fighreth & wageth warre againft the fpirit sthere is a defire of preheminece, but it is fwel-Jam .4.1. ling &ambitious: there is a defire of reuenge, but it arifeth from a rafh and carnall spirits there is a defire of praise, but it is curfed Luk-9.5.4 and phanfaicall; the bleffed and holy defire is, to defire the milker of the word! When Ionathan faw the honey dropping, hee must needes bee licking : fo when ye fee the milke of the Gofpell, ve mult defire to be lucking. Of all the bleffings of Canaan this was the chiefest, that it flowed with milke and honey; and this in-Who 12.45. Couraged the firaelites to travaile to it in the delart to poffeffe in The Word is a land flowing with better milke & honey, and we at . 1 10 must not thinke any paines or toyle too much to attaine it. God hath many names in scripture to make vs conceiue more honerably of him: lo hath the Word many titles to make it more ami-Pfal. 19.10 able-It is called a lanterne to direct vs, a medicine to heale vs, a puideco coduct vs, a bit to reftraine vs a fword to defend vs. mater to wash vs. fire to inflame vs. falt to leason vs. milke to nourish vs. wine toreioyce vs, raine to refresh vs, a treasure to inrich vs. and the key to open and vnlocke heatten gates vntovs. Thus the Word is named in all things that we should onely defue it in flead of all things. And forely therfore the word is in fo finall request ambe vi because we know nor what bleffings it bringeth With it. It is the word offahration, becaute it faueth the foule fro pining, as the corne which lofeph fent, did Jacobshoule frofamine. Sothar as Elifha faid of Iordan, maft & be elenfed: fo may we fav of the word. Heare is and be faued, his called the word of life, becaule it reujuethehe fpirit, as Elifhaes bones reujued the Ifrachte . It is called the word of reconcilation, because it is like a Mar. 13-16 golden chaine to linke God and vstorgether . And in regarde hereof, it is called a sewell of ineftimable price, as it all the treasure in Egypt were not wealthie enoughto buy it. And therefore, as David longed for the Well of Berhelem : fo must weelong and languill for the milke of the word. The word is refembled to milk in three respects, First, because it is the onely food of the faithful, as milke is the only and properfood of babes. Secondly, because iris not hard and intricate, but plaine und eafie to be conceived, as milke is eafie to beedigefted. Thirdly, because it is fweete& comfortable comfortable to the foule, as milke is fweet and pleafant in talte. For the first point, the Lorde chargeth the Ifractites , to doe Deut 12.35

what soener he had commaunded, and not to adde or diminish any thing. And Iofua, Iofiah, Ezra, and the reft, when they would renew the Lords covenant with his people, read nothing but the Law, to flew that it was the only rule and fquare of all their dutie: and therefore Efay recalleth vs to the law & to the teftimenie . &c . and Chrift fends vs to fearch the Scriptures , because by Efan8.20. them wee have eternall life ; and therefore the Popish Church John 5 .3 9. ( which not content with the milk of the Gospel ) hath broached many heathen traditions, and vowritte trash; doth not feed but choke & poylon her children with them, and deprine the Lords people of this food of life, and like curfed Philiftines ftop vp the wels of water which other have digged: what doe they elte but starue and famish so many Nations? For well may their hedgepriefts like drie nurses delight & disport the childre for a season; but when hunger bites, when the diffressed consciece would be fed and comforted, then they are not able to affoord the she very crums from Christs table, & therefore we must needs account the estate of those congregations to be full of dread and horror, which have northis milke of the word to feede their foules, which want a good steward to give them their meate in due season: which like the Egyptians lye crawling in the darke, when other Churches enjoy most comfortable light. Iacob forfook the bleffed land of Canaan when it had no bread, and can wee bee enamoured of those affemblies where there is no foules food? If ye did confider (my beloued) that ye cannot be nounfhed vnto eternall life , but by the milke of the word, ye would rather defire your bodies might be without foules, then your Churches without preachers. I tremble to thinke how oft you have heard this, and yet how little you have performed it.

For the fecond point, that the doctrine of the Gospelis plaine, appeareth, when the Wiseman faith, All the words of his mouth Pro.8 9 are plaine and easie to bim that will understand. The testimonic of Pfal. 19. 7. the Lordis fure, and gineth light to the simple. I four Gospel be bid ( faith the Apostle ) it is bid unto them that perish : for as the Sun which was made to lighten all things, is most light ! fo the word which was made to cleere al things, is most cleere: so that if there

be no communion betweene light and darknes, and the word of

Pfal. 119.5. God be a lanterne onto our feete, and a light onto our paths; then
it is evident that the word hath no darknes in it. If we see not all
things, the fault is not in the light; but in the eye; as Agar could
not see the water which yet was before her, and therfore our adversaries falsely charge the Scriptures of exceeding hardnes and

200013-13. intricatenes. When the spies were returned from Canaan, they could not say but that it was a good land; but they said it was hard to come by: so the Papists must needes confesse, that the Scripture is a good word, and yet to disswade the Lord, people from a serious and diligent search of it, they bring vp a slaunder and say; it hath many obscurities and by-paths. But as Elisha saw the horses & fiery chariots which his enemies could not see: so (beloued) if ye come with a faithfull and a holy heart to the word and to the Scripture, ye shall see that plainnes and easines in the doctrine which our aduersaries cannot see: For the third point, that the Gospell is the only comfort and consolation of a see. It is the Scripture, the Prophet I grenie saith. The words were found

Iere. 15.16 faithfull foule, the Prophet Ieremie faith, Thy words were found by me, and I did ease them, and thy word was unto me the ioy and

Pfalm 119, reioycing of my heart . Thy testimonies have Itaken for an hers-III. tage for ener; for they are the ioy of my beart. Asa man will bee glad to be hired to a noble man: fo David whe he had gotte the milke of the n ord, reloyced as much as if he had been hired vnto God: and therefore, in all the storie of the Acts, wee see ioy and comfort to have followed the word, as Elisha followed Elias, & would not leave him . So the Wisemen reioyced exceedingly when they faw the starre which should leade them to Christ : fo ye have matter of great ioy and comfort, when ye heare the word preached which shall carrie you to heaven, like the chariots which conucied Iacob into Egypt. There be many Michols in this lad which have mocked king David for dancing before the Arke. There be many which terme vs heady and foolish men, because we come and throng, and prease thus to a Sermon: but as Christ faid, Father forgine them, they know not what they doe: fo Godforgiue the, they know not what they fay : for if they did feele the calme of conscience, the iey of hart, the consolation of Spirit, and the exceeding & euerlasting comforts in God, which the faithfull possesse and enioy by hearing the word, they would

account

account vs not only fooles, but thanke mad, if all the pleasures, or profits, or dangers of the world shuld withdraw or withhold vs from it. So much for our food; now we come to the qualitie of our foode. It must be forcere . Sincere both in his favour , and alfo in effect and operation : for as in nounthing our bodie naturally, our blood canot be good if our dier be vnholefome: fo in feeding our foules spiritually neither our hearts nor affections, nor our words, nor our works can be good, vnlesthe milke be holefome whereupon we feede; and therefore, as our Sauiour bids vs Mut 4.14 take heed what we beare : fo the Apostle to the like effect, gives a caucat so take heed vpon what we feede ; for there is a pure and fresh doctrine, in Ier. 1.7. &there is a sowre & leanened doctrine, in Matt. 1 6.6. There is a new wine of the Gospell in Matth. 9.17. and there is a mixed wine in the cup of fornicators in Reu. 17.4. There are hole some words in 2. Tim. 1.1 3. & there are corrupt and unbole some words , Ephele. 4.29. There is a dollrine of God, loh. 7. 16. & there is a doctrine of dinets , I. Tim. 4.1. There is an edifying & abuilding word, & there is a fretting & acakred word, 2. Tim. 2.17. As the Prophers children cried out death in the pot; fo fome places may fay, death in our food: and hereofit is, that we are fo often forewarned in the Scripture to beware of the leanen of the Scribes and Pharifies; to take beed of the Prophets which come to us in sheepes clothing: to beware that no man seduce us through Philosophie: to try the spirits whether they be of God or no; as we must talte our foode before we digest it to try our gold before we treasure it : Christ tasted the vineger but would not drinke; fo whe we tafte falle doctrine we must reiect it. There are many greedie of milke, but it is Dragons milke: they take great paines. to learne, but it is to learne the language of Ashdod, and not the language of Canaan: they runne to heare, but to heare fables and vntrueths. Nimrod was as painfull in building of Babel, as Salomon in rearing the holy Temple. Micah entertained a Leuite, and colecrated his filuer, but to an idolatrous worthip. The Ifraelites melted their eare-rings, but to erect a Calfe. Iezabel fedde a great rout of trencher chaplaines, but to honour Baal. Many defire to have milke, but they will have it from Dragons poyfoned: and therefore we are here warned to defire the fincere mile, cor. For the Lord will not have the wine of his word

Food for new borne babes.

to be mingled & mashed with the water of humane inventions. Icre. 23. 21. Hee that hach my word let him peake faithfully: what is the chaffe to the wheate? God would not have one field fowed with two kindes of graine ? to shew vs that he would not have one heart filled with two kindes of doctrine. Dagon could not frand with the Lords Arke, no more can Christstruth hold any fellowship with the word of error: and therefore as the Ministers mutt beware that they make not marchandise of the word of GOD, fo mutt the people alfo, that they drink not any milk but that which is fincere. And here ye ought (my beloued) more carefully to behave your sclues, as ye fee the divell more subtilly to assault you;

> As a man wil be more wary to trie every peece of gold, when he fees many counterfeit; and Flemmilh angels to flie abroad: fo when ye fee many forts of doctrine, crawling daily like Locutts out of the bottomleffe pit, ye must bee more diligent to

> and under the cloke of zeale and reformation, to bring into the

talte and trie which is found and fincere.

Lords Sanctuarie most wicked prophanation.

It followeth: That ye may grow by it . Here is the ende of our hearing, That we may grow in grace and increase in the faith of righteoules: for the faithful are called the trees of righteoulnes, Efay 61. 3. because they must be alwaies springing: lining stones, because Mat 25,16. they must grow in the building: good fernants, which must trade John 15. 1. and traffique the Lords talents to increase: fruitfull branches, which must be purged and pruned by the hand of the beauenlie husbandman, Isaac must not alwaies hang on Saraes breast, but must be weaned: so we must not alwaies be children, but grow vp and increase and profite more and more. As the starre neuer ceased till it came over christ; so we must never rest walking till 1. Thef 3.12 we come to God . If we have faith, we must proceede from faith John 2.17. to faith: if we have love, we must increase and abide in love: If we haue zeale, we must endenour to be consumed with zeale: if we be 1. Tim. 3.13 liberal to the distressed Saints of God, we mult double our libera-

Ichn 12.12. Ley, as Elkana gaue Annah a double portio. If we read the ferip-

Ichn 1.17.

a.cor. 9.7 tures, we must goe on and continue in prayer: If we give almes, we must step on one foote further, and give them with cheerfulnes:

and thus as the Eagle continually soareth till she come to the. higheft fo must wee still increase till wee come to perfection.

Marie profesion so if a fairbfull mart were Heb. 6.2. The debte well the the freaktration the withdelichen sont heme, but are de not the paid to the chim mistroy it ignores the service and the service th which deudered che lacking dure mained at ill fauored as they Were before Robins will will brade have larged the brealt almon fire after we have be time years feeding, are as skregged restous, no man more withfully to man more contant for the thich, no manmore ferden livreligibal mains more fanctified, he was one hundred Sermons agory asifwe were night-blacke shiens, which cannot be walked with a the lope of the Gofpel Though we have long heard and fill defire to heart yet we doe not bish by our hearing we are very divisites in Christ fcace able of ede fittle in faith little in tome tittle in patience, little in obedience little in zeale like Zacheus lo little that wee cannot fee CHARL THE is an undoubted emidence that we have not flefhly Bur Hon where which though they be washed, yet shey cannot Be Watered with the Iweere thowers of the Colpet For is there hollif each externe and the weether and in every house, and in euch Hall as much conecobfices asmuch briberies as much Couldring as much wattodaes as much malicioulnes ofice this toro fhitle of the Mipalasthele oralibefore? Are we not now as Mothfull in Gods ferufer at elithotore in the sitachie of Chaillian diffes, is diffiched the bur itenting chose concurrent and mand as proddiffour strice; sell ghrin our beingione; asbypochicallan broad, as finfull at home, as weowetelbefore And what is the reason thereof, burther we cornero the fountaine, cathered chaw, hounds Hinkrig the so little about do bo blessereth, and Goodlifted Manterented by our tearing? One foreigneth nor seal, like Remarks water Habor houseken did his drivers the molt fors remembel sell , bue will make no practic of it, and Corpenter; never heard, then thus in despitatof God to abuse you hearing. If I bad not foken to shew (MattiChrist) they fould have bad no lohn 14,22 166

fine, but won theme them clouds for about free white when cloud can ye have when God officerbytons, and as youlfally refule, it 242 an including the world and common name brown water seeing be worthgettedifor his micro he lames Author more ye hears, the greater is your fairly be grown not by in this he fervant, which hid his talend into napked was fobandled, what hall be done to their which fiffer their alenedo peribinan daharfore query man mult Somere how be beareches in morning moult sthe boad that he receive not the enecrof God in vaine cot at he defines the mile of the mard to be bettered and inumated by its Wheshes who loguer thou be that hearest this y and will be are other of carch thy conscience. whether show ber growing in any versue lines thou heardelt the 148 Sermon confident hadfinne chowhed deflates last Sabbach. which chou haft horthis Sabibath Afthou finde northange, they the Word harts now batt his hypothing in thees thou are not increan fed by the fooderwhich thou received it. Will not a man be ave eriero fet his child to fehbole il fud him alwaics achis A. B.C. or the firth principles of fancheficacion? So God will be diffices Red of webe negling throad flacke & nours aske out his lessons but fland at attak Dloro to many of you will give me the bearing of this, as you have done many of my brathe heretofore; but as the worme froke Janus goard and it died in the morning : fo by the next morning a greetly wome of constonings or the like fig will have perifhed afhillie do to know the Judge standeth bes fore the doors weathe edeny hours to wing many you by death, to make your appearance anthe hastest inflier the to give up your secount for ender calentines forenery leffonchat ve haue learned and left wapra colled As for you, it any of you walke in du cifull obedience so the Month of before byou in the fears of God, and in the boucts melloudef lefes Chails, that ye will abound and increase yed more band more sand convenil by all avenues m platif productions departed entitle of the secheste, that for an length where be simb hid this factor and theight at day of have the become ye may be gather upon good cornointo the lends gath ries, and be insich at inthis boly, himpensiwith the bleffer kings auri bar synth web earlis coldate helpdail bed Aldwands and If I had not Spoken to the de ( Mart hritt) they foodld bane had no leber 14, 12.

7 be basquet of lobs children.

niche Red Gelede Gedert Wolffe A Bild Hit had, faving, be bad fenen fenter annie Gederte Britant Gelege Ges. In the third verfe he had have wern what flore of riches lob had faving his fablance was generalized and fine handred generalized and fine handred sole of Oxen, and fine handred affect of the lotter brefe hee

upper And his somes brome and banquetted in their houses cuerie in his wing a midsent and selleds beirabnes fisteness eine and drinke with shemad with me have up hand been more not in the about sold me have and their hongretting were gone about sold sent and sandisfied them, and rose up carely in the worning and offered

fent and fanclified them, and rose up eartly in the worning and offered burner of them all For leb thought, is may be that my somethave simed and blasphemed God in their bearts, Thus did lob enerie day.

Mide some His booke is afterie of patient lob, to thew how God can deale with all, and how they should re-Generoanin the walld when God Bouldery him Wir is brought follow what the distellhad power to las good him whateorment her ould death only excepted, and yeshe Toodho it withfush confiancio, chiashec faith, though she Lord kill me, yet will karaff in ben, the thirecenth chapter of lob, and fifteenthivestel Subhpower was given voto his faith & leuci and patience, that they ouercame the divel, which faid, the tithe anighthand bancomplainshind bird would make him blafferme Garro his factor of bir I The martin God would have this victoria to beere condedibrall fuch as ale belies or fore or needles or opproffed that whatforuerpaine we fillen we may remember that Tobs principas fhaper then this pantiyet could not make him formparioutrobuen bealike a man he wis offeeded with his see the pastike authory man her was more offended with himselfe, And and niervich bis anger. Therfore solaft God ceutned to him, and remoued his troubles, and made his end more honourable then his beginning, saif He Hould fay, Thurst Bell he done to the althomein he was common little do ren disw babris flo tomes daider wing -in blower our tirpulacion the first est of this thop on the holy Chattlesweshadaba goodinin tob was laying that bee was the appright and infilmed over other framed God and efthered mill fay,

The banques of lobs children,

In the second vesse see October who profess thicken sop had, saying, be had seven some industriction. In the third verse he sheweth what store of riches lob had, saying his substance was seven show and sheeps, and show then some sand sine hundred yoke of Ozen, and sine hundred Asses, &c. In the south verse hee returned against to his chikken, showing how they were nocupied, before the windle content blow the shoule voon their heads, siying, his sons went and banqueted in their house with them, some his day, and cantent thrives the fifter want and drinke midstlem. In the stirred he comments against a holyand shows a proofe of his vertues, which he commended thim for before, saying what when his son had banquetted, be sent for those, and sand speed thems, and role up early, coc.

So if ye aske what his sonness did, the holy Ghost saith, that they burgained. If ye aske when thee such a merie one kept bis day. If ye aske who were the guests, he saith that one invited another, and the other invited that against another, talk arbein fifters rathern, and so made mentioned about a strength of saith that after enery frast, first he sens for bir sonn, and then he face first son for bir sonn, and then he face first so bir sonne since the son is added, because so the charge so the short he error in its action is declared by three one cuinstant each in the sense in its country sonne and years of the country sonne and the sonne son is declared by three one cuinstant each in the sense in its country sonne years and talk and be so son in the country that each in the sense in the sense of the country son is a sense of the country son in the country of the sense of the country son is a sense of the country son is a sense of the country son is sense of the country son is a sense of the country son is sense of the c

First shar bereferp our him the marning a Secondly phase being fored forming fuerificierum ber budyamen! Thirdly, abar bed perfering med bin offering aperie day while the fe off laffed; Of every circums flattee a little, because some had eather he are many things then learne one. First here is to be nover that amongst the bleffings of the his biddren are reckened first; followers as the holy. Chief was past his spiritual bid flings schict thementiones in the first verse of all, before all his locker bid flings small and and houses, and goods, and a seel, and metals, and fecunicishe speakes of his children, as the chiefest treasure which sub had next in which were is although he was counted the great off ministry leaves to entering and all this great in all this framework of was fall this great in all this offering the fall when he had make the first subspirit, a was fall this great in all this offering the fall when he had make the first subspirit, a was fall this offering the fall this offering the fall this great is in all this orige states from the subspirit and all this prefer had all this orige states from the fall which a bad ministry in the fall all this orige states from the fall of all this orige the fall this origin.

fay . I have a greater plague for him yet , if the lofing of his goods and flealing of his cartell, and burning of his houses, and flaying of his feruants will not moue him, yet I knowe what will rowse him: when his children are all feasting together, I wil raife a mightie wind, and blow downe the house upon their heads . and kill enery fonne and darghter which hee bath at a clap. Indeede this newes frighted hun forett, as appeareth in the twentieth verle, His patience was fo great, that whe they brought him word of his oxen, and camels, and affes and facepe, hee never fhrinked: we doe not reade that he made any answer; as though hee cared not for them, but when hee heard that his deare children, leuen fonnes, and three daughters, after hee had brought them vp to ripe yeeres, were flaine all'at once, then the Horie faith, that hee rose up from his seate, and rent bis garments, and shaued bis head, and fell downe to the ground, and cried; Naked came I out of my mothers wombe, & naked shall I returne againe. So even the divell knoweth what a man loveth, and what a bleffing it is to have children, therefore when God commaunded the man and the woman to increase and multiplie, it is faid before that God bleffed them, Gen. 1.28, which was the first bleffing that was given to man , which is called a bleffing, The bleffine of children. Again, when God spake the same words to Noah and his fonnes, it is faid before, that God bleffed Noah and his sonnes, Gen. 9.4 so childre came still under the name of bleffing. Thus God himfelfe sheweth that children are his gifts to make you thankfull for them, and carefull of them as Iob was. And therefore some men have more riches, and some leffe, and some none, because it is the bleffing of God (as Salomon faith) which maketh rich , Prouerbs 10. 22. fo some men haue many children, and some fewe, and some none, because it is the bleffing of God (as David fayth) which fendeth children, Pfalme 1 .28. But this is the difference betweene temporall bleffings and spirituall bleffings : that spirituall bleffings are simple good , and therefore doe all men good that enjoy them : as faith, and loue, and patience can neuerhurt a man, but better him : and temporall bleffings are as he which hath them , to a good man riches are good, honors are good, health is good, libertie is good, because he doth good with them: but to an euill man they are e-0.530

The banques of lobs children.

ull because they make him worse, and he doth enill with theme as Ieroboam had not done fo much hurt, if he had not beene in fuch honour. Therefore wee pray for health, and wealth, and honeur , and relt , and libertie, and life, with a caution, If it bee Gods will: As Christ praved for the removing of his crosse; because we know not whether they bee good or euill, whether they will make vs better or worfe, or whether wee shall doe good with them, or burt. Thus when Iob had his cattell, and his houses, and his friends, and his feruants, and his children about him, he was like the man of whom Dauid speakes, The righteons man Ball flourifb like à palme tree, Plalm. 91.13. Therefore the divell favd that God had made an hedge about lob. lob, 1. verf. 10. As an hedge goeth round about a garden: fo Gods bleffings went round about lob, according to that Plalme 3: 10. Him which

trusteth in the Lord mercie shall embrace on enery side.

Thus lob was endowed with children, but how his children were affected wee cannot define so well as of theirfather because the holy Ghost sayth nothing of them, but that they banquetted, which doth found as though he noted a disparagement betweene lob and his sonnes, asthere was betweene Eli and his Sonnes: for oftentimes a godly father hath vntoward children, which make him watch, and falt, and pray, and weepe, when they little thinke, while they themselves ruffle, and sweare, and banquer, and game, till pouertie fall on their purfes, as the house fell ypon their heads : foit feemes that Tobs fonnes were fecure vpon their fathers holineffe, as many are vpon their fathers hufbandrie , which thinke , The olde man bath enough for vs, we neede not care to get or faue : fo they might thinke , Our father facrificerb for vs ,u e may feast and be merrie, his devotion wil ferue for vs:he is an olde man , let him pray and God will heare him. One Let is enough in an house : but if lob had bred up his sonnesso, God would not have commended him, but rebuked him, as hee did Eli. Therefore this is not spoken against lobs sonnes, that they banquetted, as it is spoken against the Israelites, that they fate them downe to eate , and rofe up to play . For first it is not like that he which was fo commended of God, that he faid, No man was like him upon the earth, verfe. 8, would not teach his children in their youth, as hee prayed for them after. Againe, if they had been been Epicures, and Libertines, and beazlers, God would not have heard his prayer for them, no more then hee would heare Samuels prayer for Saul Againe, if they haddefpiled that God which their father worthipped, hee would neuer hate laid as hee faith, It may bee that my founes have blasphemed sed, as though Some fault might escape them by ignorance or raffines: but hee would have faid, My lons are blafphemers, & therfore I must punish them . For that which the waid against blasphemers after, that lob vnderthood by thelaw of confcience written in his heart, as Paul faith, Rom. 2.15.

Againe, if they had vied their feafts for their lufts, like them which fay, Let vs eate and drinke, for to morrow me fhall die it had been vaine for lob to speake to them of fanctification, for they would not have fanchified themselves at his bidding. But it is faid, that before lob offered facrifice forthein, they were faullified, that is, they confidered the faults which they had commitred, and repented for them; and reconciled themselves, and then Iob factificed forthem. Againe, if their feafts had been furfetting, and diforders, like our Wakes and Reuels, Iob should have forbidden their feasts, & not prayed God to pardon their finnes which they committed in feafting, and fuffer them to finne fill, for that were to mocke God, as though hee defired not pardon for their finnes palt, but rather leave for them to finne flill

Laftly, we doe not fee by any circumftance of the florie, that they abused their feaths either in suspected houses, or prophane companie, or corrupt speeches, or impure gestures, or wanton dauncings, or volawfull daliances, or vaine superfluities, but that our fealts might bee allowed, if they were like vnto theirs. For first they did feast in their owne houses, they did not run to Ordinaries, or Ale-houses, or Tauernes, as they which seeke forthe frongest wine, or huntafter newes, or worse purposes, but like good neighbours they invited one another home, and kept their hospitalitie in their owne houses, as our Gentlemen should doe that lie about London, which are a kinde of Non-refidents, from their poore neighbours, Secondly, they did not feast every day, like the rich Glutton in Luke 16. euery one kept his day in the yeere when their feastings came: fo it is not meant, that the sons did nothing but feast, and the father nothing but pray:but as the feafis

fealts of the lewes came at certaine times of the yeere, to celebrate some blessings of GOD, so they observed their feasting times, to celebrate their good willes one to another. Latily, they did not in one themselves with russians, and sweaters, and tiplets as all are wont to meete together at a feast: neither did ti ey inuite the rich to their tables, as lames saith, which are feasts of flatterie: but they were all of one kin, and one heart, brethren and sisters, like the Disciples which sate downe together.

All this doth shew that their meetings tended to nourish amitie, and that they had respect to the continuace of their peace. and increase of their lone one towards another, which was the first cause that feasts were instituted in the Primitive Church. and therefore called the feafts of charities onely that friends and kinfmen & neighboursmight meete on with another to receive the bleffings of God, and reioyce togetherlike lofeph & his brethren, least Christian familiaritie should weare out of vie, and be forgotten, For ye may fee in Ecclef. 2.24. and 3.12. and 5.17. where Salomon speaketh of the joye, and pleasure and delight. which we may take in Gods creatures. And againe, in Pfal, 104. Ts. where Dauid faith, that as bread was made to ftrengthen, to wine was made to comfort the heart, that God would not onely haue vs fed, but of his exceeding goodnesse hee would have vs cheered and comforted befide, as he sheweth by this abundance of his creatures, in that hee hath ordained fo many things more then wee neede. Why did GOD create moe things then we neede? but to shew that he alloweth vs needfull and comfortable things, for all good things which were not created for need. were created for delight. Therefore even the Scriptures have commended solemne feasts in Leuit. 1 3. Numb. 29. Exod. 23. where ye may reade of fundrie feafts commanded by God himfelfe, as the featts of gathering fruites, the feafts of trumpets, the fealts of Tabernacles, the fealts of new Moones, the fealts of Reconcilation, the feasts of dedication of the Temples, &c. Beside it is fayd, that Abraham made a great feath the fame day that Ifaac was weaned, Genefis 21.8. So it is faid of Sampson, that he made a feast when be war maried, ludg. 14.10. and at a feast in Canaan, Chrift shewed the first miracle that ever he wrought, turning water into wine, lob. 2. If feafts had been volawful, Christ

would not have bin there: therfore the Wife man faith, there is a time to laugh, as wel as he faith, there is a time to weep, Eccle, 2 .4. when he faith, here is both a time to laugh and weepe, he implieth, that the time to laugh is not every day; as it is fayd of Dives. that be fared de kionfly enery day, Luke 16. for then there were atime to laugh, but no time to weepe. Therefore if ye wil know the time when to laugh, and when to weepe, God hath fet Vriah for an example, when the Church was quiet, and his countrey fafe, Vriah could reioyce as well as other: but when the Church was troubled, and his countrey in daunger, though the king bad him goe home, and eate, and drinke, and folace with his wife, hee would not doe fo, but fayd, the Arke of Ifraell and Indah dwelleth in tents, and my Lord Ioab and the fernants of my King abide in the open field, and fall I goe to my boufe, and eate and drinke, and be merrie with my wife? by thy life, and by the life of my foule, I will not doe this thing . See what a finne hee counted it to feaft then, which at another time hee counted no finne. Therefore if we aske when it is time to feast, and when to fatt, learne of Vriah: hee forbad not to feaft, but if hee should fee your feathing now. he would fay, as Elisha fayd to Gehezi, Is this a time to take a rewarde? Is this a time to make feasts? nay the father and the sonnes both had neede to rife early now and facrifice together: for if euer the house were falling vpon our heads, as it did vpon theirs, now the deuil hath fent forth his winges, now the Pope hath laid his Ordinance, nay our owne hands which should proppe it, are digging as bufily as the enemies, with reproches, and flaunders, and suggestions, to vndermine the Church, which is falling alreadie, that wee might dye like the Philistines, with the Temple vpon our heads, Is this a time to fealt Vriah? when the house of God is befet like the house of Lot; when the armies of Antichrift are preparing against Godspeople? As the voyce asked Zacharia, and Amos, and Ieremie what they did fee . fo if you aske your Prophets what they doe fee, they may fay they doe fee the wolfe denouring the lambes. We fee a darke ignorance running ouer the land, like the blackneffe of Egypt: we fee the Romanes comming in againe as they came to Ierufalem and facking the Temple: we lee the Papifts carning of Images, and the people knee ling before them wee fee the professors of the Gospell shrinke

Gg 3

way,

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474 away, as the Disciples fled from their matter when hee was token. Is this a time to fealt Vria? Is thisa time to flatter? Isthis a time to diffemble? Is this a time to loyter? Isthisatime to keepe filence? Is this a time to gather riches? Is this a time to reuenge wrongs? Is this a time to fet forth Pageants? No faith Ezekiah, 2. King. 19. 3. This is a time of tribulation, in which the Prince, and Nobles, and people should humble themselves, as the Citizens of Niniuie, left the Arke be taken from England, as the Arke wastaken from Ifrael, which God grant that our eyes neuerfee.

Thus much of lobs children, how everie one had his feuerall house, which sheweth how God bleffed them with riches, 25 hee did their father, and what care lob had like a father topronide for them; then how they featted together, which heweth how sweete and pleasant a thing it is for brethren to dweltoge-

ther in vnitie.

Now you Thall fee what the olde man dooth, which westo commendedinthe first verfe, the storie faith, that be fent for bis founes and fanclified them, and facrificed for them, In which words the holy Ghost sheweth the paterne of an holy man and good father, which kept the rule that GOD gane vnto Abraham, to bring up his children in the feare of the Lord. Iob dooth not as fome, which when they have paffed their bounds, fee all at randome and fay with Caine, in Gen. 4. My finne is greater then can be forginen: buthe goeth to the remedic, as the lewes when they were flinged, went to the brasen Serpent : Albeit my children haue not done their duties in all points, but offended in their feaflings, yet I am fure that GOD will have mercie voon them and vpon me, if ye aske him forgiuexes. Therefore he fent for his fonnes like a father, and then be taught them like a preacher to fanctifie themselnes, & then hee offered facrifice for them. Firft, we will speake of the cause which moued lob to sacrifice for his fonnes, fer downe in thefe words: lob thought, It may bee that my somes bane blasphemed God in their hearts. He was glad good man to fee his children agree fo well together, but hee would haue them merrie & fin not, and therefore he puts them in mind euerie day while they feasted, to sanctifie themselues. He condemneth not honest mirth and sober feasts, to maintaine amitie and

The banquet of 100s couaren.

and peace, but being throughly acquainted with mans infirmirierthis showeth, that hee had observed never any feasts fo due! lie celebrated, but fome ditorder or other hath crept in, wherby God hach been diffnonoured at his owne table, either for superfluitie of meate, or excelle of drinke, or vnchalt fongs, or corrupt speeches, or wanton dancings, or vniceinely daliances: the divel hath bin ttil at one end, & is lightly the matter of the feaft. Therefore lob thought with hunfelfe, It may be that my fons have committed fome (cape like other men: I cannot tell, they are but men: it's eafic to flip, when occasion is readle, though they thinke not to offend;he had no apparant cause to suspect them, & therfore he speakes in the doubting phrase, Is may bee that they have finmed. It is better to be fearfull, than too fecure: that which happeneth often in the like cafe, he might well doubt of it, though hee had warned them before : therefore his heart was not quiet, but Still this ran in his mind al the while they feasted: It may be that my fonnes finne. How warie was lob ouer himselfe which was To jealous ouer his fonnes, leaft one finne should flip from theme, nay if yee marke, hee speaketh not of any open or groffe finnes! which hee feared, but hee speaketh of a sinne in the thought, It may be that my somes have blasphemed Godin their bearts?

gain a God, as Rabshakeh did; but Iobhada surther respect to a blasphemie of the heart, counting every sinister affection of the heart, as it were a kinde of blasphemie, or petie treason. Thus the penitent mandoth aggravate his sinnes, and retch them as it were vpon the rack, to make his small sinnes seeme great sinnes, that he might beware as well of small as great. Contrariwise, the prophane and carnall minded mandoth mince, and flatter, and extenuate his sinnes, as though they were no sinnes, because they should not trouble him; for this sinne which Iob calleth. Blasphemie, which is the highest name of sinne, the Papills call but A veniall sinne, that is, but a sleight sinne, because it is in the

thought So Lob and they differ in judgement.

Now out of this speech of lob; It may bee that my somes have simed, or it may be that my selfe have sinned, which I may properly and rightly terme the islousie of a holy man: wherein lob showethin whitesearchee stoods of his somes so long as their sinner.

G2 4 feasts

3

The ownquer of 1003 children.

feafts lafted, even as a Merchant dooth till his fhip come home. First, we may feethis, that the best things may soone bee corrupted by the wickednesse of men, such is our nature ever since Adam chose euill before good, good hath beene turned into ewill, Genefis 3. notwithstanding, that our intent and meaning bee good, As for example, when an husband loueth his wife or a father loneth his children, these are good, and holy, and commendable things, yet there is no man can bee found that dooth loue his wife, or his children with that evenneffe (as I may call it) or just proportion, but that there is some oddes in the ballance when his affection is weighed, which may craue pardon like the feafts of Iobs children, Ifthis oddes be in all our measures, then it is no strange case, that lob thought with himselfe that his chil. dren might offend God in the thing that of it selfe offendeth not. Therfore it is good for a man fo long as he liueth in this world, to remember still that he is among temptations, and fits at a feaft like lobs children, where hee may foonetake too much. If the fish . did know the hooke, and the birdhad seenethe net, though they have but the vnderstanding of fishes and birds, yet they would let the hooke alone, and flie ouer the net, and let the fowler whiftle to himfelfe: fo wee must looke you our riches, as wee looke vpon fnares, and behold our meates, as we behold baites, and handle our pleasures as we handle Bees, that is, pick out the fling before we take the honie, for in Gods gifts Satan hath hid his snares, and made Gods benefices his baites, that as Adam faid, The woman which thou hast given mee, tempted mee to: finne: fo they may fay, the riches, or the honours, or the libertie. or the wife, or the feruants, or the children, or the meates, or the wit, or the beautie which thou halt given mee, tempted mee to finne, fo many finnes lie in waite for vs, about our meates and; drinkes, and beds, and wayes, that vnleffe wee watch, pray, and looke about vs at euerie time, it may be, as lob faith, that wee may finne in our doings, or in our fayings, or at least in our hearts, as he thought of his Sonnes. Therefore no doubt but as lob thought that his fonnes might offend in their feaftings, to hee taught them, even when they were featling, and when they face at the table, and when they dranke one to another, to thinke oftentimes, wer may finne at our father sold wit which bridled their mirth.

The banques of loos conceren

mirth, and stopt many words at the doore, even when sinne was at the tongues endry ou are not lobs sonnes, but you are come to be lobs schollers, therefore learner that which his children learned. If a man did but carrie this watch-word with him, when so ever hee eateth or speaketh, or bargaineth, it would cut off a thousand idle words, and wicked acts in one yeare, for which he

shall give account, The second lesson which lob seemes to point vs vnto, is to prepare our selves before we cate the Communion, that is, to fantifie our felnes, and meates, as Christ did, when they had nothing but a few fishes and bare bread, yet there was praier before they did cate. For as Paul faith, Althe creatures of God are fanclified unto vs by praier & thankef-gining. He which doth not pray to God for his daily bread, northanke him for it, dooth not receive the creatures of God, but iteale them from him, as a man which taketh a thing without asking or thanking. There is a kind of men which I speake of, which hold it too fad a matter to fay a short grace before they fall to meate, leaftir should forespeake their mith, and keepe them in a fobermind till they rife again, I have heard many fay chat they cannot be merrie, vnleffe they fweare, and whoop, and caroufe, and dallie, and gibe:therefore if they can chuse they wil never be a guest wher any godly man is prefent, least his countenance or words should dash their sportand if any matter of God happen to come in while they are in the vaine, it is like a dampe which puts out their lights, and turnes their mirth into heavines, as the hideous hand which wrote vpon the wal cast Baltazar into a dumpe. These men had need to leave their feathing, and goe to praying, for they deferue to die, like the Tewes with the quaites in their mouthes. It may be (thought lob) that my fonnes have a fpice of this vanitie, If it bee fo with the godly fort, as lobs children were, that they may forget themselus at fuch a time, and thep too farre, and flip a finne, what fhal we fay of them that drive God out of their companie when they banquet,& fay that Scripture doth not become the table? as though we should forget God while we receive his benefits. We neede not lay as lob faid, It may bee that they hlaspheme GOD in their bearts, for they blaspheme bim with their mouthes: we neede not fay, It may be that they doe finne for they doe nothing but fine

and

- DESCRIPTION OF TODS CHILDREN.

and their feaff is afeast of finnes, as if the divels should banquet together. But they which feaff as Ind would have his children, fanotifie themselves before, and eate as in the presence of God, and are merrie as it were with the Angels; when they take their bread, they thinke with themselves what a good uesses bis, that God gureth such vertue to bread to suitaine life, which hath no life in it selfe; and when they see so many things before their prespect for the sless, they conder with themselves what care God hath of my soule, which care in so much for my body, which shall goe to dust.

There is another lesion which will stand you in great stead if vernarke it, when lob faith, It may be that my formes have formed. Hereby he reachesh vaco suipect the worft of the flesh, & to line in a kinde ofielouse of our felues, as hee faith, that his manner was, chap o. I feared all my worker that is, hee did miffrust himfelfe, and walht his hands, and his feet, and his eyes, and his eares. and his tongue, leaft they fould hope, as a Merconnith infishis premise least he should filch : To he shought not onely whether his foristioned, buche thought of his owner fins too. When thou feett fome felling in their hops, fume tipling in the Tauernes. fome playing in Theaters, then thinke of this with thy felfe: It is vory like that the formen finallow many fine for God is never for forgotten, asin feating, & sporting, and bargawing then turne withy compassion, and pray for the that God would keep their from his when tempration is at hand, and that he would not impure their fine to their charge: fo we should do for our brethren, as lob did for his children. Againe, fo we ought to thinke when we our felbescome formalaces of temptation which infeet like a dotture ayre; It manbe that the have founde baue b freno & heard! allthis, and not flipped his foot with them? Come I home found and whole?haue Idra whe none of the infeded ayre? Doth none of the dutt flicke ypon my garments? Look about my foule, and if their remembrest any finne which ship from thee, their pray for thy felle as tob did for his children, de thou will not pray forthy feife, who shall prais for thee? If thou wile not repeat thy felfe, who fast iepene for thee looke porfor Jobio faci ifice for thee. Lob cannot fassifice for thee, but thou mailt facrifice thy felle, & none bight dead bishout the the thought of cuery Garlifte noe whether ben.

Satans compaffing the Earths

whether we have pleased, not whether we have revenged, but whether we have since since it for if Tob wasto zealous of his while tree, how zealous should we be of our selves.

raffe you region with bufige of Vers, and pleafarer, & other rale, to make you forget that which you have a rear as her had

## made you for get that which you have heard before, as close conscerned WIEVE A SIMO OWE WATER & companies which de Take Wie Simon was a second with the Wie Simon was

Seeds war you heare.

such Serman, ve have 7.87.7.9th Carib Lehon, Take

Then the Lord said unto Satun, Whence commest thous And Saturn answered the Lord, saying, From compessions the earth to and from and from walking in it.

And the Lord said unto Satan, Hast thou not considered my serwant sob, how none is like him in the earth? un upright man, one that feareth God and eschueth enill.

Haue spoken of the question alreadie, now of the

answere : Compassing heere dooth fignifie temp-I sing, and the earth dooth fignifie all the people of the earth: as if hee should fay, I come from tempting all men. It is forme vantage voto vsto heare that the Spaniards are comming before they come, and what number they have, and how they are appointed, that we may leuie our forces accordingly. But beloued, there is a greateradmerfarie then the Spaniard, which brings in the Spankirds, your advertarie the divell. It is good for ys to heare when hee comes, that we may bee in a readinesse against him, as we prepare against them . Therefore this Scripture and this time accorde well. In Reuel: 12: 10, the dinell is called an accuser, and now I am an accuser of the accuser : hee accuseth vs to God, and God accuses him to ve that when he comeslike an Angell; yet wee may fayrohim like Christ, Awide Saran First give medeaucto fay winto yours Christ faid vinto his Disciples, Take beed how your beare, for that which I am to speake vitto you of the divell, the diuell would not have you heare : and therefore as hee is heere called'a Compufer, to hee will compaffe your eyes with thewes,

Sarans compassing the Earth.

and your cares with founds, and your fenfes with fleep, and your thoughts with fancies, and all to hinder you from hearing while the articles are against him, & after I have spoken, he will compasse you againe with busines, and cares, and pleasures, & quarrels, to make you forget that which you have heard, as hee hath made you forget that which you have heard before, or els to contemne, as though you might doe well without it as he hath compassed them which doe walke in the streetes while the voyce of God soundeth in the Churches as they passe by: therfore before every Sermon, ye had neede to remember Christs lesson, Take

beede how you beare.

Now to the matter . Saturfrom whence comme f thou? I come from compaffing the carth. Here the deutl is called in like a Jayfor, which keepes some in perpetuall prilon, and some are bailed, and some returne to prison againe, and some are executed. They which finne fearfully stay as it were about the prison, but are not bound: they which finne wittingly, are voder locke: they which finne greedily, are under locke and bolts: they which die in their finne are like them which are condemned : this is the bondage which we have brought our selves vnto for a faire apple. When the tempter ouercame vs, wee were remoued out of paradife, where we were feated: when we have overcome the tempter we shall bee granflated into heaven, where hee was feated heaven donce was wide, and the way was broad before the rebellion: but when we knocktar the cannell doore, then the good doore was thut: heaven is large, but the way to heaven must bee narrow, therefore GOD hath let our enemies in the gare to fight with vo before we enter, that this faying might be verified. The kingdome of beaven is caught by violence: fo foone as wee rife in the morning wego forth to fight with two mighty giants, the World & the Deutll, and whom doe wee take with vs but a traytor? this brittle flesh which is readie to yeeld vp to the enemie at euene affault, only hee which fuffereth Satan to compaffe vs, doth flay him fro deftroying vs When God asked Cain, where is thy brother & Gain lied and faid, I cannot tell When God asked Sarah why the laughed? Sarah lied and fayd, I laughed not: but when God asked the defil from whence he came, he answered truly, I come from compassing the earth; and yethe which speaketh cruth himfelfe.

48

titude.

himselfe, taught them to lie, as he is called the father of lyars, because he teacheth all other to lye. How then? Was Caine worse then the deuill, because he lyed and the other told truth? By this you may fee that carnall men doe not know fo much of God as the very deuil knoweth: for he knew that God could tel where hee had been, but Caine doubted whether God could tell what he had done, and therfore he made a lye. Thus the deuil teacheth his schollers to doe worse sometimes then hee will doe himselfe. euen as hee would bring them (ifit were possible) into a worfe plight the he is himselfe. The deuils faith cannot saue vs, no more then it can fane him, the deuils knowledge cannot convert vs.no more then it doth conuert him, and yet he would not have men beleeve, that which he beleeveth himfelf, nor have vs vnderfland fo much as he voderflandeth himfelf for if Cain had voderflood fo much as he, that God knew whether he lied or no, hee would have answered God truly, as Saran did: but the deuill knew that there was no diffembling with God, who knowes what he askes before he askes, therfore he tolde troth to God, though he lyeto man; for to lie vnto him which knoweth, is as if one should lye to himselfe: but Cain was not so well learned, he thought peraduenture yet God might vnderttad his murther, as a theefe fulpeeteth in his hart that the Judge may know his thefi; but he doubted whether God did know it, and therfore he denied it like one which is guiltie, butthinks that if he confeste, he shallbe hanged, and therefore though euidence and witnesse accuse them wet you fee many will not accuse themselves.

which fignifieth an aduerlary, is here faid to compaffe the earth: which is to fay, being put together, an aduerfarie compaffe the earth: which is to fay, being put together, an aduerfarie compaffeth the earth: and therefore let the earth beware like a citie which is befrieged with the aduerfaries. The diuell hath more names then any Prince hath titles: some God hath given to him, & some he hath given to himself: but this is to be noted in the deuils names, that he never calleth himselfe a lier, nor a tempter, nor an accuser, nor a standerer, nor a deceiver, nor a devourer, nor a murderer, nor a master, nor an aduerfarie, nor a viper, nor a lion, nor a dragon, nor a woolfe, nor a cockatrice, nor a ferpent. But when Christ asked him his name, he called himselfe Legion, which imports a mul-

Sasans complying the Farth.

titude as if he should brag of his number, and here he calshimfelfe in effect the compaffer of the earth, as if hee should brag of his power, And in the 4. chapter of Luke and 6. verfe, he calleth himselfe the possessor of the earth, as it he should brig of his posfeffions, and in the fame he calleth himfelf the quier of the earth, as if he should brag of his liberalitie. Thus he which is euill it felf, doth fhun the name, because he would not be hated and therefore no maruellifmen call euill good, & would be counted honeil, though they bee never followd, for fo will the deuill: bur as God neuer calleth the detill but by those names which the detil hated, so he neuer callerh sinners by those names which they call themselves: for if you observe the Scripture, there is no name of the deuill, but in some place of Scripture or other, the wicked are called by the fame name; hee is called a lyar, and they are called lyars: he is called a tempter, and they are called tempters: he is called a murderer, and they are called murderers thee is called a flanderer, and they are called flanderers he is called a viper, and they are called vipers; he is called a lion, & they are called lions: he is called a wolfe, and they are called wolves: he is called a ferpent, & they are called ferpents. Thus God would they that fhal bee damned, should have the name of him which is damned, to put himio mind. Now none ofthe deuils names are in the book of life; and therefore lyars, and tempters, & flanderers, and murderers, and defamers are not therfore thefe are the divels names. This I note to fhew you how deadly God doth hate fin, that neither the deuill not his followers could ever get a good name of him:for all this copassing, he could never copasse this, to shuffle any praise of himselfe into this book of life; for he doth not compaffe heauen, but earth, though he would compaffe both the deuill himfelfe doth tell vs here, that he compaffeth, & he telleth vs not why he compasseth; but his name Satan that went before. which he spake not of, doth tel vs why he compasseth. Because it fignifies an aduerfarie, it gives visto vinderstand that he compass feth the earth like an aduerfary. God doth copaffethe earth like a wall to defend it: the deuil compaffeth the earth like an enemy to befige it. For enemy is his name, he is enuie eue to the name. Three things I note, wherefore the deuill may be faid to compaffe the earth Firit, because betempteth all men. Secondly, because

cause he tempteth all to fince. Thirdly, because he tempteth by ail meanes: So wholoever finneth, wherein foeuer he offendeth. whereby toeuer he is allured, the fin, and the finner, and the bair. are compassed, and contriued by the Arch politique, which calls himselfe a Compasser. Many have their names for nought, because they do nothing for them, like Labans Images which were called Gods, thogh they were but blocks: but the deuil deferues his names, he is not called a tempter, a lyar, and a flaunderer, and an accuser, and a deceiver, and a murderer, and a compaffer in vaine, like S. George, which is alwayes on horsebacke, and never rides: but hee would doe more then by his office he is bound to. Other are called officers, because they have an office :but hee is called an coemie, becaute he shewes his enuie. Other are called Inflicers, because they should doe inflice: but hee is called a tempter, because he practiseth temptations. Other are called paflors, because they should feede but hee is called a deuourer, because hee doth denoure: and we call him a Compasser, because that he doth compaffe; Euer fince he fell from heaven he hath liued like Cain, which canot reft in a place, but is a runagate ouer the earth, from doore to doore, from mon to to man, begging for finnes as the starued soule begs for bread, He should have dwels in heaven, and not been compassing the earth; hee should have fung with the Angels, and not been quarreling with men; but he hath changed his calling, and is become a copaffer, that is, to lay fetters vpon men, as God hath fettered him, leaft they fhould afcend to the place from whence he is fallen. Therefore in this the Lyat spake trueth, whe he faid, I come from compassing the earth: as if he should say to God, I come from the slaughter of thy leruants, not to aske forginenes for all the foules which hee hath flaine alreadie, but to get a commission that God wouldmake him Knight Marshall ouer the worlde, to flay and kill as many as hee hated: like the bramble which fet it felfe on fire firlt, and then fiered all the wood. Peter describing the deuils walke, fayth, that he goeth about: The deuill fayth, that hee goetha compelling. Peter put in, feeking whom he may devente the dewill leaves out devoure, and fayth no more, but that he compalfeth. This circular walke is peculiar to the douill, & therefore may be called the deuils circuit al other creatures go forward, but the deuill

Satans compaffing the Earth. deuil zoeth about, which may well be applied to the craftie deuil, because to goe about, is commonly taken to vndermine: when he meaneth he will deftroy you, then we fay he will compaffe you : fo when the deuill compaffeth , then beware leaft he devour For the deuill goeth about men, as the Fowler soeth about the larke to fnare her; as the theefe goeth about the house torobbe it; as the vuie goeth about the oake to kill it. The denils walke is a fiege, which goeth about but to find an iffue to go in ; forhe goeth about but vntill he can get in to be a possessor. He is content to be a compaffer. The first name the deuil hathin scripture, is a Serpent, hee is a Serpent, and fo are his waies like a Serpent, which winderh himselfe like a circle. As GOD is fayd to make an hedge about men, so here the deuill is sayd to make an hedge about men : but this is an hedge of temptations, and that is an hedge against reptations, As Dauid faith, the Angels com-

paffe vs, lo might hee fay, the deuils compaffe vs: Satan compafe
feth, and man is compaffed. Satan is like the circumference, and
man is, as it were, the Centre: that is, temptations goe round a-

bout him, and he dwelleth in the middelt of them. Thus much of compassing now what he doth compasse.

I come from compassing the earth. This is the deuils pilgrimage, from one ende of the earth to the other, and then to the other 2. gaine, and then backe againe, like a wandring Merchant, which Seeketh his traffique where he can speede cheapett. I have heard of some trauellers which have gone about the earth, but I neucr heard of any that had feene all parts of the earth but this old pilgrime Satan, which hath been in heaven, and in paradife, and in the earth, and in the fea, and in hell, &yet hath not done his walk, but like the Sunne which courfeth about the earth every day : fo there is no day but Satan feeth enery man vpon carth: as a compaffe hath no end, so he makes no end of compaffing. Because he is fuch a compaffer of the world, therefore Paul callech him, The Gedef this world not a peece of the world, as England, or Irelad, or France, or Germany, or Spayne, but of the world, that is of all she countries, and cities, and townes and villages, & houles. The Pope calkes of his kingdom, how many provinces are under his dominion but the deuils circuite is greater then the Popes, one would thinke that he could neuer tend halfe his flocke becoule Hinrah he

he is Vicar of lo great a Monarchy, & yet he is neuer nonrefider. You may fee his fleps every where fo brim and fresh, as though they were printed in afhes. If God make you fee your countrey naked, your Temples desolate, your Cities ruinated, your houses foovled you wil fay the Spaniards have been heerer to when you fee your minds corrupted, your hearts hardned, your willes peruerted, your charity cooled, your ludges bribers, your rulers perfecutors, your lawyers brablers, your merchants viurers, your Landlords extortioners, your Patrones Simonifts, your Paftors loyterers, you may fay the divel hath been here. Seeing the thefe weedes grow in euery ground, you may beare the diuel witnesse that he doth compasse al the earth. If a man loue his friend, he wil fay, I will go an hundred miles to doe him good: but if the divel hare a man, he will goe a thousand miles to doe him hurt. The dinell doth not goe his progresse like a king, onely for delight, but al the way he gooth Peter layth, he feeketh whome he may denour. The dinel goeth a visiting, he will teach the sicke how they shall recover their health, hee will whilper the poore how they shall come by riches, he will tell the captives how they shall redeem their libertie, but to denour is the end of his visitation, Therfore Peter called him a Lion, and fayd, that he went abour; and told vs that he fought as he went at laft he faith, to denour, & there he ends, fhewing that devouring is his ende. Now you shal heare whom he compaffeth, and to what he compaffeth, and how hee compaffeth. When it is faid, that the divel compaffeth the earth, it is meant, that he compasseth the me of the earth: out of which I gather, first of all creatures he compasseth men: secondly, that he compaffeth all men, and by confequence, that he compaffeth good men. The diuell is like an Archer, & man is his marke, and temptations are his arrowes. As Peter is called a fisher of men: fo the deuill may be called a humer of men: for of all creatures his enuie is only to men, because man was made to serue God, and inheriethe loyes which he hath loft therfore he is called no flear, but a manslear. When there are no men ypon earth, then the diuell will compasse the earth no more.

Secondly, he affaultethal men, like Ifmael, which was against all, It is faid of Saul and David, Saul bath flaine his thoufand, and David bis ten thousand : but if you put in Satan, you may fer vp SOME

- Satans compassing the Earth.

the number, and fay, Saran hath flaine his hundred thousand, As there is a legion of men fothere is a legion of divels what as they fay Peters angel fothey may fay Peters divel : for Christ would not have called Peter Satan, if Saran had not backed him :as death killeth all, fo the diveltempteth all; when he hath Eue, he hunteth for Adam: when he bath Adam , he hunteth for Cain:as the father was tempted, fo must the fonne: as the mother was tempted, fo must her daughters. Euery ma but Christ may fay I haue been overcome: but Christ himselfe cannot say, I have not bin tempted. In the Spanish Inquisition the Protestants are cxamined, but the Papilts flip by : but in the divels Inquisition . Papift, and Protestant, and Atheitt, and Puritan, and al ace examined. Hee is not a Captaine offorties, nor of fifties, nor offixties, nor of hundreds, but he is Generall ouer all which fight not vnder Christs banner: he possessed the two Gergesites, which were men; he possessed Mary, which was a woman; he possessed the mans sonne, which was a child, Nimrod is called a mightie hunter which killed beafts, but this is a mightie bunter which killed

Nimrod himselfe, God keepe vsout of his chase.

Thirdly, hee warreth against the righteous, even because they see righteous: as God makes the barren fruitful, and the fruitfull to beare more fruite: fo the divell would have them ferve him, which ferue him not, & they which ferue him to ferue him more; and therefore as the Giant encountred with David, so the divell encountred with Dauid, and with Dauids Lord:he which gave him leave here to tempt lob, was after tepted himselfe, alchough the net brake, & the bird escaped: yet as he tempted Christ thrise together, and as he defired to fife Peter more then other, fo they that follow Chrift, and are like Peter, are fifted more then other. For this viper is like the viper which feafed vpon Paul. Among many which stood by the fire , the viper chose out Paul, and light red vpon him before all the reft fo if one be holier then another, this viper wil battaile with him : & there is great reason why the godly are tempted more the the wicked; because the wicked are his feruants, and do tempt others. As he tempteth all men, fo he sempreth to all findes, for hell and the divell are alike: therefore as hellis never filled with finners, fo the dwel is never filled with finnes; and therefore when he had made Peter deny his mafter

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once , he made him deny him twile , and when he had made him deny him twife, he made him deny him thrife. For this cause our fins are counted among ft those things which are infinit, because the divel and our flefts meet together every day to ingender new finnes, All the diuels tiches is in baites, he hath a pack ful of othes for every one which will fweare, a pack full of lyes for every one which will deceive, a packe full of excuses for every one which will diffemble. As hee doth goe through the ffreetes, into every shop he casts a short measure, or a falle balance; as he passeth by the Tauernes, he fets diffention betwixt friends as he paffeth by euery Inne, he casts a paire of Cardes, and a paire of Dice, and a paire of Tables:as he paffeth by the Courts, and findes the Lawvers at the barre, he casts among the falle euidences, forged writings, and counterfeit feales. Thus in every place where he comes (like a foggy mift) he leaves an cuil fauour behind him, The murmuring of Moles, the diffimulation of Abraham, the idolatrie of Aaron, the incett of Lot, the drunkennes of Noah, the adultie of Dauid, the flight of Ionah, the deniall of Peter, name Satan, and thou halt named the very fpawne of all fins, which with his tayle plucked downe the starres from heauc. How many hate their enemies, and friendstoo, and yet imbrace this enemie, because he kiffeth when he berrayeth, as though he would not betray. Ausrice fayth, I will make thee amiable : tyrannie fayth, I will make thee dreadfull: floth faith, I wil make thee beautifull vanitie faith, I will make thee mertie :prodigalitie fayth, I will make thee beloued: So the poore finner stands diffract how he may follow al finnes at once feeking grapes of thiftles, and roles of thornes, As he tempteth to all finnes, fo hee tempteth by all meanes: for the name of a compaffer doth import a cunning tempter; There is crafe in compaffing: the Hunter maketh a raile about the Deere, as though he would guarde them, whehe meaneth to take some of them the Fowler goeth about the bird as if he did not fee her, when he comes to fnare her. If me have fo many fleights to compaffe their matters, how can the compaffer himfelfe hold his fingers? If the Serpents feede be fo fubile, what do you think of the old Serpent, who hath bin learning his trade ever fince the creation? If mens trades may be called crafts, the divels trade may be called craft? Herod is called afoxe, but this foxe taught him his fabrileie: Hh 2

Satans compassing the Earth,

fobtilitierthis is he that prepared flatterers for Rehoboam, which prepared lyars for Ahab, which prepared Concubines for Salomo, which prepared Sorcerers for Pharao, which prerared wirches for Saul, which prepared wine for Behadab, which prepared gold for Acha, which prepared a ship for Ionas, which prepared a rope for Haman, he goeth not about for nothing. But this is the first tricke of his compassing, he markes how every man is inclined, what he loues, what he hateth, what he feares, and what he wants : and when he hath the measure of his foote, then he fits him. Ask what you wil, here is he which offred the whole world. What? Shall Ionah flay for want of a ship? nay here is a ship, go and flie from the Lord: That Efau flay for want of a broth? nay here is a meffe of broth, go and fell thy birthright: fhall Judas Hay for want of thirtie pence? nay here is thirtie pence, go and betray thy mafter : Thall Pilate Itay for want of an halter? pay here is an halter, go and hang thy felfe, the tyrant shall not want a flatterer, the wanton shal not want a mate, the vourer shall not want a broker, the theefe fhall not want a receiner: he is a factor betweene the Merchant and the Mercer, & the Gentelma and the tenant: he is a make-bate betweene man & his wife; he is atalebearer betweene neighbour and neighbour. Thus if you aske me what is the duelstrade or occupation, all the day long he is making nets, and gins, and fnares, to catch thee and me, which gape for the worme.

If then the divell be fuch a bufie-bodie, which medlethinewery mansmatter, let vs remember whatthe Wifeman faith. A bufie-body is hated : the dinell is to bee hated because hee is a bufie body: the lewes could not abide the Publicans because they were like Sumners; and Takers, which carried tole out of their countrie into another: how then can wee abide this great Publican, which taketh tole over all the world? nay not tole of men, but men themselves he which compasseth the earth, compaffeth vs, even vs which stand here. Therefore what shall I fay. but as Chrift faid, When the theefe compaffeth the house, shall nor the owner gua rdthe house? If the citie be compassed, & not defended, how thould it fland? as the divell sunnerh round as bour, fo the armour mult goe round about vs, and then though he compaficys, yet hee shall not ouercome ve; but as the Israe-

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lices were fase though the water compassed about them, as the children were safe though the slames compassed about them, as Daniel was safe though the slons compassed about him: so they which have Christs armour, are safe, although the direls compasse about them, I nell not feare (saith Daniel) what man can doe onto me; nay I will not seare what the direls can doe visto me; for he which is with me is greater then he which is against me. Thus

much of the divell and his compassing.

As the Serpent compaffeth, fo doth his feede ; and therefore Salomon calles the waies of the wicked, crooked waies. This is the great compasser: there be little compassers beside, like the Phanfies, of whom it is fayd, that they compaffed fea and land to make one like themselves. In flead of these compassers we have Semmarie Priests, which compasse from Rome to Tyberne, to draw one from Christeo Antichist. I wil not name all compasfers befide, least I be compafied my felfe. but this I speake within compasse, that there is a craft of compassing, and Satan is the crafilmalter, and the rest are his prentifes, or factors under him. When he hath compaffed some men, hee fets them to compaffe other men, and so he hath his compassers, & spies in every counery, like continual Leagers to follow his bufineffe for him, which will doe it as faithfully as him felfe. If hee appoynt them to lye, they will lye as fast as he: if hee appoynt them to deceive, they will deceive ascunningly as he: if he appoynt them to flaunder, they will flander as fallely as her if he appoynt them to flatter, they will flatter as smoothly as he: if he appoynt them to mock, they will mocke as fcomefully as her if he appoynt them to reuenge, they will revenge as spitefully as he: if he appoynt the to perfecute, they will perfecute as fully as he. So if he doe but fay, let there be an oth, ftraight there is an oth : let there bee a lye, ftraighethere is a lye:letthere be a flout, ftraight there is a flout: letthere beea bribe, fraight ther is a bribe: letthere be a quarrell, straight there is a quarrell:therefore in this the lyar told the truth, for he hath compaffed the earth in deede.

Thus you see what the divell answered, when God asked him from whence he came. Now if God should aske you, as he asked the divell, from whence you came before you came hisher to

him, or rather whither you wil goe when ye depart from him, I doe verily thinke that tome here did come from a bad exercises as the divell himselfe : and that when they doe depart from this place, they will returne to as bad exercifes againe, as the dive! did: fome voto the Tauernes, and fome vorothe Alehoufes, and forme voto Stages, and forme voto Brothels, and forme voto dising, and fome voto quarrelling, &ctome voto cofening, I would faine know this, if the divell came from tempeng, and you from finning, who was better occupied, he in commaunding you, or you in obeying him : they which come to the Church and renume to their finnes, come to the Lord as the divell came, not to be reformed of his euill, but so have a palport to doe more euill: if any fuch be here, he bath learned nothing, but goeth empty away for they which come like Saran, goe like Saran: a little waver is sprinkled vpon them, which falles off againe to the ground So soone as they are out of the Church doore; al which they learned is forgotten, like a perfume which fauoureth no longer then thy abide in the house where it burneth. Therefore as I warned you at first, Take beede bon you beare, so I warne you now, take heede leaft this Compaffer come and fleale that which you have heard-for when Judas had received the Sacrament, the divel entring into him, after that, could never bee driven out againe: fo if the divel enter into you after you have received this warning, be: will possesse you like ludas, stronger then hee did before, and euerie word shall condemne you, as he which eateth the Sacraament vaworthily, eateth his owne damnation fo he which-

heareth the word vnfruitfully, heareth his own damnation, that is, the word which I have fooken.

faith Christ, shall judge you and a ord orbit of the laft day. draighethere is a lyesterthere are a floor, thraight there is a floor:

heethere bee a brine, iliaige I wit Cobe, beithere ben charrell, thright throis a quarrel cherri rein the healy a tokente

traith, for he hack companied incomplication Thus you fee what the shael and erest, when God after him The came Now a Cod theuld alke you serboulked elf, from whence you came before you came beforeco mid

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nie of werdenforell which is written is written for our iffine-

## 12. Let bim that shinker b be flands, take heed leaft be fall.

Hen you have examined your felues by the touch-

or no : if you find that you fland in the fanh, let him which chinketh he frandeth, take heed leaft he fall. Three fentences wee borrowed of Paul: in the first he exhorted vs to be Chriffians: in the fecond, he raught vs to know whether we be Christians or no in the last, he warneth vs.if we bee, to perfeuer and take heede leaft we fall, Saint Paul doth not teach vs thefe phrafesto doubt of our fahintion, or of the mercy of God, as the Papills lay but of our constancie in his feruice, not leaft we fal from our election, but leaft we fall from our righteoufnesse, This is a godly feare, and ble fled is he faith Salomon) not which flandeth in feare of Gods mercie, but he which Randeth infeare of his own frailtie, Pro. 28.14, as lob did, which feared all his workes, lob, 9, 28. Wee must have confidence towards God, but d ffidence towards our felues: for God will bee true to vs, if we be true to him. This feare is not contrary to faith but cannot thand without it: therefore take heede leaft ye fall, is, take heede leaft ye finne, as the Ifralites finned; an admonitron guhered from the fall of the lewes, to them which fland, or to them which thinke they fland, to take heede leaft they fall. Asa Chronicler in a storie gives a watch-word by the way, to admonish the reader of some speciall things to bee marked fo the Apostle, teaching vs to make vse of al that we heare or reade, after he had the wed how the Ifraelites flood fortime, and how they fellafer againe, which were the elect people of God, the becon of the world, and glory of nations, votill they crucified him, who would have faued them, ends with a figh, as if hee frould fay, it grieues me to record their folly , and to discover the nakednes of my countrey-men, what shold I rehearse any more of they fel thus, take them for a wathing, and Ler him the thinkerb be free-100 Hb

deth, take bredbaft be fall Here we are fer to finners schoole, to fee what we can learn of the wicked, as the Bee doth gather honie of weedes: for all which is written, is written for our infinetion. Rom. 15.4. Thefe things (faith Paut) are written to admonish vs. vpon whom the end of the world is come:as if he should fay, we have neede to take more beed then they vides the law. because we live in the last and worst daies, when the Dragon is let loofe, & hath great wrath, because his time is fliort, Reue, 121 rest. 12. Now if you would know how the Maelites fell, reade but from the fixt yerie, and you shall fee how they fleered from finne to finne, like a flie which shifteth from fore to fore. They sempted the Lord (faith Paul) they murmured, they lufted, they committed Idolatrie, they ferued the flesh, they fate downe to cate, & role vp to play: Take heed (faith Paul) Oye Corinthians. least ye line to too: you shall not do euil because others doe for but thefe things are written for your learning therefore first you shall learne, that as they fall away, lo you may, and then by their fall you may learne to fland.

Thus the Apostle warneshys, that we are all in a house readie to fall, and all in a ship readie to sioke, all in a body ready to sin, who can say what he will doe when he is tried? Therefore Paul saith not, let him that standeth take heede least he fall, but Les him that standeth take heede least hee fall; warning vo before that we take heede of falling, and to examine how were stand, whether we stand or no: for when he makes his speech of them which thinke they stand, not of them which thinke they stand in comparison of them which thinke they stand many think themselves wife that are sooles like other many think themselves pure, which are prophane like other, as Salomon noteth, Prou. 30,12. There is a generation which are pure in their owne conceit, and yet are not washed from their filthings; as though there were a generation or seed of such men.

And againe, Prou. 20.6. Many men will boult of their goodnes, but who can find a faithfull man? so many seeme to stand which stand not many thinke they believe, which know not what faith meaneth: many looke to be saued, which cannot tell who shall saue them, no more then Nicodemus knew when it was to be borne againe, the reason is, many are assaid to sound

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too deepe, and examine their confcience, leaft it (hould upbrate

Therfore like a fauorable Indge, which would faue the malefactor, he wil aske him to cunningly that he wil answere for him soo and then be will fay, I find no fault in this man let him pay his fees and be gone: lo I find no fault in his faith, me thinkes is is a found faith, me thinkesse is a good, which when he is downe raifech an love me thinkes it is religious enough, when I come to the Church, and love my neighbour, and obey my prince, and give tuery man his own; and pay my tithes, & fast twile a weeke. as the Pharific did me thinkes this is well what would you have more?haue I not kept all the Commaundements? Luke 18.18. No (faith Christ) there is one thing behind examine thy felfe, &c Aill show hale find formething behind, like a cobysed in the top of an house when the floore is swept. Therefore well doth Paul fay, he which thinker h that he flands, not be which stands for he which flands in Christ falleth not but he which thinketh he flads faleth fuddenly, and may finally, whiles he stand upon his watche take heed is a good flaffe to fley upon, and foroken a man fins ashe college mineral goe altray on derrate golder which

But this is the difference betweeneshe firmes of them which haue faith, and them which have no faith they which have no faith, fal like an Elephant, which when he is downe rifeth not againe: they which have faith, do but trip and flumble, fal and rife againg their fale doe seach them to fland, their weakneffe doth teachthem Brangth, their finnes doth teach them repentance, their frailnes seach them confrancie, as Peter was better after his deciall then he was before Indas did never frand, but feemed to fland; the Disciples knew nor that he was a theese and intended treaton; for they asked, Is it It Is it Il Christ knew, as it appear roth when her gaughier the for and find That which should off do quickly if ever he had flood, he could not have been sermed the lopne of perdition Many did feeme to the world to goe out of the Church, but Iohn faith, they were never of the Church? meaning that if they had bin of the Church they could not have mone ope of it : for the true wine could not leave her grapes, nor the oline her farmer nor the figures her five eines forbey which hand in the faith, do not fall away; but ferine to fall sa hypocrites work

feeme to fland, The belt men have had their flippes, but alwayes they role againe, as though they had finned to reach vs repenconce: therefore their finner are written; which els fhould have been concealed for their honours for they were not registred in foight to diferace them, but to admonish vs, that when we fee fuch a field of bloud, like carcaffes, which the drago hath flaine. we may feste to fervoon him vnarmed, leaft we be flaine like of ther as Salomon behelde the field of the flothfull which was full of thiftles and weedes Prou 24 30 fowe must behold the finnt of other so levene by them, I paffed by (faith Salomon) and confidered it wel Hooked vpo it and received instruction. This note is in the margent of your Bibles, that I might learne by another mans faults: to Salomon the weth how we should looke your of ther mens figles If we behold and confider them, and look which them to receive infraction as Salomo did, then doe we believed and confider and boke woon them well por elfe as Abraham might fee the fmoke of Sodome, but Lot might not fee it 16 they which can make we of fin may heare, and fee, and freake of errors of men, vector is not lawfull forthe because they are as a fpider which gathereth nothing but poylon; Did not many permert the finis of the Patriatches, and apply them to the felies, as they should apply their documes Butthese things (faith Paul) are not written for our imitatio, but for our admonition, that is, for a caucat least we doe the like; for they repented that which they did, and fhall we do that which they repented? Christ faith, follow me, without limites, but Paul faid, be ve followers of me as I follow Christ, So we must follow the Patriarches, and Prophets, and Apolites, as they followed Christ, least following that which they repented we fulfaine or fuffer that which they efcaped. This is the lefton for all but Chrift, Det bins which thinker be he fland, take heedeleaf be fall " When Poul had diffilled the cas picall finnes of the Ifraches, this is the quinteffence; that is all the profit which he could wring our of them, Les them that shinke they fland, take beed leaft they full indo ind found ) art to

Who would have faidthat ferufalem would have become an harlor that the choice people fhould become the curfedit you the earth year and this hath God for faken them the world may take heede

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how they flirre vp the Lion of Judah, which devoucethathe wies hedlike broad. Who would have thought whe Lot was grieved with the fins of Sodoine that he would have committed a worfe Some him felfe, fieft to drinke till he was drunken shen to ly with his owne daughters? yethe didfo . Who would have thought that Noah when hee builded the arke, because hee beleeved in God and gave examples to all the world how they fhould fave themselves when the floud was paft, would have given the first example of finne to his owne formes? who would have thought shar David when he was perfecuted for his godlineffe in the defart, would have thine the husband for the luft of the wife, when the bleffings of God did cal him to thankfulneffe? Who would haue thought that Salomon when he prayed in the compleyand was termed by God the wifelt man in the world, would have taken moe Concubines vinto himthen any heathen in the world? How are the mightie overthrowne, favth David ? 2. Samuel 1. Like Peter which fayd, hee would never forfake Chrift, and forfooke him first. The strong men are fallen; euen Salomon, himfelfe; and Dauid, and Noah, and Lot, and Sampson, and Peter, the lights of the world fell like that resof heaven; the fe rall Cedars ftrong okes, fayre pillers lye in the duft, whose rops plittered in the ayre, that they which thinke they fland, may take heed leaft they fall.

berahe without feare, valefie I be a reprobate, and they heart of flint. Who am I that I should fland like a shrub, when these Gedar's are blowne downe to the ground, and shewed themselves but men? the best man is but a man, the worst are worse then beatts; no man is varainted but Christ, they which had greater gifts then we, they which had stronger hearts the we, they which had more proposition we, are fallen like a bird which is weather of her stight, and tarned backe like the winde in the twinkling of an eye, a King. 8 is a Who would have mocked him that should have said sometime as Elisha said to Hazael, what wickednesse the should do in time tercome, that he should slay and trample men, women and childer, Hazael blushe to heare thus of him, and said, Aim I a dagger that I should do this? as the would never do it while however

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man, but count him a dogge when hee comes to the forther which are changed like Hazael, blufh to hear thus of him and would have formed fometime at him which fliould once have Gid when they were zealous and fludious preachers, and rerfecuted for their preaching, that the time would come when they thould be loycerers, time-feruers, louers of the world, and ereedie wolues, deuburers of their flocks, & perfecutors, they would haue faid, Am Ia dogge? Am Ia beaft? Am Ia reprobate that ! fhould doe this? they would never beleeve this till it came to paffe, and being fallen, they fay they finned like Hazael, which blufhe before he finned, and was impudent after. Therefore let no man fay what he wil be, before he have examined what he is but run his course with arrembling feare, alwaies looking down to the rubbes which he before him, and the worthies which are flaine already and remember when any spectacle of frailite is in thine eye, this is my warning: for no man hath more priviledge then another. This is the profit wee should make of other meas faults, like a pearle which is taken out of the Serpent: when we fee our brothers nakednes, it should moove vs to compassion of him and affeare of our felues: for when we rejoyce at others fall! like Chamasthe leprofic went fro Naaman to Gehezie fo God corneth his wrath from them, and ir lighteth ypon vs, Pro. 24.18. and fuch as have despited others without remorse, have fallen in the like or more than efully themselves, and never rose againe. What shall we do then when we heare of other mens faults?pot talke as we doe but beware by them & thinke Am I better then he? Am I ftronger then Sampfon? Am I wifer then Salomo? Am I chafter then Dauid am I fobererthen Noah Am I firmerthen Peter, God hould leave me to my felferif be fould withdraw his hand which holds me? Into how many gulfes have I been falling, when Godhath preferred me of occasion or delayed the tempestion, or wonderfully kept me fide it, I know not how. for he delinereth me from ettill as hee delinered David from the bloud of Nabal, by Abigal, which came valooked for : So hee hath prevented many wonderfully when they were affaulted fo hardly sharehey hadehoghe to have yelded to the enemy. Somsime I may fay there wanted a tempter fomtime I may fay the wanteddine lometime I may fay there wanted place for time the man.

the tempter was prefent, and there wanted neither time nor place, but God heldmee backethat I should not confent: fo neere wee have glided by finne, like a thip which rides vpon a rocke, and flips away, or a birde which fcapes from the Fowler when the net is vpon her. There is no falt but may lofe his faltneffe ,no wine but may lose his strength ,no flower but may lose his lent, no light but may bee eclipfed, no beautie but may bee Hained ,no fruite but may be blatted ,nor foule but may be corrupted: we fland all in a flippery place, where it is easie to flide, and hard to get vp, like little children which overthrow themfelues with their clothes, now vp , now downe at a flrave , fofoone we fall from God, and flide from his word, and forget our refolutions asthough we had neverrefolued. Man goeth forth in the morning, weake, naked and vnarmed, to fight with powers, and principalities, the divell, the worlde, and all their adherents, and whom doth he take with him but his flesh, a traytor, readic to yeelde him vp at every affault vnto the enemie. Thus. man is fet vpon the file of a hill, alwaies declining, and flipping; the felh muffleth him to make him frumble, the world catcheth. at him to make him fall, the divell undermineth him to make him finke and eryeth ftill, Caft thy felfe downe, and when bee falleth, hee goeth apace, as Peter, who denied these togethers and when he is fallen, is like a flumbling flone in the way for other, that they may fall too. Therefore, Let him that thinketh bestanderb , take beed least be fall.

So earnestly must wee call vpon our soules, that wee bee not wearie of well doing for happier are the children that never began, then ludas, whose ende was worse then his beginning. Wiledome and righteousnesse are angrie with him that leaveth his goodnesse to become worse: if thy spouse had committed fornication, thou mightest have divorced her, but hee which leaveth his righteousnesse to live in wickednesse, for sakes his spouse to commit fornication, and is divorced from Christ himselfe. If thou wert like the vine, or the olive, or the figgetree they would not leave their grapes, or their farnesse, or their sweetnesse, to get a kingdome; but the Bramble did: If thou be like the Bramble, what wilt thou doe when the fire comes? As this is a Memorandum to all, so especially let him that ruleth.

A Gauges for Christians.

and him that teacheth, take heede leaft he fall: for if the pillars fhrinke, the Temple fhakes, as when a great Tree is hewen downe, which is a fladow to the beafts, and a neit to the birds. many leaves and boughes, and twigges fall withit: fo many Hand, and fall withthem, whose lampes grue light to others : Enen as leroboans finne madelfraelto finne: therefore Paul hath given you a watch-word, which every one should write vpon hisrable, upon his bed, and upon his nayles, leaft he forget in one houre: for he which flands now, may fall before night . Sinne is not long in comming : nor quickly gone, vileffe God Ifop vs, hee met Baliam in his way, and thay vs, as hee thaved the womans fonne, when hee was a bearing to his grane. Wee runne over Reason and tread vpon Conscience, and fling by Counfell, and goe by the Word, and poalt to death, as though we ranne for a kingdome, like a Larke that falles to the ground Coner then thee mounted vor at first thee retires, as it were by Reposs, but when thee commeth necret the ground, flice fals downe with a jumper to we decline at first, and waver lower. and lower, till wee bee almost at the worst, and then wee runne headlong, asthough were were fent polito hell, from hot to hike-warme from luke-warme to key-colde, from key-colde to farke-dead forh e languishing foulebleedesto death, and feeth not his hie goe till hee bee at the very last gaspe. Woe be vinto him that is guiltie of this murther: if the blood of Abell cryed for vengeance ageainst his brother Caine which flew his bodie, fhall not GOD bee revenged for the death of his foule? where is thy brother (faith God?) Nay where is thy foule? haft thou flaine is which was my spoute, my temple, mine owne Image? If the feruant which hid his Talent was call into darkepes, what shall bee done vnto thee which hatt lost thy Talent? For he which falles from his righteousnesse, dooth not hide his Talent, but more, he doth lofe it, someoning and dismost failer

Thus if you never knew what good to make of euill, this you may learne in the finners Schoole: let them which thinke they hand, take heede least they fall, and let them which are downe, eare to tile, and the Lord sodirect our steppes, that we may rise agains.

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## THE POORE MANS

Matthew, 10,42

He that hall give to one of the least of thefe a cup of cold water in my name: he hall not lofe his reward.



He argument I have to intreate of, is onely of giving almes to the poore; and when,
and in what fort wee ought to relieve the
poore. Heerin for your better instruction,
I will shewe what almes is: how, and to
whom almes must be given, and wherefore we are to give almes. I know in these

dayes, and in this yron age, it is as hard a thing to perfwade men to part with money, as to pull out their eyes and caft them away. or to cut off their hands and give them away, or to cut off their legges and throw them away. Neuertheleffe, I cannot but wonder that men are fo flow in giuing of alines, and so hard harted towards the reliefe of the poore, when the promises of God warrant them not to lofetheir reward, Saint John faith. hee that hath the substance of this world, and seeth his brother want, how can the love of God be in him? This is a queftion which can hardly be answered of a great number, no, it will not be confidered of a number, nor regarded of anumber. And yes the Euangelist hereby layeth open vnto all persons, that hee which hath wealth, feeing his brother in want, and will not relieue him, he loseth the loue of God; which loue is fo great as is the love of anaturall mother voto her owne childe : nay more then that , it is a love fo firmely fetled, that it is vipoffible to be removed.

There are many rich persons, that thinke scorne to relieue the poore, of whose hard dealing wee haue a president in the fixteenth of Luke: The tich man in his life time would pot relieue Lazarus, but despited him, yea he forgot GOD, and thought there was no God but his golde) that could in instice punish him, for despising the poore. Lazarus dyed for want,

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The Poore-mans teares,

and so did Diues for all his wealth; who soone after, (being in hell) beheld Lazarus in heaven, triumphing in Abrahams bosome, while he was tormented in hell fire. This fire burneth, scaldeth, scorcheth, and tormenteth; of which when the rich man selt the linart, (though all too late) hee sorrowed and repented, and would saine have sent worde thereof vnto his friends; but hee could have no messenger for all his Lordly liuings, nor no releasement of his torments for all his bagges of golde. Now to whome would hee have sent worde? Forsooth to a number of his friends, that in deede thinke there is no God nor divell no Heaven nor hell, nor no torments in hell fire after this life. This example of Dives may admonth such hard hearted persons to bee mollished with the teares of the poore; that they may (when Dives hath dined) let Lazarus have

the crummes.

Wee reade in Matthew, that when Christ commeth to judgement, hee will fay to them on the left hand, goe from' mee yee curfed into hell fire which was prepared from the beginning: by which appeareth, that hell fire is not onely hote, but it is euerlastingly hot, and neuer hath ende. Let therefore hell fire, and the eremall tormentes thereof, admonish you to bee mercifull to the poore. To this also may be added, what hee will fay tothe righteous, Goe you into everlafting joyes which never shall have ende : When I came among you as a stranger you received mee: when I was naked you cloathed me, and when I was hungrie you fed and refreshed me: which proueth that the kingdome of heaven belongs vnto him that harboureth strangers, cloatheth the naked; feedeth the hungrie, comforts the ficke, and doth performe fuch charitable acts of compassion yet not as the Papill dooth account it-meritorious, but as a faithfull Christian to do it in faith and true zeale of a Christian life, for every tree that bringeth not foorth good fruite, is hewen downe and cast into the fire. It is not enough for vs onely to beare faire leaves, but we must also bring forth good fruite: otherwife let vs bee fure our Saniour Christ will forfake

The Prophet Elay, faith, If thou breakethy bread vnto the poere, and powre forth thy heart vnto them, thy light shall rile

in darknes, thy dimnes shall be as the noone tide, and God shall still guide thee; whereby appeareth, that those deedes of charitie are commonly performed by the righteous that still seeke to enjoy the pleasures of heauen, which are so farre beyond the common imagination of men, that no heart can thinke, no eare can heare, no tongue can speake, no pen can write the vnspeakable pleasures thereof.

Christ faith, it is a deed more bleffed to give them, then to take from them for the excellencie of Christians confisteth in leading a godly life, and giving of almes: and the excellencie of all things is shewed in their giving . The Sunne giveth his light, the Moone her light, the Starres their light, the clowdes their water, the trees their fruit, the earth her hearbes, the hearbs their flowers, the flowers their feeds, and the feedes their increafe: yea, beafts and birds, fowles and fishes, give naturally in their kinde, and are more carefull and louing one to another then we, which made lob fay, Goeto the beatts of the field and they will teach thee: For man is most vinaturall to man, and so farre digreffing from nature in his kinde, that let forme vngodlie rich cormorants fee a poore perfon begge: this is their prefent Sentence of him; whip the rogues, to Bridewell with thefe rogues, it is pitie thefe rogues be fuffered to live: then if they fall ficke, letthem familh flarue, and dye, all is one to him for of him they hall receive no comfort as a sho the we want said

Augustus Cafar a heathcuish Emperour, thought that day to bee lost, wherein he did not benefit any poore person, and with mosey relieue him from penurie. And I doubt not but some godly men there bee that take delight in relieuing the poore with their communal plines, not superstitionallie to be seene of men, but secretly to be seene of God. The Lord increase the number of them, and make their example redound to the reliefe of thousands.

Almesia a charitable reliefe given by the godly to the fick, to the lame, the blind, the impotent, the needy, the hungry & postered persons, even such as are daily vexed with continuall wants to whome user of dutie, and not of compulsion, we ought to implant some partial that which God hath mercifully bestowed vp.

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doth continually give vs : fo ought wee therewith to relieve the poore, fith God hath fo commaded vs. The performance whereof we ought not to drive offfrom time to time, but to do it when they defire to have it done, For the true obedience of God doth forbid vs to prolong or drive off the doing of good things: as appearethin Noah, who when he was commanded, did enter the Arke. Abraham, when he was commanded, didforthwith offer up his some Maac, and did circumcife his house upon the same day hee was appoynted. A learned writer (called Nazianzen ) faith of himselfe, that when in his youth hee had once lost the tenor of good life, gray haires was got about his head, ere he recouered it againe. Whereby I gather, that when wee are yong, if we harden our hearts against the poore, if we doe not willingly impart our bread to the, but drine their hungry ftomacks flubbornely from our doores; that doubtleffe gray haires will come ypon ourheads, before wee can finde the right way to pitie and compaffion. O let vstake heed that our hearts be not hardened against the poore, northat we give our almes to get glory of the world: but fo let'vs give our almes, that the one hand may not know what the other doth: yea, we ought to give it with fuch equalitie that our poore neighbours may bee relieued; to whom indeede we ought to become contributors, as lob did. All people have not one bellie: for as one chimney may be het, fo andther may be cold; one pat moyft with frquor, whe another may be drie; one purfe emptie, when another is full; and one poore mans bellie full, when anothers is emptie. That is a good Common-welchthat looketh to every member in the Commonwealth; and those men worthie of riches, that looketh daily to the feeding of their poore neighbours. Let therefore the teares of the poore admonish your ocharitie, that when Dives hath dined, Lazarusmay baue the crummes.

Now let vs proceede and consider what we must give, & to whom we must give. In the text we are willed to give, though it be but a cup of cold water, or a prece of bread. This containeth matter both for the taker and the giver. Bread will not serve beggers, and they must be no chusers yet bread will not serve some beggers, that boldly on Gads hill, Shooters hill, and such like places take mens horses by the heads, and bid them deliver their purses:

pursess for these sellowes are of the opinion of the Anabaptists, sthat every mans goods must be common to them, or else they will force them to part its but these are saucie beggers, which ought to be suppressed by godly policie. As for other fort of beggers, and other poore persons, they must be content to take beggers, and other poore persons, they must be content to take beggers, and other poore persons, they must be content to take beggers, and other poore persons, they must be content to take beggers, and other poore persons, they must be suffer their or dinarie grievances: and remember that mans nature may be said tissied with a little.

As touching how much we should give, we are taught, that if we have much, we should give accordingly: if we have but little, give what we can spare. S. Luke counselleth as if we have two coates, we must give one to him that hath not: and of meat likewise. But as touching this queston, little need to be spoke, when our owne couetous hearts are readie enough to frame excuses.

Some will make a question of their almes, and say they know not what the party is that demandeth reliefe or beggeth almest of them: O layth some, I suspect he is an idle person, dishonest, or perhaps an unthrist, and therefore resustent to give any reliefe at all. To this I answere, they are needles doubts; for we ought to relieve them if we know them not for such persons: and lee their bad deedes fall on their owne neckes; for if they perish for want, we are in danger of Gods wrath for them: but to give vn. to such as we know of lew d behaviour, therby to continue them in their wickednesse, were very offensive. We are not still tyed to one place for giving our charitie, but it stretcheth sarre: for wee are commanded not only to relieve our owne countrymen, but also strangers, and such as dwell in forraine nations.

Again, bere the gluer may learn to glue freely; for the thing he glueth is but bread or water. Bread is the fruit of the earth, & for that the earth glues it vs, we may the better glue it again. But bread in this place fignifieth all things, necessary: for the fare & cheere in old time was contained under the title of bread, & all manner of drinke under the title of water. But in this ias in allot the things, the simplicitie of the olde world is quite gone out, & new and corrupt things are lately crept in. In the olde time Iacob defired he might have bread in his journey: but now the case usaltered, for wee must have fundrie dishes of contrarie deut less framed for the taste of the mouth, and pleasantnes of

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the Homacke, which is vied with great fuperfluitle, and far more coff then needeth : better now to fill the bellie then the eye, although to content the common multitude the eye is the one ly thing which must be pleased. Yet when you are in the midst of all your iollitie and cottly fare, let the teares of the poore admonish you to relieue them, that when Dives hath dired Lazarus may haue the crummes. a sale rada amar bac sa sarus ag signais

The teares of men, women and children are grievous and picifull: and reares give cause of great compassion, especially the reares of fuch as therewith are conftrained to beg for their reliefe But if the teares of the richforthe loffe of their goods, or the teares of parents for the death of their children, or the reares of kind natured persons for the loffe of friends, or other wrongs' fultained, ought generally to be regarded and pitied:then much more should the teares of those breed great compassion in the hearts of Christians, whome beggerie, want, and extreames of miferable hunger confraineth to fhead teares in most grievous and lamentable fort, O what shall a man fay voto those pitifull faces, which are made moy through the extremitie of hunger, wherein are most bitter and sharpe effectes: (A thing about all

extreames)to a hungrie body!

Every bicter thing is fweet, & every foule thing feemes cleanes hungermade the Apoftles glad to eate the eares of corne: Dauid glad to eate the flew bread: Lazarus defirous to eate crumst and Elias content with meale. In the destruction of Jerufalem it made the mother eate her owne childe : and in the waylings of Ieremie, people eate their owne ordure: It made people crie to Pharaoh for breadir made an affeshead, & the dung of pigeons to be eaten in Samaria, and others to fwound and lie dead in the fireeres. The affliction of hunger caused little reares, & brought all these things to passe. David faith, that God membred all bis teares in a bortle : Danids teares were wonthie to bee preserved: but if ever teares were worthis to bee numbred; the reares that are fhead for famine, howforder men neglect to regarde them, shey are undoubtedly gathered together into Gods bottle, and shence they raine as waters out of vials, in way of revengement of those that rake no compassion of such a wofull spectacle.

Teares are the last thing that man woman or child can prode

by, and where seares more not nothing will moone. I therefore, exhort you by the lamentable teares, which the poore doe daily, shead through hunger and extreams miletie, to bee good varo, them, to bee charitable and mercifull varo them, and to relieve those whom you see with miserie distressed, and world district.

hearbs and other foode vnto every living thing, every Commo, wealth that letteth any member in it to periff for hunger, is ynnaturall, and an vncharitable Commonwealth. But men are now a daies fo full of doubts, through a conetous defire to themselves, that they cannot abide to part with any thing to the poore, inotwithflanding that God bath promifed he will not forget the worke and love which you have shewed in his name to the poore and diffrested, with a point and ball, niego but

Some will fay forther exerte, that they are overcharged by giving to a number of persons. & therefore they cannot give to some property beggers: for by so doing her might some become a begger himselfe. David answered this objection very well, and such thus: I neger faw the just man fortaken, nor his seed beg his bread; whereby he meant, that in all the time that he had lived.

or that any man living the yeares of David. That fearely fee, that you an wright heart in giving, a man thould be brought to beggere, simons side university or the test of or slivery

There are a number that will deny a poore bodie of a penie, and pleade pourtiests them though they forme to fland in never log great extreames, when in a farre worler for they will not sticke immediatly to spend tenne or twentie shilling. The rich worldling makes not conscience to have ten or twentie dishes of meat at his table, when in stock the on halfe might sufficiently satisfie nature, the rest name to the reliefs of the poore, and yet in the ende her might depart bester refreshed with one dish then commonly he is with swentie. Some will not stick to have twenty coates, twenty houses, twenty farmes, yea twenty Lordships, and yet goe by a poore person, whom they see in great distresses, and yet goe by a poore person, whom they see in great distresses, succer reliene them with one penie, but say God helpe you, I have not for you. There are Lawyers will not stick to you does went it pobre mentaged Merchents that make it no consci-

The Troop a manuar searces.

5865 envero en offermente gelier that have their hundrede but and vinte, their cheft einthol fultoferoldnes, and sheir toffers fulls of golden gadd, or gliftering angels, that will goe by twentie poure; milerable hungrier imporent, and sidure fled persons, and yet not bestow one perile on their and thoughthey downois; framefully askens velcare her most shambfully deny it, and hearbs and other foode vnto every living this matters of or Shifts

The paulitof disworld an very eafly find a flaffe co beater adngathey arenewer withour excuses, but reasily to find delairs. affavery pregnant to denife new thifts to keepe in their almes, Now Hill thew you realons why we should give. God fayth Who log Richt to the poore, lendeth vegozher Lord, and thali be fireto finde itagan and develue totalmathe antiundrech folde. And again, Bleffed is he that cofidereth of the potere and needy the Lord than deline thin withe day of toutbld. Here by appearethithat wee half receive our almos againe, extept weedoube Whether Golls world being on bordonfirmation whereof the Prophet Dauis Hart The testimonie bof God are time and noticedistand God for korft bythe mount of the propiece Flay? favilly. The world is gone but of my mouth, and it shall noticed enthe The promise which God made to Sara, was found trues hill atomic was found true this children of firely was found true this promife to Iofua in the ouerthrowing of his enemies, was found Tie God primited Poundhisking demoral Salamon lee promile il wheelon error hardels he direanted definition by was ter to suntheld fe of hiskingdomes and ear Salaman the dear diang of his killing dome of which and fare more proved true! Then let vi wet doubt in Gods promiles, but fearonis indgeplenes of from maked time the phane been found mic and infly Lefter confider that we multidie and le stresour goods welknow not another then while weeker here; leivs diffribute thereof with the poore, that we may receive our reward in the bingdemelof heaven. God faith by 9. Luke, O foole, this night will I feet haway the fouley and then that which thou halt gor, who Brill poffeffe no Here wa paultion worthrhe noting; and mette for fich men to confiden effectally fuch as board up weshill, and have no repair to the delicie of the poore; Docthey thinks that ence the

thewealth which they have gathered together will come to good after their decease 2 No it will mele and confume avay, he burgeringhe Sunnel Thereafon is because they would not dor as Godhath commanded them, in diffributing part of that to the poore which was lent them by the Lord mid anis or son

The children of God in the fixt of the Apocalyps crye qut : Howlong O Lord thou that art holic and true; dred thou not indee & revenge out blood woon those that dwoll on the canh? Whereby appeared that God exercifeth good mean and thofe whom he loueth in the troubles of this world which we account long : wer is their time but faore, although the fragouble makes it freme long Burthefe I fav ought to be content & all thofe that doe truft in God muft bee content to celleue opeanother for a time fines afters for time we find doubtles find the fruits of our almes of aine Shore is mans life, while we are in this worlds David comparethit to a vapour to a bubble, to winde to graffe to a fradow to funoake and every falling thing thet confumeth in a momente. Elay copareth is soche rempujug of a Tabernachet and labealan hag les wing ana Weavers hitsles for hat our life is but fort and eleca levedaies, though your hinks he po tuanys whatfor utryou mercifully hellow sponse poore become with, you shall certainly find the same againstort in hesuch andon earth, Salomonin the 12! of the Proueths layen, He that Hope Prov. 12. perbais sais aucht and of the prores fi all drie fumfelle Binot be Ecclef. 24. heard. The bread of the poore is in the waieth affiche richthothat 1.Cer. 3. koepeth is from them wis a man of hleodies. Baulfaith No man Ectef. 7. giueth bushethat hath receint de And an ancient Faitherbfthe Church, doth charge the tich with wafter for which they fall furely answer. Artehougot fayth he Ja tobber inke eping anothenthang fub flance; &cetrecken it as thine wood it is the bread of the bangue, which thou doelf detainer the coate ducer this naked thou lockeft in thy wardrope; the frepesthas appearating to the bareforce, lyes drying in thy house; and the golde is hich should relieve the poor dies cankening in thy coffers. Which faying as intershethsheliberalinedue manshe poorerfo is blamethate carelefferichathar aconuncation be their ownstand will part with nothing skeeping to the midelines more the infinite no

Cheffians

The Pooremanstanies.

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But to frich Saint lantes faith, that at the latter day, the mite in the chumnes, the mothes in the garments, and the ruft in the golde. Thall fret them like conkers Ambrofe faith, it is no leffe frime to take from him that rightly poffetteth, them being able, not to give him that wanteth, more to also and wanteth.

knowne by his pollelsion, by his cottly fare, and costly building, by his funiperous palace, by his place, to well y fare, and costly building, by his funiperous palace, by his place, to well y and substance, but by confidering the poore and needle. Whereof Authine fairhights: The rich are proued by the pouertie of others: so that fill the scriptures and Fathers prescribe not an indifferencie, but a needle still be considered and relieved.

to Where is the large liberalitie become, that in time paltwas socied in one foretathers, they were content to be alberall, shough they applied it to easil purposes, the saccessors of those which in time palt gave liberally to maintaine Abbots. Friers, Monkes, Nunnes, Masses, Dirges, Trentals, and all Idolatrie; seeing the abuses thereof may now below it to a better view namely to softer and seede the poore members of Chast, and all Idolatrie; steing the abuses there are as it that been, the people now are more sich then they have been, and more concluse then they have been, and more concluse then they have been, and more concluse then they have been and more concluse then they have more knowledge then everthey had yet want the defire they have more knowledge then everthey had yet want the defire they have hadro become liberall, and seeme therein most wilfully ignorant at 2000 and to be set I, have determined the wilfully ignorant at 2000 and to be set I, have determined the set I have deter

ninghoule to honfe and land to land, though he have the poore in anscule for it? the Prophet Eldy faith, the entortioner doth my good to the poore, but daily feeketh to roote them forth of dooresthe pride of apparell maketh vs forget the patched of the poore; our coffly fare, then extreame hunger; and our loft lodging, their miferable lying, when went is it about only, be det

Oh how liberall were people in times part, to maintaine fuperfittion; and now how hard hearted are they growen norto beepe the poore from familhing. Will ye make a forme of the poore and needic the poore now perifically by the rich men and no man confidereth in This is not the right due to of familials.

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Christians

Christians: this ought not to be the fruites of our profession , neither is this the mercie which we learne by the word,

Therefore towards the relief of the poore I fay gine, and give gladly for the bread that is given with a flony heart, is called Hony bread, though necessarie to be taken by the poore, to flake hunger; yea, it is but fower bread. Such a giver in mine opinion, is next kinfings voto Satanifor he gaue Christ stones in Head of bread butthis ma giveth Christians stony bread. The Wiseman faith Lay vothy almes in the hands of the poore, and know that in the ende, what shou keepeft thou shalt lose; but that thou giwest to the poore shall be as a purse about thy necke, For as this hie waxeth old, and our daies paffe away, fo thatthis vaine pelfe paffe away from vs , neither thall riches helpe in the day of vengeance, but the corruption abideth, which fretteth like a canker, Then what shall it profit to get al the world, and when the world forfaketh vs, that shall be most against vs, that best we loued while we were in the world. Let enery man therefore perfwade himfelfe, that his foule is better then those subtile riches the poffession whereof is variable and vacerrain, for they passe from vs much more fwiftly then they came to vs. And albeit we haushe vie of them, even till the last day, yet at length we must leave them to others. Then ere you dye, lay them forth for the profit of your poore brethren: learne to forfake the couerous world, beforeit forfake you, and learne counfaile of our Samour Christ, who addifeth you to make friends of the wicked Mammon.

We fee daily that every one is good to the poor, (as we com- Luke 16. monly fay )but they wil give them nought but words:then I fay, great boalt and finall roaft makes vnfauourie mouthes: yet if words will doe any good the poore shall not want them : for it doth coff nothing to fay, alas good foule, God helpe thee, God comfort thee I would I were able to helpe theer and fuch commonly will fay fo, that have flore of wealth lying by them. Such Hill with well vinto themfelues, in withing themfelues able: but of fuch withing, and for fuch withers, I fay as a begger fayd to a Bilhop, who made the like sufwere, that if fuch wishes were Worth but one halfe penie to the poore, I doubt they would not be foliberall, I with you good brecheren ) leave withing and fall

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to fome doing: you locke vp and will not loofe; you gathertogether, eventhe divell and all; and why? Because you would. faine haue the Cockatrice egge; you nurle vp a canker for your felues; yeekeepeshe packe that shall trouble your voyage vuto. God as Christ faith: O how hard shall it be for a rich man to be faued it fall be cafer for a camell to go through a needles eve This be faith nor, because no richman shall bee preferred but because the merciles ech mian fliable bedanned. We are admos piffedeoliberality by fundry naturall examples: the clowdesif they be full doc veelde forth their raine; much raine is a burden to clowdes and much riches are burthens tomen. Itis fayd of Abraham in the thirteeath of Genelis, that hee was buildened with polde; yet Abesham was a good man , but it burdened his head to be bufied with the cares of gold- Agains to care much endrink much and reft much its burden to the foule, thought bepleafant to the body. And in the welfth of Luke it appeareth that abundance of riches make thone to cate much drink much, and rell much : their wereit not for the couctous minds of thole that have much, they might impate to the poore one part of that which they daily spend in superfluitie. It this be not amended. I decyoutovaderstandthat the poore must crie, and their voyce Thall be heard their diffreffe confidered, & your vengeance thall be wrought I cell you troth, euca in I clus Christ, that the poore hitheyed rnto the Lord, and be high heard them, With feede therefore open your eares; if horto man yesto Christ, who coninvally commandeth vsto give & beltow wpop the proreand peedie Give and it shall be given you fayth he by Saint Luke. and fetteth before our eyes the example of the poore widowes mice; as alfothe example of a courtous rich man, who demaunding how he might obtain exernal life, was answered thus by him Goe fell all show haft, and give to the poore : not that it is neceffary for tucty man foro do, or that a man cannot be lauce with out bee doe for but thereby teaching him particularly to loath the world, and generally fecke meaners for the daily cherithing and the safe thing of the poore; Doe our communally feed woothequals forther is effentives bus when you may leave to spend and hanques your selves; then call the poore, and impotent.

And till remember the faying of Saint Matthews Bleffed are the merciful for they shall obtain emercie.

To conclude (beloued in the Lord) let mee intrease you rich men, to confider it is your duetie to remember the poore, and their continual want; you that eate till you blow, and foed till your eyes fwell with fatnesse that taste that your course meares, and then fall to finer fore that have your seasall drinkes for your stomacke, and your forts of wine for your appeare, impare tome of your superfluitie vinto the poorer, who being comforted by you, will doubtles pray for you, that God would bleffe you and yours, and increase your store a thousandfolds which if they shall forget, yet the promises of God remaine mulchable to wards you for the same, and yours and so the same and yours.

If the proude would leave their fuperfluitie in apparell, their excesse in imbroderie, their vanitie in cuts, gardes and pources, their excesse in spangling their fantasticall feathers, and needles bratierie, the greater part would suffice towards the reliefe of the poore, and yet haues unfine energy life enauge.

Deethe glutton feeke only to fuffice nature, and leave his dais!
ly furfetting in belie cheere; then might the poore bee fed with
that which her oftentimes either loathfornely vomites forthyor
workerh as awing transcent to thousen his owned from the planed

-ULerthe wholemonger leave off his deliahue, and his dnordi. I mate expenses formalisayoning of his pockednesses and in shall bee good for his bodie, and better for his boile, year his purso shall bee the heavier, and her thereby better able to relieve the poore.

Let every Artificer and tradef manifue orderly, anording fuperfluous expenses, not spending hismoney vainely acdice; taon bles, cardes, bowling, betting, and such like; but line as become meth chill Christians in the feare of God on they may have sufficient for the maintenance of themselves and their familie, and yet the poore may be by them sufficiently relieved.

God, oughe generally to bend all out actions towards the plea-

fing

The poore-mans teares,

S12: fine of God, and doing as he commaundeth vs, wee please him: for if wee helps the poore, we helps him, and dooing all charitable actions to the poore, he accounteth it as done vnto himfelfe.

Let vs generally learne, not to contemne or dispile the poore. but according to our abilities helpe them and confider of their extreames, and at any hand not to diffaine and vpbraide them with the titles of bale rogues, or fuch like, but in all godly Chriflian meanes to cherifh and comfort them with fuch charitable reliefe; as we may in reason affoord vnto them, yea, and to confider of their cafes, as if it were our owne.

Letystake example of good Corneliusthe Captaine, of whom mention is made in the Acts of the Apoltles, to whome the Angell of God appearing in a vision, sayd thus: Cornelius, thy prayer & thine almesis come vp before God Loe here the

reward, and also of whom thou shalt be rewarded.

Let vs confider of their miferie that with hungrie chaps, and lankebellies, would willingly feede on that which you wastfully confume, the poore I fay, would find good cofort of that which commonly you fling to your dogges, and on your dunghils; and let vs have regard to their coldnes, their nakednes, their milerie and grieuous necessitie: thinke of this and comfort them. And let ys he mindfull that povertie and want compelleth many an honest person to take in hand the performance of much vile and flauiffr bufineffe; and that therefore they deferve to bee fuccoured with mercie and pitie, rather then to bee despised for their. poere effate: Othinke, fome hard hearted persons were in their miferable effate, how glad would you be to be refreshed, that now will scarcely yeeld one penie to their reliefe.

Lattly, let vscall so minde the example of the widow of Sarepra, who though her prouision and store were but little, when the Propherofthe Lard came to her to aske her bread, answered I have nothing but a little flower in abarrel, & alittle oyle in a cruse; which notwithstading the willingly bestowed vpon him. for which, a thing worthie memorie followed: for her barrel was: sgaine filled with flower, and her pot with byle, This was the Lords doing for fostering the poore Prophet of the Lorde Sure

the plentie that commeth by the poore is much: for the field of the poore is fruitfull, it furrendreth againe the fruite to them that giue ought, yes if it be but a cup of cold water, as faith our Saui- Mark to, our Christ. To whom be all honour, power and dominion, now and for euer. Amen.

FINIS.

## AN ALARVM FROM HEAVENS SYMMONING ALL MEN VNTO the hearing of the trueth,

Matthew 28.19.

Goe teach all nations, baptizing them in the name, &c.

He Apostle Paul writing to Timotheus telleth 1 Tim 4 Whim , that God would have all men come to the knowledge of the truth, and bee faued. In which words the Apostle giueth him to vnder-(tand, that there is none other way, either for Priest of people to come vnto GOD, but by that ordinarie meanes, which is the hearing of the word, the which the Apostle calleth his truth, because it is not onely true of it selfe, but also doth witnesse of his truth, who is truth it selfe. By the verie same name dooth our Saniour Christ call Gods word, when making his praier to his heavenly father (for the elect) hee faith, Father, lanctifie them in thy truth and immediatly addeth, Thy word is the truth,

The next thing that the Apostle advertiseth Timothie of, that this trueth being rightly knowne, bringeth faluation to them that fo know it : and this the Apottle confirmeth by an argu- Rom. 1. 10mene taken from his owne faith, when hee faith: I am not afhamed of the Golpell of Chrift, for it is the power of God, able to saue everie beleever. And last of all the Apostle hath &

domo

An Alarum from Heasten, downe the generalitie of his truth, both in faying to Timothie, that God would have all mento bee acquainted with it, and to the Saints at Rome, that it is able to faue euerie beleeuer, Hereof it commeth, that hee writing to the Coloffians, exhorteth Colof. 3.16. them not fo much to the bearing of this trueth taught them, as to an inward intertainment of the fame, when hee faith, Let the word of Christ dwell in you plentifully in all wisedome, teaching and admonishing your owne selves, teaching themselves, because many of the Colossians seemed to bee ignorant of that which they should knowe; and admonishing themselves, because a number of them did know much, but practifed little. So that fuch is the entertainment that Gods word ought to find amongst vs, as Dauid promised thereunto, when hee said, O Lord, teach me the way of thy flatures, and I shall keepe it even vnto the end. And wee are taught to entertaine Gods word, by the example of John, who recciuing the little booke at the hand Apo. 10. to. of the Angell, was commaunded to cate that booke, partly to Marth.4. teachys, that Gods word must abide within vs, and partly to fignifie that our bodily bread ferueth not our foules necessitie. Bfay 65.1. Elay faid, that hee had carefully carried Gods melfage: for I was found (faith hee) of those that fought mee not, and have beene made manifelt to them that have not asked after mee: howbeit he was not fo carefull in speaking, but the people were as careles in hearing: for the which caute he vttereth this complaint: Lord, who hath beleeved our report, or to whom is the arme of the Lord reuealed? When Ieremie had faithfully deliuered the meffage of the Lord his God, in rebuking those Tewes lere. 44.14. which burned incense to the Idols of Egypt; he faith, that all the men that knew that their wives had burned incense to straunge Gods, and a great many women which stoode by, gaue him this answere : The word which thou speakest vnto vs in the name of the Lord, wee will not heare it of thee, but what we thinke good, that will we doe. Such was the wickednesse of the people fo many yeares past, as appeareth in many places of Gods word; among the which, that of the Babylonians was not the least, which moued Ieremie to send Seraiah vnto them or. 51:63; with the booke, and with a straight charge, and when hee had read

read it vnto them, hee should binde a stone vnto it, and cattie into the river Euphrates, to teach the Babylonians and all men. that as the hard flone caused the good booke to finke in the water: fo the hardnes of our flonie hearts, is not only the deprining ofvs of many good bleffings, but also a violent finking of our Soules in finne.

The iuft confideration wherof, moued the Apostle Paul, to Rom. 204.5. expostulate the matter with enery hard hearted finner in this fort: Doell thou not knowe that the bountifulnes of God leadethehee to repentance? But thou after thine hard heart that cannot repent, doeth heape up to thy felfe wrath against the day of wrath, and of the declaration of the inflindgement of God: and yet to fee what finall preparation there is vnto repentance, euerie godlie man wisheth like zealous Jeremie: Oh that mine head were a fountaine, and that mine eyes were riners of ceares, that I might weepe day and night for the flaine of my people. So grieuous is the way of the vngodie vnto the childe of God, that he cannot account it any better thing then a race wherein they runne, frining who shal come first to the divell, when they leade a life as voyd of repentance, as iffinne were feene and allowed, and hell fire but an olde wines fable. What made Ieremie fo wearie of his people, but that he faw them wearle of weldoing? for fighing and forrowing, thus he fayth: O that I had a cottage in the wildernes of wayfaring men, that I might leave my people and goe from them: for they are all adulterers, and an affemble of rebels.

So long as Steuenthe Martyr talked to the Tewes of their petigree, they hearkened voto him diligently: but when he rebuked their finnes, faying : that they were a fliffenecked people, and of a hard heart, refifting the holy Ghoft, in perfecuting the Att. 7.00. Prophets, and putting to death the Lord of life: then they ftope their cares, and gnashing their teeth, ranne vpon him and ftoned him to death. So fareth ir at this day amongft men, that mamy are as well contented to heare pleafane things, as the lewes were to hearken to Steuen, repeating their parentage. But if a man fhallhir all forts of ill manners, as well as fpeake to all forts fren, they holde it as a principle; that he forgetteth his text, who

it is the Ministers duetie to tell the house of Iacob their finnes, and to let Ifrael heare of their transgressions, and the peoples part, not onely to bee content, but also desirous to knowe their Efay 58. duties, and to fhew their defire in the forwardnes of their comming before him that ought to teach. Otherwise wee might imagine that God spake but in sport, when hee fayd by his Prophet, The prietts lips shall preserve knowledge, and the people Mal-2.7. shall seeke it at his mouth. For so thought the euill dispoted people in Ezechiels time, who vied to heare him preach with the like affections that many bring now adayes. Concerning whose fruideste hearing, God informeth Ezechiel, by saying ynto him: Sonne of man, the children of my people take of thee by the walker and in the doores of houses, and speake one to an other, every one to his brother, faving: Come I pray you and heare what is the word that commeth from the Lord, They come vnto thee as the people vied to come, and my people fit

> before thee, and heare thy word; but they will not doe them: for with their mouthes they make letts, and their hearts goeth after their couetoufneffe, and loe thou art vnto them as a lefting fong of one that hath a pleasant voyce, and can sing well: for

> fea the Prophet, may meetly bee matched with the men of our age, who were as readie to raile on the Prieft, as he was preft, to reproue their finnes, For faith Hofea, Thefe people are as thofe that rebuke the priest. It is most true, that the want of saluation proceedesh either of the lack of teaching, or of the want of faith, to beleeue rightly that which is taught. The first of thefe is and proued by the words which the holy Ghoff fpake by the mouth of this Prophet last named, thus: My people are destroyed with

> lack of knowledge, &c; The other by the tellimonie of our Sathour Christ himselfe, who sending his Eleven to preach and

> they heare thy words, but they doe them not. These people, and the people which were in the time of Ho-

Hofes 4 6.

baptize, fayth: He that beleeueth and is baptized, shall be faued; he that beleeueth not shall be damned Why went the rich man to hell but either for one of the le caufes aforenamed, of for them both? that is today) because he never frequented the

word

An Alerum from Heatien, \$17 remorifheheard the fame word, yet it was heard fo careleffie charit tooke no roote at all and indeede that answere which Abraham made to his request, feemeth to suerre the truth of that which I fay for when request was made by that helhound that a meffengermight goe from the dead to his five brethren, which werevet at hisfathers house &c. Abraham replied thus, They have Moles and the Prophets, let them hearethem: for as Abraham faith, if that which Moles hath fet downe in Gods inflice. cannot batter our brazen faces, and hearts of Adamant, nor the vaualuable, and most affured promises made by Christ to his elect, and recorded by his Prophers, cannot drive vs from finne, and draw vsto himfelfe, then there is no more hope of vs in hear ring the word of God, then was of Simon & Judas, though they AT 8-12. heard the word and received the Sacraments: for our life is no or aff. L. 18. ther way reformed by a careles kind of hearing then Ieroboam redreffed the religion in Ifrael, whe he fer sp two golde calues, 1.4 7 18. the one in Dan, and the other in Bethel, that the Ifraelites might worthip them:or Nabuchadnezzerin his kingdome, when bee Ludish 3.8 destroyed Idols, that he might be worthipped as God. It is a mag rer fo true, that no mã can lo much as imagine, much leffe fpeake the cotrarie, without great offence, that God hath done so much Esq 5.4. for his Vine, as by any means might be, informach that David the king of Ifrael neuer had greater caufe then the prince & people of Englad have to fay of the goodnes of God He bath not deale fo louingly with any nation as with vs, in giving to vs folding wie of his lawes, and yet, hethat compareth the patters painful preaching with the peoples little profiting, in most places of this lad, fhal finde just occasion to thinke that the some of God hath pronounced that fame curle vpon this English vine, which he vttered against that fruitlesse fig-tree mentioned by Marke in these words Nener fruit grow on thee bence forth. God grathat there Mer. 11.14 be not some men who measure the meate by the manglike those proud citizens which fayd, we will not have this man raigne on Lak 16.74 uerve; and loath the meffage because they like not the messenger; like thefe fcomfull lewes, that told leternie to his face, the word which thou fpeakeltto vs in the name of the Lord we wil

nor he spelcofthe o; buriwharfocute werhinke good, that wil we dole buchdelcher arry know chofemen which hour among elects and hand to our fight of blean in the land, and her barely Leno archem bucaffeloue them for their good works fake, Thui having finished the former circumstances as compendiously as promiled, I proceed to the next words, the which containe in them the fecond pan of a Christian ministers dutie, which isto minister the Sacraments rightly, whereof one is feedowne in his dae brder brahe inflimot Chrift biatelfe, whenhe faith Bantil wind them in the name of the Father, and the Sonner, and the boly Ghoff Now Because the word Baptifine, hash divers fignifican donsing the Scripture , I will here lefthowne as many of the mad the memore gan recond Fuft; the word Bentifee according to . 21 8 B. The true medanio dicha Greekezext, Baptifma, dollanat fignifie . L.L. De obelva dipping berfache thoping mahe water as doch cleaned the partle dipped and for that the Principue Church did vieto 21 20 A.1 partie partic baprized dunio voctes attenuaces. Therefore Paul witing both to the Rolmanes & Calofhans vie ball fe words Rom, 6.4. We are butted the with him in baptimbintohis death; that like @hadabul 15 Chrift has white d roft ochocies deby the glory of the Father sio We allo And the worke in new downflife dnihe winch words the A 7 03 Aboll & frewech what roldniblance there baptiline hath with TAL Jagr CHriff his death and refutrection. Secondly, Bapriline is vied for a Kore wathing in which fento our Saylour fonke when he fayd Porthe Phatifies | You lay apare the downmandements di Godo Mark.7.8. and oblehis therraditions wheren; as the washing of possand Thousand inappolionchings ye close Antibin the forme fentle wee reade in the Boilt le coutie Hobites, when the Author linh that the old Tabelracle confibed of many wellings and ceremon Bill fires werill the day of reformation came, Thirdly by Ban-Heb.9.10. The we may bader and afflichimen dentin Santour Christ did in Mark 9.38. Payring to Thinks and John, the foreign of Zabetiches Gab you be Baptized with that baptilino where with I must bee baptized? Letarap And Bilis Difeitles el montibe bartized with a baptiline : but 1630 am Prisamed whichlis be emited Faundly Bapsine is aliben Pall 374 tibulion befishe graces int God las approprient in thele water and the addition to the design of the with

with the holy Choil within thefe few daies Filly, the Words baprifere is taken for doctrine only, as in that place wherein the holy Cholthauing occasion to speake of Apollo, a lew of Alexa andria, faith, that he was mightie in the Scriptures, & did know 47.840 butthe baptisme of Johnsonly. And last ofall, Baptisme is taken for a reverent order of ministring that Sacrament in the Church . 31,31, mil and the whole landification of the parties baptized as in the words of this precent portof Scripture, haptining aben, sit, ber Bur to fpcake of the Sactament infoles le parbeen vivall with Almightie God from time to time to confirme his couenants with feales lettothe fame: for example, we fee thesthere is a Rainbowin the clouds: the reafon whereafis, the God hauing in his inflicte destroyed the alde world from the stonly No. ah and his familie being excepted the fame Contin his mercio anade a couenant with North, that he would never deltroy it lo again : for cofirmationtherof he feethe Rainbow in the clowds asa feale to that couchant betwist himlelfe and Noahu So was at 14 Gircumdifion given to Abraham as a feale of confirmation in Gen. 27.10. that promife chat he his feedall nations of the carch thould bee bleffed of in that as many as morte circumciled, were withto the compasse of the covenant in fread whereof we have Baptisme, the which who foe ner fall refule, wee account him as cut off from Gods Church. Chrift Lefus gaue in uifible grace by vilible laying his hands your children & fither ficke people: So he gave Mark 10. the gift of bit holy spirity no his Disciples: when having breat thed sponthem, he faid Receive you the boly Ghoft . The Say John 20, 22. craments were ordained uthe Church of God for three viest 211 first, this we should acknowledge all those to becoutfellow fer; Elica Me wants, whome wee feeto have put on the fame linerie withour felues o and in this fenfe faid the A postle Paul, All those that are baptized into Christ, have put on Christ Secondly, the Sacra- Gal 3.37ments de puta manifelt differece betwist the true Church and the falle, as Peter hath taught ws, in faying Repent, & be baptis 47-2.39. ze deucry one of you in the name of Jefus Chrift, for to you is the promisemade, and unto your children, and all that are yet fatte off, even formany as God fhall call rand our faujour faith to fuch Mat to is belongeth the kingdomof God, that is, to fuch as leade an invo-

Gen 3.1 3.

the

Pfal.51.5.

the fither of vi allavas andefiled, the have weeks founes cleane alfoi But if he were mice dead in fin, being and wood the how could we his imps hand life of our felnes? Attehis was fooken of original finne as for actual finnes, samely diole finnes which we continually committee are as palpable as the darkenedle of Exe. 10.24 Egypt, the which, as Moles laith, was logroffe, that it might be felein fo much that Dauntlaith, when God looked downe from Pfd. 14-12 heanen woon the children of mon, that's when he confidered mans convertation; they were all to farre gone out of the way. that there was none that did good; in formuch that the Prophet repeareth it with an Emphalis, & faith, no not one. And the man Gas. 6.5.6. of God, Moles, faith; When God betteld the boldmeffe of the old world in finning it repented bins that he had made man that is, he was fories that man whom he had made to line well, thould line fo ill. The continual franc of Sodom brought fire and brimfrone from headen to confame them in the fame. Danid feeling the Grass sas burthen of his finnes, began to linke underthem For faitli he Pfal 18.4. mi finnes une gone over my head and are then fore burt Ben too beat mie for me to beare. Paul having by the vertue of the law learned Rom.7-7. his fanhes for he had docknowne finde, exceptebe Law had faid thou that ther Annei) fell in tamenting of them thus, O well ched manitar I am, who hall the later me from this bodie of death? Where it is to bee moved, that here calleth His bodie a bodie of death, in respect of finne; which giveth power to death over our 1, cor. 15. bodies Andro conclude, of fuch force is finne in vs, that if the goodnefic of God had not to preordained that the vibeleching husband is fanctified by the beleening wife, and the enbeleeumg wife by the beleeuing husband our children flind be verie 11 Cor. 7.14 vacleanew bas has han blowed an

Againe, heing washed or baptized in the name of the Father, Sonne, and holy Ghoff, we alreaddentifed, That wee mult give godly, Christianahd holy names who our children, in token of their facted profession; for holy is here that hath called vs and that we may be the more forward foto do it will be worth our labour to confider of a few examples, tending to the fame purpoles as of Zachary, the father of John Bantiff, who being dumb when that his fon was bonie, his friends inside fights vato thin? Lak 1.62.

Kk 2

how he would have him called, and asking for a paire of writing tables, wrote, laying; His name is labn; which word lobn is as much as to fav. Grace and thus was Zacharie commanded by the Angell to name bien The Script the affoorder helentifullar amples of those that have given names to their children, accord ding to fuch occasions as have been offerettin the time of their trauellias,when Rachel wene with her husbad lacob toward Bethel to build an Alter yoro Godshe travelled in this birth and in transling died but before the departed, the called his name Gen.35.18 Benonierhat is the donne of her form w. buthis father I 200b cala . a led him Benjamin that is he fon of his right hand; So Leah has uing borne to Lecto foure fons, the faid, now will I praise God. &c. And that the might the better beare in mind her promife. the named her laft forme Iudah. When the man of Beniamin Gm. 29-35. came from the I fre lites with his clothes seet and dub voon his 250 41 m head in token of braumeffe, and certified father Blir that Gods 8 1 Acke was taken by the Philiftims, and that his two fonnes were flaine : the old father fell backward out of his feater and broke ... whispeck, & histaughter in law Phinies wife being flighted with feare, fell in travel, and died in child-bethobit before her death, the called her fonny Icabod that it, the plotie of God: meaning tharchythat the accounted the glorie of God to be taken from Hrael, when Gods Ark (which was a figure of his Church, where in we glorifie his name) was taken away by the enemy. And fee condly, to admonith all parcets for nutture vp their childrend that they may freke to maintains the glorie of Godbeiter then Eli dide for the wick advella of whole thildren as also for the fa-T.SL. T.P. thers default in not correcting them. Godhad threatned before 12,13.60 thatifhe once began with him, he wold make an end with him P[el.117. father asthe Propher faith thilde being the four of the wombe, asthey are come from God are a good bleffing and an herizage that commeth of the Lord because hearis, from whom every good and perfect gift doth proceeds yet in refpect of men, le may the matter be handled, that they hall find no fuch or offe or curic as graceleffe or youled shildren : fuch as Efau, and his two wines, who were a griefe of mind, and a bear-breaking vato leactheir farher, and sederratheir mother, not sid and made Kk 3 work 63.

It is true that the very godlich monand Women, have rather defired fonnesthen dangheefs # chental of God, but they did it for good and godly purpofes: as when Abraham defired a fon Geart . .. to the end that Eliezanthe fleward ofhis house being aftranger, namely, a man of Damalcus, should not bee the heire of his bods so and Annapray to God for 218 me which me gave of Bord ofhones we thou with looke wir the Froible of hind hands maide and remember me, &c. and grie vinte thine handhiside 1, Sam. 1.11 a manchilde: then will I give him vnto the Lord all the daies of his life, ac. And sithe very mame of alonne Bimblier and prefaired apring day, for harting brown ererofored is when Phintes 1. Sam. 4.22 wife bein dineere her dentein tracell the wirdwife with the roll thinking to comforther, falet feare were for thoughaft borne a former When the Angell fold do Abhahan chis time dewenter monothe Suralithy wife Thall beared fon he Sheat laughed as Gen. 18.10. parily doubting and party iouting that for gelawoman as frequ Asophir maintelle a forme to principle of an area with the was? The frinchingelit had certified Dacha He, a har Elizabeth highest Luk 1.13. Armidbeare tolurcho Burtit, file poroniy hater froil berg fonney buefutha found is flound bring toy to Him and many more Andaftas languil Gabriel that was long of God ve Mary Luk 1.36. the mother of our Samiour, according to him himselies Taichs that in feath of feate fine had fount foroug with Bodranddig reasoniathis foreboil finished eined for its shall out his name des fits: As iffire had find, if is I grenthelling of Goden boare webild and a prestere beates monthild but cobee To farre in Gods fauour as to beard fuolina for hee's fhall bee the Saurour of the so world, it idthe prestell grate whitels hath beeh he ard of the would ago which Gud na Redis Ching biogfall and foce bluow him that gand of bor sult he stiften officiosof militaidevaluerne betwist good and will simbéd Maringini ignifibile igne, and by him princes decree inflications. Itifianate tether in law of Mo-Pras. 8.95. les, came out of the lande of Midran tofee Mofes, being at the Exed,18. 'mount of God, which was never \$ mai, & beheld how the people flocked varo Moses their Magistrate for indgement and inflice, by one confideration thereof, lethro found these three inconveniences: Firft, that Moles wearied himselfe with fitting

Pristrue the Oder O HIN am A Man A have rather defited fonnesthen ZHIANTEIDAMOS Cod, butthey did it for good end godly ruppoten as when Abidham defired a for Genis, a. en chere of that Mexica They , 74 souls Roug & being affrancet. namely, a man of Damalous, Should not bee the heire of his Thas coper of thy kingdome is a right Scoper shoulour right confe egyandhatestiniquelie. Therefore the Lord bath amininal thermak the offer glade fe about the fellowers any point and box abum Le han voice the Lord all the dales of He Authorofchie 45 Pfalme, speaking of the government of Salamon, puoucherh, that hel cannot rule cighely, that loueth not to judge juffy, and that hee a priod vintpech authoritie shoridcaleth partially for we intith remember that he meafareth Salomons worthings to raigne by his well waying of the Scepter, the which Salamon could not have handled to commendable ashe did, if he had not been carried away with in earnost defire to deale sindifferently al monght medein causes of monttourthes but mit of plainly set Luk rets. pearch his greate define of godly governmentoin that heartil 14. prayer which hee verred with Almightie God, when hee At . . . . Gith Give vitto the Vernant, O. Lord, in worderfranding and amile heart to indee thy people that I may differne bern ixe 3. King. 3. good and cuill. Inches peryes it is plane, that although hee was acking the beefestled bimfele the fernant of Godolfor promotion commentation her from the East, nor from the Well, mos yer from the South, but from God; who plucketh downe one and fettethat another . And Salomon having prayed for wildome and yddestanding hee frewesh whereunso whee would applie abole good gifte GOD acuro void the glarie of him that gauethe to indestriy proble, that I heavy differne betwixt good and evil (fatth be) for by him kings thigne, and by him princes decree justices White Tribro the father in law of Mo-Pros, \$.85. fes, came out of the lande of Midian to fee Mofes, being at the Exed.18. mount of God, which was mount Strai, & beheld how the people flocked vato Mofes their Magistrate for judgement and juflice, by due confideration thereof, lethro found thefe three inconveniences: First, that Moses wearied himselfe with fitting

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in hidgment from the marning vatill night! Secondly, that hee was too tedious vato the people which attended vpon him in al that time . And thirdly that notwithflanding his carefulneffe in judgement, and their earnest expectation of jultice, he was not ableto difpatch fo many matters as were brought before tim: but with a light hearing, & a little regarding of many mens taules, Wherefore, lethrobeing a man very defirous that inflice might proceed, that no mans matters should fleightly bee flipt ouer counselleth Moses to make more Magistrates in Ifrael, and to the end that this might be performed the better, lethro doth point at the disposition of those men which should beare rule: for (faub be)thou shalt chuse out amongst alithe people, men of courage, dealing truly, fearing God, and hating coucrouineffe, and them thalt thou make governours over the people in and w

By this you may perceive how lethro in counfailing & Mofesin practifing, did both aime at inftice and true indgemet. For it is not a meane matter, or light labour, for men of yeeres to fit from morning to night in judgment a no, their yeeres; antiquitie and confequently obeirbodies imbecilitie cannot eafily endure it befides the care of common caufes heard at home, and that which is the biggeft burden of all, the cotinual good of the Common-wealth, which they meditate carefully, whe we fleep fecurely, is not to beforgotte . But herein are many Magittrates. greatly to be blamed in that the yearse the people to attend vpon them from morning vntill night, with expences great and continual, whileft they finde no end of poore mens matters, because they wish no end of spending mony.

Are their minds fee voon nighteoulnes which deale thus No northey are the fame that the Prophet Spake of, whe he faid. The vagodly feeketh occasions against the righteous, and gnasheth toon him with his reeth: for the craftie counseller taketh oceafion to hinder his clientsiuft cause, that he might ftill feede vponthe pooremans purfer the Lawyer who careth not to deale vnfaithfully is like the Christall glasse, which flatteringly sheweth yato enery man a faire face, how euill fauoured foeuer he be. So can hee perfouade the fimple fwaine, that his cause will beare a Arong action, beit neuer loweake.

. Momento for Adapistrates Oh temember what God faid unto finet! You hall hat doe Dent. I 2. whatfeemeth good in your owne eyes, but what licommand you. Then know, that you doe not that which he hath comments ded because you deale not with mercie & trueth:for if euerika time required, and occasion was offered to move that question to Magittraces which David did in his daies : namely, bow long Pfalm.25. will shew proceede to give valuation dement, and to accept the Pfal.82.2. person of the yngodly? Now is the time and occasion present for I doe not doubt but it is too true that the Prophet hath fooken, Aba: . 1 . who faith, that the yngodly are more fet by then the righteous; and this is the cause that wrong judgement doth proceed How Pfalm.94. can juffice fit, when there is no fear appointed for her? you may bee fureshe will now hauero doe with the roole of wickednesses where mischiese standethin stead of inflice, it was a worthing commendation that David vicered in the praise of Jerusalem, when he faid there is the feat for judgement the which appoyed ting of that feat for judgement, was an argument that they low wed uffice and first the place wherein it was for affireth votered of, for it was fer in the gate, wherethrough men might habe pale fage to and from theirdgement feate, Secondly the mannet of framing the feat in the gate ; namely, that the inages of force must fit with their faces towards the rifing of the Sunne intoken that heir judgement should bee as pure frontoorruption asthe Sunne was clocre in his chiefelt brightneffe. Oh happie house of Davish whole feate was fet fo contieniently, whole causes were hosted to carefully, and marters indged for infly rehe Mraelites thought themselves wet apayd, when they had the gouernment Indg. 5.8. of Debora, that vertuous woman, for all was laid a bed, vneilfhe came vp a mother in Ifrael: and as the was a good governelle Pf.L. 11.34 in her time for he loued those that were like voto her felfe for faith the my heart is fer whom the gouernous sof dirach i David was a good king while he lived as indid appeare by the tellianon nie of God himfelfe, who faid of him, I have found David my Pfalm.89. fernant, with my holy oyle batte bandynted him Secondin by hi appealing to God for ludgement in this cale, when be fairby Bethou my funge Or Lord, ford thate walked inndready lace And laft of all, by that good countsile which tie gave fronchis deathA Memento for Magistrates,

denth-bed vato Salomon his fonne, who was to fucceed him in thatkingdome: For (faithhe) then Balt profper and come to great 3 -Kin . 2 . 3 bonour if thomkeepeft the commendements which God commanded mien', and this in ardie almeits carned be force carner then telow

Wiren Philip the king of Macedonia, did cafe off the earneft fuite of apoore widow, with this flender anfwer; Goe thy way for I have no leafure to heare thee now. She replyed thus And whyhalt thou leafure to be a King? As iffhe should have flid. God hath given thee time to reigne, and power to governe, that thou mighteft apply them both vito that end wherfore they are giuen thee for mercie and trutth preferueth a king, & with toping kindnesse his seat is repholden. When Salomon prayed to God for an understanding heart, that he might do justice among Godspeople Litis faid, that his prayer pleased God paffing wells because Salomon asked wisdome ratherthen wealth, & knowledge ratherthen honoure forthereby he gaue enidence that his heart was fet vpon righteoufnesse : for our of the abundance of 3. King 3. the heart the mouth speaketh. It is a most excellent prayer which the Prophet maketh, when he faith, Gine thy indgement onto the Pfaly: 40 ! King O Lord, and thy right confre fe vnto the king forme, oc then Shall be sudge the people according onto right, and defend the poure: wherein the Prophet prayed for himfelfe, while he gouerned the kingdome of Ifrael, and for his succeffours in the same, had uing relation vnto that promise spoken of in the hundred thirtie and two Pfalme, The Lord hatb made a faithfull out b unto David, Verfe's. and be will not forme from it, fazing : of the fruite of thy boay shall Isfet upontby feate ! if thy children keepe my testimonies, which I Ball learne them. And the Prophet proceedeth to fay, then Shall he made the people according unto right, and defend the poore. By the word (Then) heinfinuateth that when God giveth grace to the Magiltrate, then bee cannot chuse but doe right, and defend those which dee sustaine wrong. But when the Prophet. faith, a find defend the poore, fome man would thinke that hee had faid enough before, and therefore might have cut off this fpeech. Butit isto be remembred, that a ficke man needeth not the Phylition, or the wayfaring manhis weapon at one time! onely but as often as the patient is ficke , fo often he must have the Physicions counsell and as often as the traveller is affaulted

AC. 34

A Memonto for Magistrates, to often he vieth his wespon; in like for the poore man oppiel fed often, doth as often need the defence of the Magnitrate ; and therefore bath the Magistrate the sword alwaies carried before him, and this fword is alwaies carried before rather then behind the Magittrate, that he might rather remember juttice, then caft the care thereof behind his back. The latt, but not the least thing to be worked of the Magistrate is, that Iustice is fet forth with part of ballances in the one hand, which admonisheth king to weighthose matters juttly which are brought before him : and) within the other hand a two edged fword, to the intent that inte P[al.94-15 flice might returne to judgement, that is that things untily judge ged, might be rightly rewarded on both fides: whereof hing San lomon hath given a good prefident. First, in finding out the true 1.King. 3. mother of the fmothered child, which is a point of judgement Secondly, in refforing the living child to his own mother, which was a point of justice. And these parts of a Christian Magistrates! ducie are fo necessarily linked together, that lo ofic as enc of the is wanting the law receiveth a maime at the hand of the Magi-John Tg .... Arare, As whe Pilare judged Christ guitleffe, but yet put him to: ACT, 24 death: & when Pauls cause was heard and approved, yet he was left in prilon: therefore it is good counfaile, and wonly to bee hearkened vnto, which Dauid gaue vnto all Kings and Magin Pfal-2. 10. strates, that they be learned and wife: for if the Magistrate be mit wife, words may carry the matter away, As when Daniel, when he was accused of despising the decree of Nebuchaonezzanthe lerem. 18. king of Babylon: Icremie to be an enemie to the Commine 3.King. 18. wealth of firsell: Eliasto be a troubler of the frace; Paul to be a ACT, 24. factious & fe licious fellow: Nabaoth to have blafphemed God 3.King. 21. and king Ahab: & as at the importunate crie of the lewes, Christ was put to death, and Bairabas the murtherer fet at libertie. The Luk. 23. speciall wisedome of God, matched Moses the Magistrate with Exed 4. Aaron the Minister, thereby gining vs to vnderfland, that when the word & the fword go together, there can be none other bus 4.King. 11. good gouernmet, Asfor example folong asthe good prieft led hoisds, and the godly king Ioashued together, God was worshipped, and his people guided according vnto his word; for the man of God counfelled vermoully, and the king practifed care fully: whereunto that faying of Solan doth very well signer, who being

A Memento for Magistrates

being asked when the common-wealth did belt flourish: he anfwered, when the people obey the Magistrate, & the Magistrate obeyeththe law: for lawes are better vnmade then vnkept. Nodoubt there want not fuch, as will fay with those head strog peo+ ple in Dauide daice: Let vs breake their bands infunder, and east Pfal 2.3. away their cords from vs. And our lawes baue been a long time like to Spiders webs, fothat the great buzzing Bees breake through, and the little feeble flyes hang fatt in them.

But admit that you replie and fay, they are made frongeithe in the daies of our forefathers yet are they like voto walled ciries in the time of warre, at the which time, be your walles never fofirong, they are beaten downe, if they want then and munition a fo if your lawes wifely made, do want Patronsto defend them, they will foone bee little worth: therefore it was not the worft warning that lethro gaue to Moles, that hee should make such Mazifrates as were men of courage. It is good therfore not on- 2xod. 18: by forthole men that have the election of Magistrates, to make fuch choise of officers as lethro injoyneth Moles: and as GOD himselfe commanded Israel, when he sayd, You shall make him Pfal.82,6 king, who the Lord your God fhall chuse:but allowery meet for thole Magistrates being fo elected, to have a care, that as they are in place about other men: fo in good life they go before the people. Forthis was it that the Ifraelites defire God to graune vnto Iolua, being newly made their governour; namely, a faith full heart to goe in and out before them: for faid they even as we obeyed Moles in all things, fo will we obey thee: only the Lord thy God be with thee, as he was with Moles. And it was a neces- lofu a. The farie prayer for how foule's fault were it, that the man which isappointed to punish adulterie, should be more worthie of correction for the fame kinde of fin, then the partie punished, like ynto the whore-hunting ludges of Samaria, mentioned by the Prophet Icremie in his fife chapter; or that he which is apoint lirem. %. ted to judge according to law, should do any thing contrary to the law. As angrie Ananias commanded that Paul Thould bee 41,23 . fmitten contrary to law. In this point doth the Lord febunle the king of luda by his Ptopher leremie, who faith. He are the word lore. 2 x 24 of the Lord thou king of lude, that fitten in the kingly feate of David: thou, & thy feruants, & thy people that go in and our ar

alities

A Memonto for Magistrates,

930 inis gate, thus the Lord commandeth: keepe equire and righted outnes, deliver the oppressed from the power of the violent do per gricue nor oppreffe the ffranger, the farnedeffe, northe widow, and thed no innocent blood in this place, and if you keene thefe things faithfully, then shall there come in at this doore of this house, kings to fit your Davids feate, &c. Butifyou will not be obediene voro shele commandemees, I five are by mine owin felfe, (faith the Lord) this house thall be watte For example, the fame Prophet fpeaking there of the wicked gouernmet of Shallu, the for of king lofias, that governed luda, faith: Did not thy father eate & drinke, and profper well, folong as he dealt with righteonfres? from where came this, but because he had me beforelisteyes; faith the Lord ? Now when I eremie faith that los firehad God before his eyes; his meaning is at one with Davids intentiwhen he faith, God flandeth inche parlidment of princes; he is a sudge among gods, to give al Magistrates a Memeto, that God is present in alltheir affemblies, & nudgeth them that judge vaderhim, wherofthey had need to be put in mind: for offerince Michoas proueth too true a prophet in laying that the great man will foeake what his heart defireth, and the hearers must allow it wells of the which fort of men, the very belt is but as a thitle which a man can hardly touch vapricked, and the most just like a bramble, wherunto the fillie sheepe feeking to bee shrowded from tharpshowers, is often forced to leave his fleece behinder whole vnworthy cothing to their places, lootharn hath well deli cribed in the perfe n of Abinelech, whe he faid, the trees of the wood went to anount a king ouerthem, and faid vnto the Oliue tree; raignethou ouer vs: but the Olive tree answered; shall Hease my fatuelle, which both God and men pratein me; and goe to bee promoted ouer the trees? Thenthey come to the figtree and faid come thou and raigne outer vs: the fig dree antwer red fhall Heave my fweemes and good fruit, and goe to bed promoted ouer the trees? They faid voto the Vine; raigne thou ouervs: but the Vine answered should I leave my Vinc where with I cheere God and men, to be promoted oue you recess The they faid onto the bramble; wilt thou raigne out res? Then faid the bramble, if it be true indeed that you will fubric your felues to my authoritie & put your truft vinder my fhadow, or els fite proceed

Indg.9.

mma

proceed fro the bramble &colume you. By this parable the are raught generally that every man is to be contet with that efface wherein God hath placed him, & that for the most part the veev beft worthie, do refuse profered promotion, and on their part well deferued: whereas on the cotrary, the most voficly furnished withinflice and true judgement, and the leaft deferning in a Common-wealth, of all other most ambitious, Such an one was Absolom, who stole away the harts of Israel with this flattering foeacht Oh that I were made ludge in the land, that enery man which hath any plea or matter in law might come to mee, that I might do him luftice! But this is the just reward of fuch as before convenient time, and apt occasion to be diered, do ambitioufly leeke the feate of judgement, even votimely & vonatorall death: for Abiolom was langed by the haire of his head, & a woman with a peece of a militone dashed our Abunckeths 2-King .18. braines. Though Absolom bee absent, and Abimelech brained Ludy 9. long fince, yet it is to be fulpected that many me get prefermice, by their practiles, comming in luch theepe skinnes as are fayte words and flattering speeches; but God grant that they protte not like vnto those ludges whome Zophonie feared not to liken voto lions and woolues: who finding theirpray in the evening, chap.3.2.3. chop up al, not leaning fo much as the bones votil the morning. Salomonfaithwell, that many would be accounted good doers, and all but where frallwee finde a faul full man? Some men bene fayd Prov 20.6. well with Abfolom, before they came to preferment; but they can now bee contented to fee many men to hie feuen yeares for their right, & yet fuffer them to fuffaine wrong, because neces ficie hath no law for footh. Goe to, goe to, fome body wil answer for that one day. A man, would think, that necessirie flould have the most law, because thee hath least money and few eff riends. Are your mindes fet vpon righteoufnes, Oye congregation, and doe you'ndge the thing that is right? O'ye lomes of men, hich - the Propher, in all his troubles, defining God to fland on his fide against his oppressors, who thought it as convenient to crave of God the confideration of his cause, as to aske his and against his -artherfaries, and therefore prayeth thus: Ponder my worde, O Lord, confider my treditation &c. So Magistrates have not only authorise to make & establish good lawes, but alto to detet-LACORS

Rom.12.

mine betwire men according to the fame, voco whole cenfure the subject must submit himselfe, as the Apostle proued to the Romanes, when he faith: Let every foule fubmit it felfe vnto the authoritie of the higher powers, for all power is of God: where fore who foever refitteth that power, refifteth the ordinance of God, and purchaleth voto himselfe damnation, For Magistrates are not to be feared of them that doe well, but of them that doe enill. Wilt thou not feare? do well then, to that thou have praife. for he is the minister of God for thy wealth: but if thou doestes wil then feare, for he beareth not the fword for nought, but is the minister of God to take vengeance vpon them that doe euill: where it is to be remembred, that the civil Magistrate, who beat reth the fword, is called the minister of God, as well as the fpiris suall MagiArate that preacheth the word: and that no doubt to the intent he might take care as well to maintaine true religion. as to minister deserved discipline. For it fandeth with all divine and humane reason, that if all mafters and fathers ought to have a more then ordinarie care to inftruct and helpe forward their families in Christian religion, so much as in them lieth : much more ought the Magistrate to meditate by al meanes possible to performe his dutie therin, who is a father ouer al fa milies. I canot fer this forth in any plainer fpeech then David harb done in this Pfal. 2. 12 fhort faying; Kiffe the fon, leaft he be angrie, and fo you perifh in the right way . By which freech the Prophet reacheth, that God cannot be honored by any other means the by that which Chriff his fonne hath raught; who faith himfelfe in the 5. of John. He that honoreth the fonne, honoreth the father, hee that difhonoureth the fonne, difhonoreth the father : fo that hee meaneth in this place; that if you worthip not the fonne as he hath commanded, then you diffeoner him; if you diffeoner him, then you

giftrates to make good vie. Amen.

anger him sityour anger him, he catteth you offat he cafteeli you off, the you are from the right way; and if you are from the right way, then you perish. For the auoyding whereof, all godly Magiltrares have had a speciall care to medicate in the lawe of the Lord : fuch were Moles, Iolua, Dauid, Salomon, Ala, Iolaphat, Ezechias, &c. Of whole good example, God grant al godly Ma-

## daliA. Co By Saide Aup D'BR a wonind with Band on a line of the Aug of the Au

outeniquid say So rume that yee may obtante? sid sies seems?

go againers his leafure; but he maft alwates mone, from the fire Ecaufe I haue but one houre to teach you all that you must learne of me, I have chesfen a text which is like Iacobs Ladder, that dist you would knowe, and it may steafe God to open your eyes, that you may know

it before vee depart. Heare to practile, hinder not the fpirit, but let it worke without reliftance: recorde when you are gone, and you shall fee the great power of God, whathe is able to do for you by one lentence of this Booke, if ye digett it well. Soranne, oc. Then we must fee first how wee thould runne: Secondly, what we thall obtaine: Thirdly, what will hinder vs that is we mult feethe way, the lets, and the end. Foure things marke in the way: first beginne betimes secondly make hadesthirdly, keepe the way; fourthly, corinue to the end, and thou fhalt obcaine headen whicher Christ by there steps is gone before thee. When Thaue let you in the way, I wil point at all the lets, ftops, rubs, and blockes which are before you, befind you, befide you, the temptations of prosperitie, the temptations of aduerfitie, the teptations of herefie, which fland in the ffreets, like the hery fword to ftop the way to Paradile, Then I willeade you to the mount; as God did Moles, & thew you's farre off the bleffed land the countife about that you may fee wher heaven is, what is the way to'it, and what glorie and happines is there. When I have frewed you the way, the lets, and the end, I will commit you to the race, and end as I began : So run that yee may obining. So often as thate rend or confidered thefe words which you hearesthey feetne fire thinke to put vs in mind that we are our of the way, and that there is another way (If we feeke it) necreryet to the kingdome of heaven, then that which wee take: therefore the holy Apoffle doth warne every man to ponder his steps,

Jacobs Ladder,

ften (chasefuning) we may obening has which we run for which is the worthieft price that ever wa given, and never was given. but to him which kept this way that I wil shew you. The Apostle faith, that you must runne. It is not an easie, nor a short iourney. which a drone, a dreamer, a fnaile, or any carleffe man may performe & take his cale for forth when he will fray at his pleafure. go againe at his leafure: but he must alwajes runne, from the first day he fetteth forth, til he come to his journeies end for the glorious heaven is farre from the dark earth, and much ado to affire the top of Mount Sion, but much more adoe to aspire the top of Mount heaven. The violentrake it from the flowhfull and the wicked runne to hell, much more paines which they take to doe eulthe the righteous need to take for heaven. The Apolile putteth the word fo before runne, to teach vs to look to our way be. fore we run too farre: So runne, &c. as if he should say, moe runne then come home, as moe shoot then hit the marke. The heathen Philosophers, Plato, Socrates, Ariffides, Phocion, Pericles, Solon in their way did mone falter then we: Constancie, Temperance, Patience, inflice, humilieie, fumplicitie, integritie, contempt of death, contempt of the world, seeme to be buried with the and hid in the grave, before this iron age was born: yet because they range without Christ, they did not obtaine, but loft their labour, like a man which makes halle out of his way takes more paines then if he kept the way, and yerneuer comes whither he would, The blind generation which know not God, in their way runne fafter then we: Aske the Marchants which have feene their life and ourlines, or looke in hittories and they wil tel you, that our feligion is not like their fuperthing; our knowledge not like their ignorace; our faith not like their feare; our worthip not like their feruice; our christianitie not like their Idolatrie yet because they run to the creature, for the creator, & follow vocemain dreames, before the word which cause from heaven; they sun in vaine: for their religion, devotion, and feruice, is to them that cannot requite it. Many of our adverdaries, Papilts, Anabapeifts, Donatills, and the groffelt beretikes, in their way run fafter then we. They watch, they pray, they falt, and diffribute more then weivet beca ule they run to traditios, to angels, to faints, to crofles, to imor gesto reliques, in Read of Christ, and challenge ment of all that .rqsil

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they do, and would be canonized befide, that al posteritie might honorthemasthey do Saints:therfore as the Phanfies had their reward when men prailed them, to have they when one dooth worship another. If many run and doe not obraine, how easie is ictorun in vaine, and how happie is he which obtaineth that, that all men with when to many miffe it for nothing but for this, because they run out of the way. You have heard, read, and done much and more would do to obtaine eternall life with the Angels in heaven, for this ye pray, and fatt, and watch, and obey the laws of God, & come together every Sabboth to heare, to pray to praife & ferue him which giveth, How many praiers, how many fasts how many watches, how many works, how many hours in reading the word, in hearing the word, in receiving the facramets, in examining your hart, in chaltifing your flesh, were spent & lottifyou shuld run in vaine? as Efau hunted for a bleffing and went without it. Therefore the holy Ghoff doth fay nothing, but it is like a mark in our way to frew vs when we are in & whe we arcour : for God would not have ve lofe our labour like Laban, which could find in his hart after Iacob had ferued him 20 yeres to fend him away emptie: but he would have you to feek & find, to aske and receive to run and obtaine: therefore he faith, forms that yee may obtaine . As there is a heaven, to there is a way to heauen: one way Adam came from Paradife, and by another way he must returne to Paradre: the passage is not so stope, but there is a way, though a firaight way; and a doore, though it be a narrow doore, and therfore few doe find it, only they which are like acob, do fee a ladder before them, as lacob did, he had many dreames before & did nor fee it at laft he dreamed, & behold a ladder which reacheth from earth to heaven, and al the Angels descended & afrended by it to flew that no man ascendeth to heanen, but by that Ladder sthis Ladder is Chrift, which faith, I am the way, and therfore he biddeth vs to follow him, If we must follow Chuft his steps, let ve fee how he went to heaven; he begun betime, for artwelue yeares of age he faid, I must goe about my Fathers bufmesthe made speede for John faith, That he fpake and did moe good things in three and thirde yeares then could be written's he kept the right way, for when hee faid, Who can econfe me of finnes none would accuse him of any thoughthey shing watched

Jacobs Badden watched him for that purpolet Hee continued well for hee dyed like a Lambe, and praied to his father, and forgaue his enemies Therefore we will call the fleps of this Ladder, Mature properte recle constanter, thatis, begin betime make halt keep the ways and hold to the end, and thou fhalt moe after thy matter Touche ing the first, begin become God requiring) the first borne for his offering and the first truices for his feruice, requiring the firstlabours of his feruants, and (as I may fay) the maidenhead of eue ry man becaufe the belt feafon to feeke God is rofeek him ears ly and therfore Wiledome faith, they which fooks me early Ball find: but to them which deferre, the faith Y afball fockeme, but yo Shall not find me. We bane long purposed to seine God, and etre ry man thinketh that hothould be ferued, but we cannot accord of the time when to begin. One faith, when I am rich: another faieth, when I amfree: another faieth, when Lam feeled another faith, when I am old then I shall be fit to fall and pray, Thus becaufe we are given to let the best fath that we may have a longer time for our finnes and pleasure, like the Tewes in the fift of Age ge, which faid alway, The time was not yet come, when they fould build the Temple, Therefore the holy Ghoft criech fo often, This is the acceptable time, this is the day of faluation, to day beare his poice like Rebeccah which taught her fanne the negrett way to get the bleffings. So foone as man was created a law was given him to thew that he should live under obedience from the det that he is bome: fo foon as he is borne, he is baptized in the name of God to flew that when we cannot run to Christ, wee should creepe voto him and ferue him as wee can in youth and ager fo foon as he beginnech to pray he feigh, thy name be hallowed, thy kingdome come, thy wil be done before he take his daily bread to they that we should feeke the will of God before the foode shar we liuchy much more before the fine and pleasures which we perith by So fogno as the Lord distributed the calents, he iniouned his legisnisto yfe them : who is fo young that hath not received formeralem or other? Therefore yourh cannot excuss him because the talet requires to be vied of enery one that half it So foone as God created the man and the woman he comanded them to increase & multiplie fhall we increase & multiplie 60.1.14. inthe flesh, before we increate & multiplie in the spirit? The first thing watched

Mat. 25.15 Zuk,19.13.

Gen.I.

or the payto beaute.

thing that God did after he created he men and earth, he did itparace light from darknes thewing vs how wee thould le parate Matth 3.3 our good from cuil before our good become built. The first leffon that John taught, was Repent for the bingdome of beaue is at Manh. 10. hand. The firtheflon that the Disciples ranght, was, Reper too for Matt. 4.12 the kingdome of beane is at band And the first lefton that Christ taught, was Repent forthe kingdom of brane is at band. To reach what wee hould doe first , Repent , was the first teffon to young and old. Therefore Danid prayed, Teach me O Lord to number my daies , not my yeeres, nor my moneths, nor my weeks, but my Pfal 90-13 daies; shewing that we shal answer for daies, as wel as for yeres, for to day as wel as to morrow , & for our youth, as firaightly as for our age , eue asthe little childre were deuoured with beares, 1 Kin. 1. 1. for mocking the Prophet: which made David to cry , Remember Pfalm.25.7 not the sames of my youth : which hee would not have spoken if God did not marke the finnes of youth, as well as ofage. Therforethe Fathers were charged to teach their children the fame lawe which they had themselves. Therefore Christ rebuked the Disciples which forbad the little children to bee brought ento Dent. 6-7. him. For should children honourtheir Father and nothonour God ? It was a sweete confort when the children went before Mat. 19.14 Christ to the Temple, and lang their Holanna, to make their fathers ashamed which did not know the Messias when he came, when their little children knew him. It is written, when Christ hearda young man answere that he hadkept the Commandements from his youth, Christ began to loue him? which she wes how Christ loues these simely beginnings, when wee make him our nurle, and draw our first milke from his breasts. There is not one confession for old men and another for young men . In she Creede the olde man faith not, I did beleeue in God; and the young man faith not , I will beleeve in God , but both fay , I doe Exed ?. beleeue in Godsfor he which is called I am, loueth I am, and careth not for I was , nor I will be, When Chrift asketh Peter, Lo- John 1, 19 west ibou methe looketh that he should answere him , Yea Lord I law thee, and noedrine off as Felix did Paul, I will heare thee, I Affra 4-25. will love thee when I have a comienient time : nay, when thou halt no convenienctime for ifithis be the convenient time, after this , the time cournient is paff. Manna was gathered in the morning, Liz boilling

Incobe Laiders ad 190 ning beginlis when the Sunne role it did nielt way! So geride and be gathered beime, forif cellavill bufines and pleatires come vpoh ys, they wilmelt it fafter then we can gat her it thetfore in the fourth of the Prouerbs, Wildome is called the begin-Nout to. ning, to reach vs to feeke wifedome in the beginning , as a man Mict. 4.72 rakethshe belt first, If Eliah would be ferued before the widow. when the had not enough to forme her felfe, will God be ferred afpersbeer may after the flefh souffer the divelle what conflithet owe him to morrow, which thou are not indebreated day? yes, doth not God require Morning facrifice as well as Eurning facrifice? It is an old faying, repentance is never too late; but it is a erric faying repentance is never root foone: for fo foonas we fin. we had need to aske forgiuenes; befide, repentance is a gift, and energy wherfore mutthe taken when it is offered. For if Judas could have repented when he lifted he would neuerhaue hanged himfelfe. The time pattis gone, and thou canft novecal that to repent in: the time to come is vacertaine, and thou canft net affure that to repenting the prefent time is only thine, and thou maiftrepent anthat, but about hat will be gone too. Therefore when Christ wept over Icrusalein, hee faid, Oif then baift knowne in theith day: calling nonetheirday , but this day : if none can be called thy day, but this day, the this isthy day of repentance, or els thou halt none atall. Therefore one relembleth the mercie of God to the poole in Iurie, wherethe fick andleprous lay, for ar one time of the day an Angell dame and ftirred the water, and then the Lohng. 2. which Rept in first was healed of his dileafe; hee'w hich thepe in first was healed , more buthe which thepe in first : fo he which raketh time is fure, but hee which foreflowerhtime, ofiner faileth then speedeth; for when golden aportunitie is patt, no time will ficfor it : yet, as when Christ went about to cast out durels, they Matt.8.19. fayd that hee tormented them before the time ! fo whenforuer thou goeftaboutto difmiffe thy fins and pleafures, though thou Hay till thou beeft ficke and olde, and ready to dye, yet they will fay ffil that thou difmiffeft them before the time : burthen isthe time when the diuellfaith, the time is not ver, for the diuelles liar, and knoweththat wharlicom our voilels beefestoned with at the first they will tatte of the lange ener after. Theifore linger not with Lot for if the Angel had not friatched him away he had 115 perifhed

perifical-wishes adestic forbis delly with her were nor wife Vist gins but foolish. Virgins, which fought for oyle, before the Bridegroome come : Sauntel begantoferne GOD in his mino rice, Timothie tead the Scriptures in his childhood, John grew 2. Tim. 3-19 infpuir, as hee ripened in yeerest fo whether thou be olde or young thy repensance cannot be too foone, because thy finne is gone before. Ifthou lackett a fpurie to make thee mine/fee how every day runnerh away with thy life: youth commet by bi onchildhond, age commeth spon youth, death commeth spon age with fuch a twift faile, that if our minutes were fpent in mortifing our felues: yet our glaffe would be runne out, before wee had purged halfeour corruptions. Thus much of the first to heaven, the right way to heaven is the word, which crusqaff

The second step in your loaney, is to keepe the way, as God taught the lifaires a way to Cansan, fending's fierie piller before them, which they did follow where for werit went fo when he ordained a heaven for me, he approvated a way to come visto is which way he that miffeth that never come to the end as Herod forght Christioucnall furie, bur hone found him, but those which followed the flatre: fothere is former Ming fill that leadeth mente Christ, which weemust follows orels were estinot come where he is! There be many wrog waies, as there be many errors but there is but one right way, as there is but one truth, And therfore laceholid notfee many but one Ladder, which reached to he went and John Baptillis faid not to prepare the water of the Lord, but the way, the wing that there is but one right way in this lite, which Salomon understandeth for the meane, & therfore he faith, Turne not to the right band nor to the left, implying that we may erre as well of the right hand as of the left : as if hee fhould fay, fomd are ton hot, as other are too cold; forme are too fuperthitious as other are roo careleffe; fome are roo fearfull, as other are soo confident's there is a zeale without knowledge, a loue without finglenes, a prayer without faith, and a faith without fruits. Therefore the Apattle doth warne vs to examine whether we bein the faith mot whether we have a kind offaith, but whether we be in the faith; that is, the thire faith. The fore Paul faith, Romne forit innonenoughes minhe burte muft know how we sunne it is not enought of heare; but we will eare thow to lie are: Lacobs Ladder

is is not enough to beleeve; but wee muft care how we beleeve ic is not enough to pray, but we must care how we pray it is not enough to worke, but we must care how we worker for we can not doe good valeffe we doe it well, as wee may fee in this example. Cain offered, & God abhorred, because he cared not for the manner, God cared not for his offering, Simon Magus beleeued, Herod liftened, Felix feared, Saul obeyed, Iezabel fatted. the Pharifies prayed: but because they did not beleeue fo hea e fo feare lo, obey fo fast fo, and pray foras he which faith Learne of me; when they fay that they have falted, and prayed, and or beyed Christ, he wil answer them as he dort in Matthew, I know you not. Therefore if ye aske like the Scribe; how yee shall come to heaven, the right way to heaven is the word, which came fro heaven, But here some will say, the worde indeede doth containe the right way, but many cannot finde that way without a guide; Therefore I have picked out of the worde that way which God calleth the right way: the way by which the word doth fet thee into heaven, is to do vnto other as thou wouldest have other doe unto thee; to exercise good workes, & yet beleeue that Chrifts workes shall faue thee; to pray without doubting, and ver bee content that thy prayer be not granted: to keepe within thy call ling, and do nothing by contentione: to bring thy will vote Gods will, and fuffer for Christ, because he hath suffered for thee: to repent not onely for thine open and groffe faults, but for to count enery finne great to apply all things to the glorie of god, and of enery thing to make lone; ve drand animal town animal, br

Thus the word goeth beforevs like the fiery piller, & shewes vs when wee are in and when wee are out, or else the broad way would seeme the best way, and therefore all which care not for the word, goe like blind mento hell for heaven booke but to the Papists, which have the word in an vaknown tongue, some claber to heaven with merits, some by Angels, some by penance, and some by pardons, & every man hath a way by himselfe, and all out of the way. As Naaman answered Elisha when hee was commaunded to wash himselse in Iordne, are not Abanah and Pharpar rivers of Damassus better then Iordne may I not wash there and bee healed? So they say, are not pardons as good as workes? are not pilgrimages as good as praises? is not sacrifice

I not goe to heaven this way & that way, as well as by the word? No, as no water but lorden could clease Namans leprose, so no way but the word can bring to heaven. For which cause the lawes of God are called the waies of God, and the word of God is called the word of life, to shew that there is no way to life, but the word which is called the way and the life. Therefore now ye see the way, I conclude with Esay, This is the may, malke in it. Thus much of your second steppe to heaven, which is, keepe the

way.

Now who ye are in the way, it is good to make speede, therefore the next flep in your journey is, Make baste, For this cause Paul faith, Runne, which is the fwifteft pace of man, as though he should goe faster to heaven then to any place elfe in the world. His meaning is this, that as a man doth watch, and run, and labourto be rich quickly; so he should heare, and pray, and Hudie, and vie all meanes to be wife quickly. This the Apostle vnderflandeth when he biddeth vs to adde: as if he fhould fay, when thou art in the way, and knowest good from euill, every day kill fome vice, and every week fowe fome venue, & make thy two talents finetalents, thy finetalents teneralents, and ever be doing, and at laft it shall bee opened, because thou hast knocked. Christ faith, The kingdome of heaven is got by violence: therefore a man must be earnest and zealous in the religion that hee professeth, or elle it maketh no matter of what religion he is: for if he be but luke-warme, God chreatneth to fpue him out of his mouth: every man hath a kinde of religion, and the religion of most is to be like one another, as mercifull as other, as humble as other, as deuout as other: but God fayth, Be bole as I min, not as other, are: for Christ faith, Except your righteonfnes exceede the right confues of the Pharifies, although they were bolier then other, ye (ball not enterinto beauen. That is, except ye be more then Itatute protestants, which goe to the Church and heare an homilie, and receive once a yere, but wil not offend any person, nor leave any cultom, nor beare any charge, nor fuffer any trouble for the glory of God, yeshall come to heaven, when the Pharifies come out of hell. As loue delighteth men, fo zeale pleafeth God: for zeale is the love of God. Therefore every facrifice was offered with

withfire to shew with what neale they shuld buime which come to offer prayer of praise, or thankes vnto the Lord. Therefore the holy Ghoff descended in fire to thew the feruencie of them and whom the holy Ghoft refleth. Therefore the Cherubinswere portraired with wings, before the people, to frew that they should be as carnest and quicke about the Lords bufines asthe Cherubins. Therefore GOD would not take a laine hope take ting factifice, to the whow hee abhorreth flacknes in all out the ties . Therefore Saint lames faich, Be fuift to beare: we muft be fwift to pray, fwift to obey, fwift to doe good, for hee is not care fed only which doth not the Lords bufines, but be which doth it pegligently that is, he which doth any thing before it, like him that would bid his friends fare well, and follow Christ after. The hound which runnes but for the hate, runnes as fall as poffible he can: the hawke which flieth but for the panridge, flieth as fall as possibli the can: and shall he which runnes for heaven! creepe more flowly then the dial! Who hath fo much faith as the Apostles? yet how often doth Christ fay, @ ye of Birle fairb? Complaining that their faith was too little, and therefore when Peter answered him that hee loved him as though he loved from not enough; Christasked him againe, whether he loued him's & asthough he loued him not enough, yet he asked him again, Lonest thou me? for hee would have vs loue him as hee loued vs. when his heart blood was thed for vs : therefore when hee demaunded his love, he measured it by the heart, faying of hou fall love God with all thy beart, with all thy frength, with all thy mind! Thrice be repeated all, leaft we should keepe any thing fro him. Our Saujour faith not, that his father is glorified, that we bring forth fruit, but in that wee bring forth much fruite: Is it not better to bee velicls of gold then velicls of braffe? Doe vee nor fee how Christ reiched him which saidhe kepe many communides ments, because he would not doe one commandement for one work which he wold not doe, our Sanior made no reckening of all that he had done It was good for the Apofiles that they left all and followed Christ presently burthis should not be wifiten but to teach ve with what speed weathuld follow Christ, watch? ing the Rame to fogne as A rifeth, and the piller to doore as it te? moueth. In this ftriue and goe one before another as Perer and Iohn ain

out Ladder, and 10

John firone who shuld come first to the sepulchre. For if A grippa could bee faued when he was almost a Christian, Paul would
not have laboured to make him altogether a Christian. Therefore though purity be counted herefie, yet remeber that Christ
sach, None can see God but the pure in heart: & know, that there
is no dealing with these mockers, but to answer them as Dauid
answered Michal, when she seemed him for his humblenes, hee
said, I will be more humble per: so when they mock thee for thy
zeale, spight them with more zeale, for each is not overcome but
with good. Thus we have passed the third step vito heaven.

The fourth steppe in this happie fourney is, Perfeuer to the end. Por if you begin betime, and goe aright, and make halte, and continue not vito the ende, your reward is with them of whom Paul Tileh, Their end is worfe then their beginning, There is nothing in our life which luffereth fo many ecliples and changes, as out denotion, not and cold, in & out, off and on, not in one mood fo long asthe fortiow fits vpon the ground, but looking like the Chanelo to the colour of it which we fee: if we fee good it puts wing a good thought if we fee or heare call, it thries visto good to euil agame thus man is rolled voo a wheele that nevertiands fill but turnes continually about, as though he were giddle and treading of a maze. Hee is sponthe fide of a hill, where it is eafie to flide, and hard to get worke ffesh : therefore the Apolite moued with picie, leeing man Hand voon fuch a flipperie ground, as It were in a this ready to finke, or a house beding to fall, he criech to them that trand fireft, Take heed leaft yee fall that is, when thou halt put on thy armour of light, and art in the spiritual field to fighethe Lords battailes against the world, the fish, and the divell; turne not backe like Demas, but remember the comfort of Bliffia, that there be more with thee then against thee, & that the tempter can ouercome none burthem which yeeld. Other fernants change their mailers for better matters, but at that ferue God, are like the fernant which received a print in his eare, after the manner of the lewes, in token that he would ferue his mafter for ever, like the veltures which bare their owne marke. Therefore the holy Ghoft criest to often, Bee faithfull enen unto the death: Ber not wearie of well doing : Take heede least ye fall : for when thou art wearie of thy goodnesse, God doth not count 2861 thee

Jacobs Ladder,

thee good, but wearig of goodnes: and when thou declineft fro righteoulnes, God doth not count thee righteous, but revolted from righteoulnes therfore Paul faith, Pray comunally, as though prayer were nothing without continuance: Iacob did not ouercome God fo foone as he began to wrettle with him, but whe he had wreftled with him all night . And it is faid, that Chrift took pittie of them that Rayed with him. I wil not leave thee fayth Elifts to Eliah: fo we fould not leave God. Some came into the vineyard in the morning, & lome at noone, but none received any reward but they which flaied vntil night. As gods mercy indureth for ever, fo our righteouines fhuld indure for ever Every thought, and word, and deede of a faithful man is a ftep towards heaud, in euery place he meeteth Chrift, euerything putshim in mind of God, he feekes him to find him, and whe he hathfound him he leekes him fill, he is not farisfied, because at every touch there comes some vertue from him. Iacob serued feuen yeres fer Rachel & after them he ferued feuen more, and yet he was content to ferue feuen more, and when he had ferued fo many yeres they feemed voto him as nothing, because he loued her he which ferued fo long for Rachel, ferued all his life for heaven; and if he had lived till this day, he would have ferued God ftill, & thought it nothing because hee loved him. To have the Arke but a while, doth more hurt to the Philiftines then benefit them : fo to fewe God but a while, doth more damage vathen help vat for happier is the child which never began, then Indas whole end was worls then his beginning. What a lamentable thing is it to heare this plaine of him which was once the strongest in the world, Sampfon hath loft his ffrength for Dalilah, for the love of Dalilah that doth not love him: to flew what a fhame it is to end worfe then wee begin. Chrift thewes what a reproch it was yoto him, which began to build and could not fet vo the roofe, the paffeogers by pointed with their fingers and faid, this man beganne's foundation, but he could not cover it: fo they will fay, this man thought to be holy, but he could not keepe promife, What shall I (ay (faith Iofhua) when Ifrael turneth the backer when Ifrael turnes the backe, this aftonished him, and this makes the whole Temple shake when the pillers tremble? What an offence is it to the Church to fee Peter to deny Chrift, which faid euen now a aria that

that he would never forfake him ? To fee Lot comirinceft with. his daughters in the mout, which ffriued for preferue the chaft in Sodom, to fee Salomó worthip Idols, which erceted the tem. ple for the worthip of God, to fee Noah mocked of his fon for drinkennes, for whose righteousneshis sonne escaped, as if the flarres should fall from heaven, and light goe from the Sunne. Wifedom is angrie with him which leaueth his righteouloes, to become worfe; the Vine wold not for lake her grapes, the Olive would not forfake her farnes, the figge-tree would not leave his Sweetnes, but the bramble did, he is not the Vinc nor the Olive: nor the fig-tree, but hee was a bramble made for the fire, which. leaveththe ioyes; let the dog turne to the vomit, and the fwine to the walow, but thou like Abraham hold on thy facrifice voto the evening, in the evening of thy life, and a full measure shal be measured vnto thee. This is a long step, and man is like a horse which lougth thore journeyes, therefore how can he hold out for farre? When one tolde Socrates, that he would very faine go to Olympus, but he feared that he should not be able to endure the paines: Socrates answered him, I know that thou viest to walke euery day betweene thy meales, which walk continue forward in the way to Olympus, and within fine or fixe daies thou finale come thither. How easie wasthis, and yet he law it not ; fo is the way to heaven, if men do bend themselves as much to do good. as they beate their braines to do euil they might goe to heaven with leffe trouble the hey goe to hell. Our idle houres are enough to get wisedome, and knowledge and faith, till wee were like Saints among men : if thou looke only to the stops, and tell all the thornes which lye in the way, thou shalt goe fearefullie, wearily and on willingly, every thing shall turne thee aside, and euery fnaile shal step before thee, & take thy crowne from thee: but then lift up thine eyes from the earth and look to Christ calling the Spirit affifting, the Father bleffing, the Angels comforting the worddirecting the crowne inuting, & thy fetters shall fal from thee, & thou shalt rife like the Sunne, and maruelle how the thing could feeme fo hard, and be fo cafie, when ye doe wel remember that ye change not for the worfe, and doe, as ye doe then, and ye shall continue to the end.

Now I have encouraged you like fouldiers, and taken away

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your feare, I will bring you to the fight of your enemies, and will fer them before your face, not to weaken you, for that were wat of charitie, but to make you warie, which is true loue indeed. To number them furely I cannot, they are fo many: and exactly to describe them, it is beyond my skil, they are so subtill: Howbeit. to give you a little catte, I may fay as Elisha faid to his feruant. and you shall see it, if you have your eyes ope feare not, for they that bee with vs are more then they that be with them, and hee that is on our fide is stronger then all, But if you will heare what the holy Apolle faith touching them, I can tell you. Hee affirmeth, and that by the very spirit of God: we wrestle not against flesh and blood only, but against principalities, powers, worldly gouernours, the princes of the darknes of this world, even fpirituall wickednesses in the high places, And Saint John faith they are the lufts of the flesh, the luft of the eyes, and the pride of life. let other men thinke of them what they lift; they that heare them thus described, and have felt the force of them in their owne foules, could not chuse but confesse, that they have bin many in number, mightie in power, fubtill in practife, and what not: who knoweth northis, that the more enemies we have, the more need we have, both of force outwardly and of care inwardly : as againe, the more powerfull they are, and the more weake we are. the more we should seeke for helpe else where. In outward and bodily foes and forces we confesse the truth of this, and doe all what we cato fhew our felues wife, circumspect, &couragious! how much more had wee need here, to expresse all these things, where the conflict is more hard, though the conquett obtained be more glorious; and where againe our fresand their forces be more mighty &many, though their overthrow once performed, giueth the the fooles foile. But whom shall we locke to herein? Other men are as weake as our felues, if not worfe : for all men lay them vpon a ballance, they are altogether lighter the vapitie it felf. And if we feare & dittruft our felies, how there we, or how can we put condence in others specially fith God faith, Curfed is every one that maketh fleft and bloodhis arme. To looke vo to the holy and elected Angels, will do vs little good, because they goe not but being fent, and abvaics waite for a word and warrant from the Lords owne mouth for all their actions befides THOY that

that, their owne oyle and force is little enough for their own supportation. To God therefore that is the God of our itrength, we must needes come, yea and to him alone, or else we are veterly overthrowne and catt away. And if we cannot fay and doe too as David did, Lord whom have I in heaven but thee and I have defired none in earth, with thee, we are in a wofull taking and viterly loft. For feare without, and fire within, Satans malice also, mens mischiefe, and our corruption, wil carrie and harrie vs, as it were a violent tempelt or whirle wind . Amongst the Heathen they had many odde conceits, to chase away bodily and spirituall enemics, asthofe that have written their hiftories & actions, have plainely fet forth: fometimes fire, fometimes water, fometimes bloud, and fometimes one thing & fornetimes another, as mans brain is a bountiful shop to forge such deuises in. The Papitts differ not much from the, who think that whippings & fcourgings will tame and subdue the corrupt affections of the harr, and that the cafting of a little holy water (as they call it ) or the making of a croffe in the face, forehead, breaft, or any other place, wil chase away Satan, & all his hellish powers. Of all which actions & ceremonies either heathenish or popish, were they better the they be(but indeed they are flark naught as they vie the) we may fay as the Apottle faith, Bedily exercise profiteth little but god ineffe is profitable unto all things . And had Satans malice, and mans prefumption flaied here, & gone no further in groffe imaginations, concerning this & other matters, it had bin the leffe euill: but in our light and libertic of the Gospell forme suppose, that the very faying of Lord bane mercie upon vs, & that without faith or feeling, many times, is all in all & the pronouncing of this petition, Lead vs not into temptation, and that without fense or vnderftanding of it, is sufficient to funder Satan, & our owne corruption as farre from vs, as the East is from the West. V pon them their spiritual enemies preuailed, by groffe ignorance, & superfittions coceits: vpon vs by careles prefunption, & prefunptuous carelefnes, neither the one of vs, nor the other, anderstanding rightly as we should, either our foes forces, or our own weaknes, And that is the cause why they and we in former time and of late, joyned with them, & fundred from the haue received very fearful falles and ouerthrowes: for al is one with Saran, fo he catch and fnatch

men, & haue them in possession, he careth nor by what meanes. But will thou not escape danger only, but ouercome alfor I will thew thee O man, what thou shalt do, at any hand go out of thy felf& other creatures what focuer: for if thou flick to the though never to lite, thou doest disadvantage thy felfe at the least, if not ouerenrow thy felfe. The wicked fpirits are as frong to effect ewill, as the elect are to doe good: and formuch the more powerfull that way, by how much they attempt it with commission from God, and find fit matter in men to worke vpon. And what then?fixe the eye of thy faith fast upon God in Christ, and thou Phaleneuer miscarrie. For he that cannot lie hath said it, I will not falle thee, nor for fake thee for ever: and in the New Teltanient Christ hathrold vs, which is also a word of as fire a promise, The gates of hell shall not prenaile against this faith. Nay, I will say more in the strength and power of this perswasion, thou shalt be made more the a conquerour, thorow him that hath loved thee, & washed thee in his owne hart bloud. I know & confesse there are many lets & hinderances, to the perswafion and practife of this trueth: but he are and beleeve only, and I will shew you yet a more perfect and affired way, by which you shall be made to walk fafe, either in the day of death, or in the time of temptation, or in any other course or croffe, that may betide you in this life. See that you have not only the two fide posts, & the v pper dote polts of your houses, frické ouer with the bloud of the Lambe, but your hearts purged through faith in his bloud, from the power of dead works; & then the deftroyer that overthroweth others, shall paffe ouer thee, & bring thee in good time to the full fruition of the heavenly Canaan, But thou wilt fay as the flothful person doth in the Proverbs, There is a Lyon, yearmany lyons in the way: I answer; recken them vp, and bring them foorth, they shall all by Gods grace bee eafily remoued, All forts of affliction are bitter, I confesse it, and so are many things in meate, drinke, and philick, and yet we refule their not, but yle them rather, because of the good we know or hope, they wil effect in vs. And why fay we not, as the Apostle by the spirit doth; No chastisement for the prefent feemeth to ber wyous, but grienous? Howbeit afterwardit bringeth forth the quier fruit of righteoufnes, vnto them which are thereby exercised. Death also is dreadfull; whatthen butto 53.21 whom

whom I pray thee? even to the man that hath his truft in his riches, or hath no hope of a better life: but to him that beleeueth in Christ, it is become through the power of the death and obedience of Christ, a speedie passage to eternall life, Wee endure many dreadfull and daungerous things, and runne through fire and water, and all for a corruptible crowne: and why should we not with patience and prayer passe through this, which is the verie highway to heauen? Befides, hell is horrible, Neither will I denie that: but fill I demaund to whom it is fo? furely to the diuell and his angels, and all manner of wicked ones, for whom it hath beene prepared of olde: but as forthe godly and elect, it cannot come nigh him. For Christ the verie way, truth and life it felfe hath told vs, and therefore we ought to credit it: He shas beareth my words, and beleeneth in him that fent me, bath enerlafling life, and hall not come into condemnation, but hath paffed from death unto life. Lastly, is not finne a threwd and fore enemie to encounter with? I confesseit: but to whom tell mee I befeech you? even to them in whole mortall bodies it raigneth, to fulfill the concupifcences thereof, To other, in whom the roote of it is dead, it is not fo, whether we respect this life, or that which is to come: for here the reliques of fin, are but as prickes in our fides, to prouoke vs to better things, and to flirre vs vp to hunger and thirst after righteousnes: and for the life to come, we shall be vtterly freed from the same, and have all teares wiped from our eyes. To bring all into a fumme: I fay let all objected be as true, as any thing may bee : yet all these and a thousand more such like, are nothing to him that is in Chrift . For the Apolile faith, There is no condemnation to them that are in Christ Iesus: and it is he alone that hath destroyed death, and became finne for vs, that we in him might be made the righteousnesse of God. And furely fuch a one may in some good measure of comfort, joyfully fay to the defiance even of death it felfe, & al other ghottly enemies whatfoeuer: O death where is thy fting ! O grane where is thy victorie! The sting of death is sinne, and the strength of sime is the law: but thankes bee unto God which hath given vs victorie, through our Lord Iefus Christ. Yeahe may fay, as the Saints and Martyrs have faid in the midft of fierie flames, I am perswaded that neither death, nor life, nor Angels, nor principalities, nor Mm bontille. powers.

powers, northings prefent, northings to come, nor hight, nor depth, nor any other creature, shall be able to seperate me from the love of God which is in Christ Iesus our Lord. Oh but death isterrible ftill . I answere: in such a clowd of witnesses, and enidence of truth, may I not in some for and sense say, O faithlesse generation, how long shall I be with you? how long now shall I fuffer you? Is it fearefull to any, but to a naturall man, and to him that hath his felicitie here, & in the things of this life? Surely it is nothing terrible to him, that is made a comfortable partaker of the fruits of the death of Christ, who died and role againe, to the end he might destroy death, and him that had the power of death, even the divell himselfe. But hell is horrible. True: but yetto them for vihom it is prepared: but thou art in Christ exempted from it. For why did he himselfe suffer hellish torments both in bodie and foule? to leatte theetherein? and to make it perrible or horrible to thee? no, but to free thee & al his from the feare of hell, & the feeling of everlatting condemnation. Oh but what shall I say touching my fin that is great and grieuous, and the peculiar wages ofit, is death eternall. That is true in the nature of finne, and the justice of God: but with the Lord there is mercie, that he may bee feared. Stand still a while, and you shall behold the great works of God: and be not faithleffe, but faithfull, and beleeue the truth of the word. What is more cleare then this? where finne hath abounded, there grace hath abounded much more. And though it be in a Prophet, yet where have we a more plaine, plentifull, or evangelicall promise then this? Though your finnes were as crimfon, they shall be made white as fnow:though they were red as skarlet, they shall be as wooll. If we have the hand or writing of an honest man, we thinke our felues bound to give credit thereto: how much more should we beleeuethe most true and vnchangeable word of the eternall? To which, not for any want in himselfe, but by reason of the weaknes of our faith, he hath bin willing, the more aboundantly to shew vnto the heires of promise, the stablenes of his counsel, to adioyne and bind himselfe with an oth, saving, As I live, I will not the death of a finner, yea I will bee mercifull to their vnrighseoulnes, and I will remember their fins and iniquities no more: that so by two immutable things, that is, his inviolable oth, and affured:

affured promise (wherein it is enpossible that God should lie) we might have strong consolation. And as for these objections, or any the like, what are they elfe, but intrueth and fubitance, the verie cuill reports that the spies brought vpon the promised land? and yet there was a verie true testimonie giuen by Ioshua and Caleb: yea the palpable proofes they had by the cluster of grapes, and other things which they brought from thence, were irrefragate witnesses. Will you beleeue then because they are many? that is flat poperie: and befides, God forbiddeth vsto cleaue to a multitude to doe euill. Will you fearethem because they are mightie? That is to distrust God, who is greater then all: and to make them omnipotent, which is blasphemie, Will you doubt because they double their affaults? That is no ende of temptation, but this rather to adde an edge vnto our prayers, that so through them wee may heare in our hearts that comfortable speech, My grace is sufficient for thee, & my Itrength shall be perfected through weakneffe. And when wee shall have all our senses sarisfied in the contrarie truth, yea so farre foorth, 29 that our eyes may fee, our eares may heare, our hands may handle the good things of God (ouer and befides the faith, wee haue in him concerning them) it is not groffe only but impious, not to beleeue. But here in this life are many pleasures and cergaine delights lawfull, as houses, friends, wives, children, goods, honour, and almost infinit such like. That is verie true: but with this honie God intermingleth some gall, least the soules of his servants might runne riot to sinne. And who is he that can bee ignorant of the vncertaine estate of all and euerie one of them? Our friends fall away, as a fruite that is ripe before his time, or as the morning dew. Our houses are ouerthrowne, and are like the suines of a defaced hold, not one stone of them being left ypon another. Our wives may bee lewd in their lips, loofe in their liues, and wicked as was lobs, and wish vs to curse God & dye. Our children not riotous onely and disobedient, but ynnaturall alfo, and rifing vp against vs, as Absolon. The goods we possesse, are not vnfitly by Salomon refembled to the Eagle, that taketh her to her wings, and flieth afost into the ayre. As for our honour, which wee make as it were some deitie vpon earth, it is turned into shame in the twinkling of an eye, or else forgotten asit 3201

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had neuer been : and wee, that in our owne imaginations, are Lords of al, as the dust or chaffe of the earth carried from all And what reason is there then, that these or any such like, should hinder vs in our race towards heaven? He that bath an inheritance or land in the world, will not be hindred from taking the possession or injoying of it, when it falleth vnto him, by the teares of his wife, the intreatie of his children, the heape of his riches, or any fuch like things: and why should we fuffer these fimple conceirs to Heale away our hearts from the hope and has uing of heaven? Besides, who knoweth not, that as in respect of the life to come, all these heaped vp in the greatest measure that possible can be in this world, are not so much as a shadow of the good things that shall be reuealed. Hath the spirit faydin vaine, that which the eye hath not feene, neither the eare heard. neither ever yet entred into mans heart, hath God prepared for them that love him? Or shall weethinke it alye? or that God meant to diffemble and dally with vs? Oh be it farre from vsto thinke or speake so. Is that glorious description of that holy and heavenly lerufalem, mentioned in the Renelation, but a fiction offorgerie? It were blafphemie, for any mans heart to imagine for we are rather to thinke, that God by that which is knownes and can be comprehended, expresseth that which yet is hidden . from vs. and shallin good measure be comprehended of vs. alfo. we knowing then, even as we are knowne now. Wherefore let visitot feare all or any of our aduerfaries, or pulbackes, for true lone expelleth feare: neither let vs be faint harted in our felues. but labour rather to life vp our hands which hang downe, and to ftrengthen our weake knees, for faithfull is he that hath promifed, who will also performe it. Be fait bfull unto the death, and I will give thee the crowne of life . Hee that fo runneth shall bee fure to obtains and have his portion with the faints, in the heamenly inheritance, of a crowne that never fadeth nor falleth away . Bur hee that careth not for this course, must have his portion with hypocrites, in the lake of fire and brimftone that burneth foreuer more, and bee shut out of the kingdome with the fearefull, unbeleesing, abhominable, murtherers, whoremongers, forcerers, idolaters and fuch like. Wherefore as you loue hie, and loath death, tunne well I befeech you: yea euen as out CCXL

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next was at the beginning, so say I at the ending; Sorum that yet may obtaine: which I doe not onely propound vato you by exhortation, but commend and commit by supplication to God for my selfe and you, that cuerie one of vs, and I my selfe especially, may in seeling and faith say, I am now readie to bee offered, and the time of my departing is at hand, I have sought a good fight, and have finished my course, I have kept the faith, from hence is said up for me the crowne of righteousnes, which the Lord the righteous sudge shall give me at that day, and not to me onely, but vato them also that love his appearing.

FINIS.

## THE LAWYERS

Luke 10.25.

And behold a certaine Lawyer stood up and tempted him saying: Master what shall I doe to inherite eternall life.

[ is a waightie question, and hath beene long discourled by what meanes a man may come to heaven, and who is not defirous to be refolued in it? Here the queftion is propounded by a Lawyer & answered by the Law-giuer, whose judgement this case is worth the hearing. He propoundeth the question as one defirous to learne, when indeed he meaneth nothing leffe. But as Ahab, when hee asked for Micheas in the first booke of Kings and second chapter, if hee should goe up to fight against Ramoth in Gilead, meant not to follow the Prophets direction, but onely defired to heare his opinion: fo the Lawyer propoundeth this question, not with the mind to learne of Christ, but with the mind to tempt Christ and to trie his learning: as the divell came to tempt Christ in the wildernes, fo the Lawyer comes to tempt Christ in the citie: and therefore whereas the Euangelist faith; Behold a certaine Law yer flood up, he might have faid, behold a certaine divel flood up, because for the time he tooke vpon him the divels office to be a Mm temptes

tempter. When the divell tempted Chrift, Marth 4. he bid him anoid Sathan . And when Peter tempted Christ, Matth. 16 hee faid voto him, Depart Sathan: So when this Law yer tempted Christ, he might have said: Augunt Sathan, because in his action he was the inffrument of Sathan, But though the Lawyer was worthie to be repulsed because he was so importunate, yet was his question worth the aunswering, because it was of fuch importance. We fee then with what mind the Lawyer came to Christ; now let vs fee how he faluteth Christ. Though he came with a bad mind, yet doth he vie good words; that hee might deceive with lefte suspicion, he faluteth him by the name of Mafer, as if he did professe himselfe to bee his Disciple. So dooth Indas falute him when hee meant to betray him, Matth. 26.49. And so doe the Pharifies falue him, when they meant to bring him within the compaffe of treason, Matth. 22.15. And this hath beene alwaies the guile of the wicked to vie the imoothelf fpeech when they intend most mischiefe, and under colour of friendship to practise their treacherie. When Absalon meant to be revenged on his brother Ammon, for defiling his fifter Thamar, he made a great feast, and caused him to bee murderedin the middelt of the banquet, 2. Sam, 13. When Ioab meant to murcher Amasa, he saluted him courteously, saying: Art thou in health my brother? 2. Sam. 20. and with his right hand tooke him by the beard to kiffe him, and with his left hand sheathed a fword into his bellie.

These are such as the Psalmist speaketh of, Psalme 28. which have glosing tongues and bloudie minds; which speake friendly to their neighbours, and imagine mischiese in their hearts. As the Scorpion hath an amiable sace and a poysoned taile, so these men have faire lookes, and murdering hands, their words are as soft as butter, and as smooth as oyle, but their deedes are cruell as the deedes of warre, and deadly as the dint of swords. The Prophet Dauid was fore troubled with such dissemblers, as hee complaineth everie where in his booke of Psalmes, Psal. 41. That even his owne samiliar friend whom he trusted, and which did eate at his table, had laid great waite for him. And Psal. 55, that it was not an open enemie which had done him dishonour, for then he could have borne it; nor it was not his adversarie which

had lift up himselfe against him, for then peraduenture he would have hid himfelfe from him : but it was even his companion, his guide, and his owne familiar friend, which tooke fweete counfell with him, and walked in the house of Godas friends. At this day the world is full of fuch fained friendes which will flatter thee to thy face, and bite thee behind thy backe. They will give out hard speeches of some man that is absent, in thy hearing, to fee if thou wilt speake as hardly of him; which if thou doelt, thy words shall presently bee told unto him . Woe wato him (faith the wife man Eccle, 2. 1 3. ) that hath a double heart, wicked lips, and mischienous hands, and to the sinner that goeth two manner of waies. The Lord hath given but one heart, and one tongue, and one face to one man: therefore we should not carrie a double heart in our breast, nor two tongues in our head, nor two faces vndera hood. It was not lawfull for the Ifraelites to weare any garments made of linnen and wollen, Deur. 22. to fignific that it should not be lawfull for Christians to be diffemblers, to carrie fire in the one hand and water in the other, to carrie honic in their mouth and gall in their heart, or (as David speaketh, Pfal. 12.) to flatter with their lippes and diffemble in their double heart.

Of all kind of cattell these are the worst, because they doe most hure, where they are least mistrusted. Therefore they are compared to the wille Foxe, for their craftie fetches, Ezech. 13. And Herod istermed a Foxe for his diffembling, Luk. 13. Foras the Foxe faineth himselfe dead that hee may catch the birds to deuour them: fo the flatterer faineth himselfe to bee harmelesse and honelt, and conscionable, and religious, and holy, that hee may deceive the hearts of the simple; Rom. 1 6.18. Hee is like your shadow which doth imitate the action and gesture of your bodie, which stands when you stand; and walkes when you to walke; and fits when you fit; and rifeth when you rife: So the flatterer doth praise when you praise; and finds fault when you find fault; and finiles when you finile; and frownes when you frowne; and applaudes you in your doings; and foothes you in your fayings; and in all things feekes to pleafe your humour, till he have founded the depth of your denifes, that he may betray you to your greatest enemies. As the Syrens fing most fwe tly Mm 4

flattoric

The Lawyers Question.

fweetly when they incend your destruction: so flatterers speake most faire, when they practise most treachene. Therefore every faire looke is not to be liked; every smooth tale is not to be believed; & every glosing tongue is not to be trusted :but as wee must trie the spirits whether they be of God or no, 1. Iohn 4.1. So wee must trie the wordes whether they come from the heart or no; and wee must trie the deedes whether they be answerable to the words or no.

Now we are come to the question, which is by what meanesaman may inherit eternall life. A waightie question worthieto beeknowne, not onely of Lawyers and learned men, but also of all, both men and women, which are perswaded in their heare as with their mouth they doe confesse, that after death their bodies shall rise againe. Therefore though this Lawyer were to be blamed, because he came with so bad minde; jvet is he to be commended, because hee mooned so good a question. Many now adaies are very curious in idle and vaprofitable questions: As what God did before hee made the world: How long Adam stood in the state of innocencie: Whether Salomon were faued or not with many fuch vaine and vnnecessarie questions: but few there are which will aske (as this Lawyer did) what they must doe to inherite eternall life. You shall see many verie carefull and inquilitive how they may get riches; where they may purchase lands and Lordshippes; how they may come to adnancement and honour; and by what meanes they may procure the Princes fauour: but you shall fee few or none inquifitiue concerning the meanes of their faluation, you shall feldome heare any aske their pastour what they must doe to bee faued or which way they may come to heaven? It is not now as it was in Iohn Baptists time, when the Publicans, the fouldiers and all forts of people came vnto him, with Mafter what fall me doe? Luk, 2. 10. &c. Nor it is not now as it was in the time of Christ, when the people came and asked him, What shall we doe that wee may worke the workes of God? John 6.28. Nor it is not now as it was in Peters time, when vpon the hearing of Peters Sermon, the people came to Peter and to the other Apofiles, erying and faying, Men and brethren what shall we doe! Acts 2. 37. Bue now sucris mans mind is of his worldly profit, or pleaThe Lawyers Question. .

fure or preferment. This is the drift of all their deuiles, this is the end of all their practiles, how they may live here in delight and eafe, & leave behind them a rich potteritie. As for that heavenly country wherunto they were borne, that new Ierufalem wherin they should dwell, it is the furthest ende of their thought, and the least part of all their care how to inheritit, how, to inhabitite The question is how he may inherit eternal life: wherein he fee- y faduce meth to confesse that there is an eternal life, for therof he makes demy the no doubt, only the question is, how he may attaine vnto it. Here refuree therfore it appeared that this Lawyer was not a Saducee which denied the refurrection of the dead, Matth. 22. Nor he was not an Epicure, which are of this opinion, that after death there is neither ioy to be looked for, nor paines to be feared, and therfore are wont to fay, Ede, bibe, lude, &c. or asit is 1. Cor. 15. Let vs eat and drinke, for to morow we shall die. But this ma was a Pharifig. fuch a one as Paul was before his coverfion, one that expouded the law of God vnto the people, and lived after the Braitelt y Thatif law of their religion, Act. 2 6.5. In a word, hee was fuch a one, as a decel both for his life and learning, was admired and honoured of the Jewes. Though this lawyer were learned, yet it was boldly done of him to tempt the Lord. But what is it which learning dare not attempt, if it bee not tempered with the feare of God? Christ Iefus found no greater aduerlaries the the high Priefts, the Scribes and Pharines, which were all learned men; and the Church of Christ at this day is by none fo much afflicted, as by those that I am al carie the opinion of fingular learning. For look show many herefies are extant in the Church, or how many cottouerfies in religion, they have bin deuiled & are maintained by learned men, Let learned men therfore learne to feare the Lord: yea, let them learne to know nothing to much as Christ lefus, and him crucified, t, Corin, 2.2. without the which knowledge all knowledge is ignorance, all wildome is foolithnes, all learning is madnes, & all religion is error, or hypocrifie, or superstition. God hath not chosen many wife men, nor many mighty men, nor many noble men, but God hath chosen the fools things of the world, to cofound the wife, and God bath chosen the weake things of the world, to confound the things that are mightie; and vile things of the world, and things which are despised, bath god chosen yea and things which are not:

Christ in the choice of his Aposses, called not one that was learned; yet hath he not rejected at that are learned; for from he auch he called his Aposses Paula learned Lawyer, Act. 22. 2. to be the Aposses and preacher of the Gentiles, Rom. 11, 13. And there is no doubt, but that in all ages, & even at this day he called home in every place, & encueth them with excellent learning that they may serve to the gathering together of the Saints, and to the exercising of the ministerie, and to the edifying of the Church of God, Ephel. 4.12. The Lord Iclus so moderate our learning with his holy seare, that we may direct all our studies to the enlarging of his glorie and kingdome here on earth, that when the chiefe shepheards hall appeare, 1. Pet. 5.4 we (that have instructed other, and turned many to righteousnes) may shine as the brightnes of the surmement, and as the starres of heaven for ever, Dan 12. 3. Good

mafter what shall I doe to inherite eternall life?

Marke heere the discretion of the Lawyer in asking this queftion, As the man was a Lawyer, to there is no doube but that he had read the Law and the Prophets. If you looke into the Law you shall not finde, Curfed is hee that continueth not in all things that are written in the booke of the Law to know them. If you perule the Prophets, you strall not find, Ceafe from doing of exall & learne to Speake well. But the Law faith , Curfed's be that contingeth not in all things that are written in the Booke of the Lew to doe the Deut. 27. 26. Gal 3.10. And the Prophets fay, Ceafe fro doing of enill, and learne to doe well, Elay 1, 1 6.Pfal. 34.14. And therfore the Lawyer faith not; How much must I know, nor what shall I beleeue, but what shall I doe to inherit eternall life? We have bin taught too long, that we are faued by faith without the workes of the law. Which doctrine though it be most true, & most foundly proued, and flatly concluded, Romans 3,28. yet being vnder-Hood amiffe, as Pauls writings sometimes are, 2. Pet. 3.16 it hath bin the decay of all good deeds, and brought in Epicurisme and al yngodlines. Tis true in deede that eternal life is the gift of God through Iefus Christ Romans 6.13. But yet this gift is bestowed only vpon those for whom it is prepared, Mathew 20.23, which have exercised themselves in the workes of mercie, Math, 25.35 In respect of God our election standeth certaine from al eternis

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Mion

tie: for it hath this feale, The Lord knowerh them that are his, 2. Tim. 2.19. And I know whom I have choice, loha 3.18. But in respect of our schues it is vncertaine, and therefore we must strine to make the fame fore by good works, 2, Pet, 1.10. Thefe are the the way waies to come to heaven, though they be not the cause why we It tauen shall come to beauen, therefore we must keepe the way if ever we mean to come to heaven. For as we are ordained to the ends to are we ordained to the meanes which bring vs to that end, If God have predeltinate any to eternal! life, he hath also predefti- fredeftin nate them to the meanes wherby they must attaine cternal life, that is, fauch and a good conscience, T. Timoth 5.19 therfore it is certaine that wholoever isto be laved, shal at one time or other (alu acon before they depart out of this life, be called truly to beleeve, and shall endeuour by all meanes as Paul did to keepe a good conscience both toward God and toward men, Acts 14.16. For that which is spoken of Christ in speciall, Plakne 44. Thou hast loned righteonfresse and hated iniquitie, mult bee verified, and in some measure accomplished in all the members of Christ, they must love righteousnes, and hate iniquitie. And this is the difference that the Apostle putteth betweene the children of God and the children of the diuell, that the children of God both love and do righteoulnes, and the children of the divel love finne and doe it. 1. John 3.7. Let no man therefore thinke that he is predestinate to faluation, valeffe he find and feele in himselfe the effects and fruites of predeftination. For those whome God hath predeftinate, them also in his good time he calleth, Romanes 8,29,20. (not to vncleannes but vnto holines,1. Theffal.4.7. ) and whome he calleth, them also he instiffeth, (& endueth with the grace of fanctification, Rom. 6.2.&c.) and whom he iuffifieth, them also he glorifieth, Rom. 8. If any bee ingrafted into Christ by a lively faith, he cannot but bring foorth the fruite of good life, loh. 15. and who locuer dooth not bring foorth fuch fruite it is certaine that hee is not yet ingrafted into lefus Chrift. Let vs not therefore I fay, flatter nor deceiue our selues, as though we had true . faith, when we have not the true fruites of faith. For as the Sunne Faith cannot be without light, nor the fire without heate:no more can a fauing faith be without good workes, which are the fruites and effectes thereof. The penicent theefe had but a short time of repen-

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repentance:yet in that short time he wanted not good works to declare his fauth, Luk, 23.40.41.42. For no fooner was it given him to beleeue in Chrift, but that prefently he maketh answere on the behalfe of Christ and cleareth him of all amisse; he rebuketh his fellow for his incredulitie, he confesseth the greatnes of their fin,& their iuft punishment for the fame, he acknowledgeth Christeo bethe Lard and calleth vpon him. Therfore it is not enough for ys to fay we have faith, for the divels have a kinde of faith (Iam. 2.19.) norit is not enough for you to come to church to call yppon the Lord: for the Lord will not ferue the turne. Matth. 7. 21. nor it is not enough for vs to preach vnto you: for vnto some that have preached in the name of Christ, it shall be faid at the laft day, Depart I know you not, Mat. 7.22. nor it is not enough for you to be only hearers of the word for then you deceine your felues, lames 1,22. But you that fay you have faith. must shew it by your deedes, Iam, 2, 17. And you that come to call ypon the Lord, must depart from iniquitic, 2 Tim. 2.19. And we that preach vote you, must practife that our selves, which we preach vnto you, & be an example of holy life for you to follow, 1. Pet 5. 2. And you that are hearers of the word, mult bee doers. of the word: & then you shall be justified, Rom. 2.13. What Shall I doe? The Papifts will have other men do good workes for them. For some of the holier fort (for sooth) have workes of supererrogation, that is, more good workes then they neede themselves. which they can spare and bestow upon those that pay best for them And we that are Protestants, because wee will not disable Christ, nor derogate from his ments, will have Christ doe all for

vs, and we will doe nothing for our felues.

But this Lawyer was of another mind; Hee asketh what hee shall do to gain eternall life, because he knew that another man could not descrue it for him. The soule that somether that same shall die, and the soule that doth righteons ressel soule lived line, saith the Lord, Ezech, 18.4.5. And though Moses and Samuel stood before the Lord, to make intercession for the wicked, it shall not helpe them, Icre. 15.1. Yea, though Noah, Daniel, and lob, were in the land when the Lord bringeth his players uponit for sinne, they shall save neither somes nor daughters, but onely deliner their owne soules by their righteons not daughters, but onely deliner their owne soules by their righteons not daughters.

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The Lawjers Question

to know what he must doe to inherite eternall life, and not only to know, for hee that knoweth his mafters will and doth it not That be beaten with many ftriper, Luke 12.48 but he muft doe it, and fo shall he have cause of rejoycing in himselfe, and not in another. For as another mans finne fhall not be laid to my charge: fo another mans righteonines shall not bee reckoned to mine, but enerie man fail beare his owne bureben Galath. 6.4150 001 200 2011

What Ball I doe to inherite esernall bje? There is a life which is short & remporal, which lob compareth to a wind that soone bloweth ouer, lob. 7:7. lames, to a vapour that Rione vanisheth away, James 4.14. This Lawyer asketh not after thisteporal life, for this is common to beatly with men; but here hee inquirethe concerning that life which is reternall & fhal never have an end Tis ltrange to fee how everie manalmoff defireth to be erernal. and yet how few doe vie the meanesto be eternal. As the foules by a naturall inclination delight to flie, the fift to fwimme, and the beafts to goe; to men are naturally carried with an earnest defire to bue foreuer, of 3 & Strave : 1. rdall, blow aidilo samoh

And albeit men know themfelues to be mortal, yet every man according to his feueral disposition, deniseth some meanesto be immortall. Some like Lycurgus doe publish holetome lawes: fome Platolike, pennelearned bookes: and fome like Salomon build goodly houses, and call the landsafter their owne names. thinking by this meanes that their names at least shall continue for euer, Plaliag, and glorie of that life which is ere plaliag rouse

Thus every man almost, either for some valiant enterprise like Dauids worthies that kiled the Giants, 2. Sam, 21, or for forme desperate attempt like Saul that killed himselfe a Samuel 3 1. or for their famous & ffately buildings as the builders of both the Babels, in the ir, chapter of Genefis, and 4. chapter of Daniell, will be eternized. But howfoeuermen by fuch means may be temebredafter death, yet this is not the way to get eternal life. For this Eternall is life eternall to know the onely true God; Iohn 17. verfe 3. And to beheneth in the some of God, Ioh. 3.v. 16. But these knowers must Be doerst for he that faith I know him, and keepe not his commanndements, is a lyar, and the truth is not in him, the first of lohn, the third chapter, and fourth verfe. And thefe beleevers must bee good livers: for this is a true faying, and thefe things I will thom

The Langers Question. Bouldst affirme, that they that base beleeved God, Bould be carefull to few foorth good worker. Tirus 2.8. Therefore to the obrayning of eternall life two things are necessarie. The first is, to beleeue well: the second is to live well. By the first we are justified in the fight of God, for he respecteth our faith, By the second we are justified in the fight of men, for they regard our workes. And thus are the Apostles Paul and Iames reconciled: for when Paul maketh faith the cause of Iustification, Romans 2. verse 28. hee meaneth fuch a faith as worketh by loue, Galath, g.ver, 6, where. by we are justified in the fight of God, And when I ames maketh workes the cause of justification, Iames 2, verse 24, he meaneth fuch workes as proceede from faith, James 2, verfe 18. whereby

we are declared to be righteous before menality and gains and

The Scripture describeth this eternall life by divers excellent names: to she with worthings and excellencie thereof, it is called a Kingdome, Luke the twelfth chapter, and thirtie two verfes but yet fuch a Kingdome as cannor bee thaken like the kingdomes of this world, Hebr. 1 2 verle 28, for it is a heavenly kingdome, Matth 8. verfe : 1 Teis called Paradife, Luke 22 verfe 42. for it is more pleasant then the garden of Eden: And Abrahams bosome. Luke 16, for it is a place of rest and comfort, It is called the honfe of the father, wherein there be many Mansions, lob , 14. The soy of the Lord, whereinto every faithfull fervane must enter, in Matth, 22. and all to expresse and declare vntovs the beautie, excellencie, and glorie of that life which is eternall. And yet as plorious and excellent as it is fuchis the love and favour of God vnto vs, that he hath appointed kto be our inheritance, as here the Lawyer termethit. Inheritance is a kinde of cenure, whereby a man in his owne right holdeth or poffeffeth any thing , as his owne; as when a lawfull heire doth inherite his fathers lands: even to the kingdome of God belongeth vnto vs as our lawfull inheritance, because we are the sonnes of God.

It is a great prerogative to be the forme of God, John 1.2. But to be beires and beires with Christ (Romanes the eight chapter) of that beauenly inheritance is a worlderful priviledge. How are we boud into almighty God? that whereas he might have made vs frones or trees, or beafts, or fuchinfenfible and vareafonable creatures is pleased his divine Maiettie to make vs men, the vn-Boulder

doubted

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doubted heires of eternal happines Behold (deare brother) and confider that heaven is thine inheritmot , leternall glorie is thy patrimonie; thou art borne to a kingdome, thou haft a title to it, and when thou dolt depate this life, thou thalt bee fure to find it: if before thou departe this life thou do not lofe thy right and title by thy unfull life. " nature it have mind one bear again.

Let every one therefore as hee tendereth the faluation of his newnes of owne foule, forfake his wicked wayes, and now begin to walke wefe in the waves of the Lord: If heretofore thou half prophaned the Lords Sabbath, rememberthat hencefoorth thou fanctifie it: if thou haft beene'a blafphemer of the name of God, feethat henceforth thou vie it with all reference if thou haft beene malicious, from henceforth bee charitable: if thou haft beene contentious, now learne to be peaceable; if thou haft beene incontinent, now begin to bee chaft: if thou haft beene a drunkard, from henceforth bee lober: and in a word, if thou halt beene inclined to any finne, be forie for it and forfake it: if thou haft neglected any good worke, now begin to doe it : that in fo doing thou mailt inherite that eternall life which is promifed and prepared for them that know the will of God and doe it : as it is written in Luke the eight chapter, and twentie one verfe.

The Lord in mercie graunt that wee be not forgetful hearers.

but doers of the word.

Here endeth the first Sermon,

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greatene v. Lot Goddfishedin bergunsscharela han led by with with the lighten, or removed and for Lord look of to his word, new hee had the wed thee white his pleasure in the a lite fielder voolde ble wordt workere profestrout ferwhee a street in the law and a council artife mouth of the Lartaexad 28 big sadd le anoth hour sits scientifica scielistes

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## THE LAW GIVER SLANS WERE

## Luke 10, verte 26. Hobard and be

And he faid unto him, what is written in the Lawe, how readest

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Qu haue heard the question propounded : now you Thall beare the question answered . And het faid onto him, what is written in the Law, bow readest thou? As if hee should have faid: I maruaile that thou being a Doctor of the Law, which should bee able to inftruct others in matters of Religion, art ignorant of that which it behoueth euerie man to know by what meanes he may inherit eternall life. Wherein haft thou bestowed studie, wherein hast thou imployed thy wit, and how hast thou spent thy time? Thou seemelt to be a Lawyer tell me, what doth the law require of thee? Thou seemest to have read the Scriptures, let me see how thou halt profited by thy reading? Thus dooth our Saujour fend this Lawyer to the Law to learne his dutie, & fetteth him to schoole, that thought himselfe too good to learne. Hee came to tempt Christ by asking the question, but now himselfe must make the answere, vnleffe he will bewray his owne ignorance. If he be a Lawyer, let him looke what the law faith concerning this question, because the law is able to resolue euerie doubt, 2. Tim. 2. verf. 1 6.17. Therefore the Prophet Efay fendeth vs to the law & to the testimonie, Elay 8. vers. 20. And our Saujour Christ biddeth vs fearch the Scriptures, Ioh. 5. And telleth vs that the ignorance of them is the cause of all error, Matthaz. If then thou wouldest know the will of God, studie the Scriptures, there he hath reuesled his will vnto thee: If thou defire to please the Lord, looke into his word, there hee hath shewed thee what his pleasure is. Finally, if thou wouldest have thy works to prosper, consider what is written in the law aske counsell at the mouth of the Lord:examine all thine actions by the touchltone of the word, & be fure to do nothing for the which thou hast not the word for thy warrant. If harlots entife thee to lewdnes, as Putiphars wife entifed Ioseph,

Iofeph, Gen. 39. flie from them as Iofeph did from her, and remember what the law fayth, Thou shalt not commit adulterie: If finners, such as have no feare of God before their eyes, entice thee, faying; Come with vs , we will lay waite for blood, and watch to flay the simple man: confent theu por, but confider what is written in the law : Thou Shalt doe no murther. If they fay : Caft in thy lot among us we wil all have one purse, we shall get great riches, and fillour houses with pople, Prou. 1.14. Walke not thou in the way with them, refraine thy foote from their path, and looke what the law requireth of thee : Thou halt not feale . It Papitts would perswade thee to change thy religion, because thy Fathers were of another religion, looke into the Scriptures, examine thy religion by the word of God, and then as Elias faid vnto the people, If the Lord be God, then follow him: but if Baal be he, then goe after him, 1. Kings 18.21. So answer thou them, if this religion be agreeable to the word, as in truth it is, then will I be of this religion, though my forefathers have been of your religion. And to conclude, if thy father that begate thee, thy mother that bare thee, thy wife that lyeth in thy bolome, thy friend that is as thine owne felfe, orthy childe which is the fruice of thy body (Deuter. 1 3 6.) Shall require thee to doe any thing which the Lord hath forbidden in his law, or shall forbid thee to doe any thing which the Lord hath commanded in his word : then thou mailt answere rhem as Iob answered his wife, Thou speakest like a foolish woman, Iob . 2. 10. or as Christ answered his mother, Woman what have I to die with thee? Iohn 2.4. or as he answered his friend Peter, Goe after me Satan, for thou sauonrest not the things that be of God, &c. Matthew. 16. 23. Yearfit come to this, that thy Prince which hath power ouer thy life com naund one thing, and the Lord commaund the contrarie, thou mult answere as Peter and John answered the Rulers (Act. 4.19. ) whether it he meete, &c. Yea thou must be content with Sydrach, Milach and Abednego, Dan. 3. to vndergoe any punishment even vnto the death, rather than thou wouldest dishonour him or disobey his word, that hath power to cast both bodie and foule into hell together, Matth. 10.28.

It followeth verse 27. And hee an wered and sayd, Thou shalt love thy Lord God with all thy heart, and with all thy soule. and

with all thy frength, and with all thy thought, and thy neighbour as thy felfe . Before the lawyer moued the queftion : Now tisthe Lawyers turne to answer, and in his answer hee sheweth himselfe a learned Lawyer: for whereas the law of God consisteth of ten precepts, he reduceth the fame vatotwo; The one taken (asit seemeth) out of Deut. 26. containing out dutie towards God: the othertaken out of Leuiticus 19. containing our duetie to our neighbour. Here is the abridgement of Moies lawe, which as it was delinered in two tables, to it is reduced to two ducties, and both these require but one thing, and that is lone, Deut. 10. So doth our Saujour Christ himselfe divide the law, Matth, 22, where being asked which is the great commandement, he answered as here this Lawyer doth; Thou shalt lone thy Lord thy God with all thy heart, with all thy foule, and with all ti. 7 minde: This is the first commandement, and the second is like unto this; Thou halt love thy neighbour as thy felfe . Here is nothing but love (my brethren) and yet here is the fulfilling of the law, Rom, 3. For all the benefits that God had bestowed upon the Isralites his people, hee requireth nothing but lone . And for all fauours which hee hath done vnto vs, hee asketh no more but loue againe.

If we were not too vokinde, God needed not to craue our loue, having so well deserved our love, in lowing vi before we loned him, 1. Ioh.4. But now hee is faine become a futer for our loue, which he hath dearely bought: for he sheweth his loue to vs, before he craues our loue to him. By his almighte power he created vs of nothing, and made vs the most excellent of all his creatures: if that be little worth because it cost him little, for he spake the word & we were made, Pfalm. 33.9 yet this is such a loue as cannot be expressed, that when wee were fallen from that excellent estate wherein wee were created, and became heires of hell and condemnation: fo did hee love this finfull world, that hee gaue his onely begotten Sonne to dye for the fius thereof. That he might bring vs to heaven, he came downe from heauen: that he might deliver vs from hell, he came downe to hell for vs : Not gold nor filuer, but his dearest blood was the price of our redemption,1. Pet.1. What can a man doe more then to give his life for his friend? Rom. 5.6.7. And what can

God

God do more, than to dye for finfull men? And for all this, what doth this louing Lorde require of thee, but that thou loue the Lord thy God? Blesfed be such a Lord that requireth nothing of his feruants but loue. If any Prince were to gratious vnto his subjects that he would require no other subsidies, nor tribute. nor custome of them but love : how were the subjects bound to love and honour fuch a Prince? And fuch a one is our most gracious Lord and King, who for all the bleffings and benefits. that wee emoy vnder his most happie gouernement, craueth no more but loue at our hands for recompence. Once he required burnt offerings , that was a deere kinde of feruice : but now hee asketh loue, a kinde of service which every man may well affoord, He asketh not learning, nor strength, norriches, nor nobilitie, but he easketh loue : a thing that the fimplett, the weakett, the poorest, the basest may performe as well as hee that is most learned, most strong, most rich, or most nobly borne. If God had required this of thee, that thou shouldest bee able to dissolue doubtes like Daniel , and to dispute subtile questions; what should then become of thee that art valearned? If the Lorde should accept of none but such as were strong and valiant, what should then become of women, olde men and children, which are weake and feeble? If God should regarde none but the rich and wealthie, what should then become of the poore and needie? To conclude, if God should make choyce of none but fuch as were of noble parentage, what should we doe that are the common people? But now he requireth such a thing of vs, as the poorest and simplest may performe as well as the wealthieft or wifelt man in all the world : for if wee cannot loue, wee can doe nothing; specially if wee cannot loue God, that bath fo loued vs, we goe not fo farre as the wicked doe, for finners also loue their louers, Luke 6.32. And therefore bleffed be God, that for the performance of so small a worke, hath proposed such a great rewarde, and for the obtayning of such a happie state , hath imposed such an easie taske. The eye bath not seene, the eare hath not heard, neither can the heart conceine, what God hath prepared for them that love him. Efay 64.4 and 1 . Cor. 2.9. And for all these vnspeakeable loyes which God hath prepared thee requireth no more of vs but love. How is God ena-No 2 moured

moured of our loue, and how vnkinde shall we be to withhold it from him? Hee hath an innumerable companie of Angels, which are inflamed with his loue: and not content therewith, he sues to haue the loue of men. God hath no neede of our love, no more then Elisa had neede of Naamans cleansing: but as Elisa bad Naaman wash, that he might become cleane, 2. King. 5. so God bids vs love, that we might be saued. It is for our good altogether, that God requires our loue in earth, because hee meanes to set his love on vs in heaven. If the man of God had willed Naaman doe some great thing, ought hee not to have done it? So if God had willed vs to doe some great thing, ought we not to have done it? how much more when he sayth vnto vs;

Loue, and you fhall live for ever.

Now, if you would know whether you have this love of God in you, examine your actions, whether they bee done with defight and comfort. In amore nibil amari: In love there is no mislike. Tis like the waters of Iordane wherein Naaman wafhed: for as his flesh which before was leprous, became faire and tenderafter his washing, so all our actions, and labours, and afflictions, which before were redious and irklome, become ioyous, and pleafant, and comfortable, after we are once bathed in the love of God . It is like the Salt that Elifa catt into the novfome waters, to make them wholesome, 2. Kings 2. or like the meale that Elifa put into the bitter pottage to make them fweet. as in 2. Kings 4. So the love of God being fhead in our hearts by the holy Ghoft, doth make all anguish, and ficknesse, and ponerty, and labours, and watchings, and loffes, and injuries, and familhment, and banishment, and persecutions, and imprisonment, yea and deathir felfe to be welcome vnto vs . Such was the love of that chofen veffell, who for the love that he bare vnto God, waded through all thefe afflictions, 2. Cor. 1 2 and could not for all these and many more, be separated from the loue of God, as he protesteth, Rom.8.

Wherefore (beloued) feeing God that hath done fo much for vs, requires no more but loue of vs, which enery one may eafily affoord: let him be our loue, our ioy, and whole delight, and then our life will feem delightfull. As Iacob ferued feuen yeares for Rachel, Gene. 29.20 and they feemed to him but a

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Sewe dayes for the love that he bare vnto her so when we have once set our love vpon God, our paine will be pleasure, our sortow will be ioy, our mourning will be mirth, our service will be freedome, and abour crosses shall be counted so many comforter for his sake whom we love a great deale more then Iacob loved Rachel, because his love to vsis like Ionathans love to David, passing the love of women, 2. Sam. 1.26.

Thus we have heard what it is that the Lord requireth of vs., namely lone. Now let vs see what manner of loue he requireth. Then shalt lone the Lord thy God, with all thy heart, with all thy someth, with all thy strength, and with all thy thought. Here the Lord setteth down the measure of that love which he requireth of vs. that first it must bee true and vosained, as proceeding from the heart and mind: secondly, that it must be sound and perfect with

all the heart, with all the mind.

The Lord which is a spirit and truth, Joh. 4. will be served in spirit and in the truth. He cannot away with hypocrites, which draw neere voto him with their lips, but their hearts are far from him Matth , Hee cannot abide diffemblers, which flatter with their lips, and diffemble in their double heart, Pfal, 12. and therefore though erequir he all the heart, yet he requireth not a dowble heart: to fignifie that a fingle heart is pleafing vinto him, and that he deteffeth a double heart, As there is a glofing tongue, a wanton eye, an idle eare, a wicked hand, & a wandring foote: fo there is a falle and diffembling heart, which marreth all the reft. As is the eye, fuch is the light, if the eye be fingle, the body is full of light; if the eye bee wicked the body is full of darkner, Matth. 6. 22. So as is the hart, fuch are the actions of the body, which proceed from the heart. A good man out of the good treasure of the beart, bringeth forth good things, and an enill man out of the suill treasure of the heart, bringeth forth enill things Matth. 12.25. Therefore as Chrift faith, Make cleane within, and all will be cleane, Luk. 1 1. So I fay vnto you, looke that your heart be fincere and fingle, & then your tongue, your eye, your eare, your hand, your foote, that is, all your actions will be holy to the Lord.

The heart of man is the store house wherein his treasure lyeth, and therfore God seeking to have the treasure, requires the hart:

For where the treasure with the heart be also, Matth. 6. 21.

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The Law giver Adfress 1

But he will have it freely mor by conftraint; and therefore herequires the hart, because whatforuer is done with the hart, is done willingly, and that which is done against the hart, is done as it were against the haire. Therefore in requiring the heart, God theweththat he delighteth in voluntary fertice, Among all the offerings that the Lordin his law required of his people, he like the none lo well as the free-will offerings of their hand. Princes rea quire help of their lubiects, because they thand in need of helpe. norregarding whether they do it willingly or against their wils; but God requireth the heart, because he needeth not our helpe. As God gives to all men indifferently, and casteth no man in the teeth, lamest, 5, fo he would have vs to give that which we give voto him, willingly, without grutching . If we give him loue, we must give it loungly: if we give him our heart, wee must doe it hartily: if we give him our almes, we must doe it cheerefully: for as he loueth a che erefull giver, i Cor. 9, 7, fo he loues a cheereful! louer: bur he that loues not with the heart, loues not cheerefully: For out of the aboundance of the beart the month (peaketh, Mat 12. 1,34. The head deuileth, the eye feeth, the eare heareth, the hand worketh the foor walketh, litthe hart be enditing of a good marter, the tongue will be as the pen of a ready writer, Pfal 4 5.2, but if the heart be vnwilling, every thing wil be it kforne, like the gift of Ananias, that was loth to part from the price of his land, because Saran had filled his heart with conetousnes. Act. 5,2, Such are the gifts of many now a daies, which either give nor fo much as their abilitie might affoord, or if they doe, then prefently they begin to repent that they gave fo much: and as Iudas murmured that the oyle was not fold, and given to the poore. Joh. 12, fo they grieve that their almes was not spared, & put to some other vie. Thus though they give sometime as Ananias didforfalhio fake. because they see other give, yet is their gift nothing worth, because it comes not with a willing mind. God more regarded the Thepheards facrifice of the first fruits ofhis freep, Gen. 4.45 .the the husbandinans oblation of the first fruits of his ground? because Abel offered sincerely with al his heart, and Caine offered like an hypocrite for an outward thew. The widowes mite, Luk, 21. was more efteemed, then the rich mensmuch ; becaufe fhe offered of her penury with a willing mind, they of their superflui-

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tieforostentation. A cup of cold water, or a morsel of bread, that is given with cheeresulnesse, is better then a fat one with hatred and ill will. When we give to the poore, we lend vnto the Lord, and the Lord to whom we lend, measureth the gist by the mind of the giver, and not by the worth of the gist. A small thing saith David, Plal. 37.16.) that the righteous have, is better then great riches of the ungody, so a small thing that the righteous give, is better the great gists of the vngodly, because they give for the love of Godwith al their hart: but the vngodly give for other respects, either for the love of the man to who they give, or (like the Pharisses, Mat. 6.1.) for the praise of men before whome they give.

Some wil not give at all, wherein they declare that they have no loue at al. Whe a poore man conses to their doore, or to their pue, then (as Nabal answered Dauid, when he defired reliefe for himselfe and his companie, 1. Sam. 23.10.) Who is Danider who is the Sonne of Isai? There be many servants now adayes, that breaks enerie man away from his master, shall I then take my bread and my water, and my flesh that I have killed for my sheerers, and give it winto men whome I know not whence they are? So they answer the poore mane who art thou, and whence commett thou? There are too many fuch as you are in every place, we have poore enough of our owne to help, I must beltow mine almes on them, & I have not for you. Thus doe they excuse their niggardise and vnmercifulnes by the poore that dwell among them; vpon whome God knows they beltow no more then that which law compels them to bestow, and that for the most part against their will. Where isthe love of God my brethren? If you fay you love God, and thew not your loue to your brethren, you lie: or if you loue not your brother whom you see, you cannot love God whome you haue not seene, 1. Joh. 4, 20. As we must love God with the hart, that is, fincerely: fo wee must love him with all the heart, that is, with a perfect loue. God is like a lealous husband, loth to have a partner in his loue, Exo. 20. He wil not have halfe the heart, nor a prece of the heart, but all the heart. When the heart is devided it dieth; therfore God wil not have the heart devided, least it die, because he desireth a living and not a dying heart. He is not like the wakind mother that would have the child deuided, I Kings 26. but like the natural mother, who rather then it should be de-

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The Law givere Answer

uided, would forgo the child. So God will have all or none; if he may not have all the heart, and all the foule, and all the ftrength. and all the thought, hee will have none at all. The divell, or the world, or the fielh, will play small game, as we vie to say, before they will fit out a if they cannot get full possession of our hearts. then they are content to have fome part of our love, as it were a little roome in our hearts, a wicked thought, or a confent to fine like Pharaoh the king of Egypt, who when he could not keepe the Ifraelites still in bondage, would keepe their wives and children backetand when this would not be graunted, then he was content to let thein go and doe facrifice, but their fheep & their cattell must flay behind: and when this might not be obrained. then he defired the only to bleffe him before they went, Exod. 10. But God is of another mind : hee that made all the hearts of men, and trieth then, and knoweth them, and renueth them, and mollifieth them, and lighteneth them, and ruleth them, and turneth them which way it pleafeth him, will have all the heart, becaufe he hath best right to all. Therfore as Moses answered Phamoh, There shall not a hoofe bee left behind vs : so when soever the divel, the world, or the flesh, are futers vnto vs for any part of our heart, as commonly they are, when we have any facrifice or fernice to performe vnto the Lord our God, then wee must answer them, as Mofes answered Pharaoh; Thou shalt have neither hand! per hoofe in this action, Exod. 10.26. or as Peter answered Simon Magus when he offered money for the holy Ghoft; Then haft neither part nor fellowship in this bufinesse, Acts 8.20.21. I mult not yeeld one iot to your fuggestions, for I must lone the Lord my God, with all my heart, with all my foule, & c. That God may be our God, he wil have the greatest love, because whatsoeuer we loue best, we make our God:we may loue our parents. or our wives, or our children, or our friends, or our neighbours, as well as we love our felues, with a true and vnfained love; but we muttloue God betterthen our parents, or our wives, or our children, or our friends, or our neighbours, or our felues with all our hearts, and with al our foule, that is, with a found & perfect love. As we love a ring or a lewell for his fake that gave it, fo we must loue all things of this life for his fake that gaue them, and for his own fakabone all the reft. This perfect loue we can bestow but

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once, and but one can haue it, and who fo hath it, must bee our God; fwe fer our heart vpon riches, wee make riches our God; cherefore Dauid faith, Plalm. 62. If riches increafe, fer not your heart upon them. If our whole delight be in eating and drinking, then we make a god of our bellie, and the Apoltle tels vs, Phil. s. that our end is damnation . If we bee given to wantonneffe and fleshly pleasure, then Venus is our goddesse: and Salomon tels ys, Prou. 6.36. that our end will be beggerie. But if we have fer our love on God, the eye bath not feene, the eare bath not beard. weither bath it entred mto the beart of man, what God bath prepared for them that lone bins, 1 . Cor. 2.9. Now, if you would know how yourmust love God with all your heart, thus you must doe it: When the divel, or the world, or the fielh, shall fet any thing: before thee to love, wherewith thou shalt offend thy God, thou must be content to lose and forgoe the same be it never so precious, be it neuer fo louely : He loueth God aboue all, which not for the love of any thing that is created, can be brought to fin against his creator, So Ioseph loued God aboue al, who thogh he might have had the love of his Lady and Mistreffe without suspition of man, yet he would not confent, and foto lofe the love of God, Gen. 29. Such was Dauids loue to God, 1. Kings 24. who whe he had gotten Saul (his greatest enemie that fought his life) into a caue, where he might at once haue been reuenged on him: for all his injuries, was content only to cut off the lap of his garment, and fo ler him goe valurt, rather then hee would finne against the Lord in laying his hands upon the Lords announced; Such also was the loue of chast Sulanna, Dan, 7 2, who when the might have gained the love and favour of the Elders without amie note of infamie, chose rather to vndergoe the danger ofher life, then to finne in the fight of the Lord. Therefore thou maift loue the things of this life, thy parents, thy wife, thy children and the rest, the Lord gives thee good leave to love them, so long as thou maift loue them without offence to God, But if once they Be vitto thee an occasion to finne, thou must leave to love them, and rather chuse to sustaine any losse, though it be to the cutting: off of thy hand or thy foote, or to the plucking out of thine eye, Mat. 7.29. or to the hazard of thy life, then thou wouldeft offend fo divine a Majeftie:

The Line there Anfres

Now thou leck (if thou be not wilfulty blind) how farre thou art from this perfect love which God requireth of thee. Thou halt socalwaies preferred God before althy worldly profit, thou halt not alwaics preferred God before all thy fleshly pleasures when thou half gotten oportunitie to be reuenged of thine enemiesthou half not fored him: when thou half gotten oportunity to commit wickednesse, thy love to God hath not restrained thee; where God sequired allthy heart, thou haft given him no part of thy heart: Sometime all thy heart runneth after thy couctoulnes, Ezech, 33.31. Somtime thy foule is wholly fet youn delight and cafe: formetime thy mind is all ypon thy corne, Luk. 12, or thy cartellor thy patture: and fometime thy thoughts are all vpon thy merchandife : feldomethou thinkest vppon God, but when thou commett into the Church of God, & then thy mind is fo diffracted with divers thoughts, & cares, and affaires of this life, that thou canst not thinke upon God one houre together, Therefore what remaineth in this case for thee to doe, but confeffe thine owne imperfection, and flie to Christ to Supplie thy wants, and earneftly to defire the Lord to chaunge thy heart, to take from theethy old hart, thy vaine, thy wandring hart, which hathloued other things more then God; and in stead thereof to give thee a new heart, and to create a right spirit within thee Pial sawherewith thou mailt loue God aboue all things in this life, that in the life to come thou mailt find the reward ofthy love, fuchioves and comforts as cannot be expressed.

Thus we have heard what dutie we owe vnto God himselfer now we shall heare what dutie wee owe vnto our neighbour. That which we owe vnto the both is love, but yet the love which we owe vnto them is not alike. For albeit the second commandement be like vnto the first, Matth, 22 for the necessitie therof and in respect of the subject or quality which is required, namely, love; yet in respect of the object which is God, & the measure of our love which must be perfect; there is great ods betweene them. In that they both require but love, they are both alike, but in that the first requireth love to God, the second love to men; the first requireth a greater love then the second, ther is the difference. Buthere a doubt ariseth, seeing God requireth the love of all the heart, soule, &c. what love remaineth for our neighbour?

bourt of God must have all our love, what love is telt for any other? Whereunto I answer, that the love of our neighbour dorh not derogate nor derract from the loue of Gods as the light of a candle doils not dazell, but rather commendshe light of the Sunner forour loue to our neighbour dotharn diminith; but ral ther ac complificour louote God; Hee that loues the fruit; will loue the tree wheren is groweth, and he that loueth the fireame, will love the fountaine from whence it flowerts even fo he that loueth man which is a creature, will much more loue God that hath created limi. But let vs examine the world Thou fall tone shyneighbour as the fette. Here are foure things to bee observed: First, what is required, namely tour, Secondly, who must love, thou: that is, euerie man. Thirdly, whom we must lone, namely our neighbour And lattly, how and in what mones we must love him, as we love our felues. Concerning the first, as in the former precept, to in this alfo the Lord requireth lower wherin he dealers as a kindfather with his children, who definous to have them fo to refemble him, as by their conditions everie man may knowe whole they are. Therefore our louing father defirous to have vs like himfelfe, requireth vs to be kind and louing one to another, as he is kind to the vnkind, to the enill, to the just, and to the vnjust, Mar, q. He will have vs perfect, as he is perfect; he will have vs holy, as he is holy; he will have so mercifull, ashe is mercifull; he will have es louing, as he is loueir felfe. Againe, it is the nature of a louing father, by al means to procure the welfare of his children: fo our heavenly father defirous of our continuall happines, commandeth vs love, that lo we may lead our lives with delight and pleafure. If he had hated vs, her would have commanded vs toliue in hatred, and enuie, and melice with our neighbours: for among al the mileries that are under the Sun, there is not a more milerable & irkefome life, then the life of the enthous, Salomon calles it a rotting of the bones, Pron 14.30. and asit were a comsumptionfehe body, because the entitous manatwales repinerh and pineth away at other meds profperny. As althings work to the beltsothem that love God, Roma for al things work to the worldto them that are envious. Therefore one without, that the enuious man had eyes in enery city, that he might be rexed with all mens prosperitie. As Christ Gid, lok 13, By this fall all men

fo the divell faith; By this shall all men know that ye are my difciples, if ye have enuie, and hatred, and malice one towards anosher. Therefore leaving that hatefull and lothfome kind of life to the reprobate and damned, who are alwaies male content like Caine, Gen.4 and their countenance cast downer they cannot look on their brother with a cheerefull countenance, nor affoord him a merrie worde, God hath prescribed love to those that are his, to thew how defirous he is of their welfare & happines . But here some churle may say vnto me: if this be all, I shall doe well enough if God require no more but loue I shal be wel content to love, fo that I be not bound to give. Alasthis is a filly Shift: for it is the nature of godly love, to relieve & help him that is beloued: therefore whom thou louest, if thou louest him truly, thou calt not see him lacke, if it be in thy power to supply his want, If thou louest thy horse, thou wilt give him proveder: if thou louest thy dog thou wilt give him thy crums, and if thou love thy brother, thou wilt give him food. Therefore though nothing be expreffed which thou fhouldest give vato thy brother, yet in that thou must love him, thou are bound to give him, not onely thy goods, but even thy life, if need require, to doe him good. This is my commandement, faith our Saujour Christ, Iohn 15.12, that yee lone one another, as I have loned you; But he fo loned vs, that hee cane his life for vs, Rom, s.8, therefore we also ought to give our lines for our brethren, 1, Ioh. 2.16. Forasmuch then, asthy life. which as Christ speaketh, is more worth then food or rayment, Matth.6.25. Should not bee spared for thy brothers good, from

But lervs come to the fecond thing, which sheweth who is bound to loue, Thou shalt lone. Vinder this word then, God comprehendeth every particular man & womant as if hee should say, Though selfe, & not any other, for then shalt lone the neighbour. The poore man is not exempted from this precept, because hee may loue as well as the rich Is he say I have no wealth, and therefore I cannot shew my loue to my neighbour. Though hee have no wealth, yet he hath a heart, he hath a mind, hee hath an affec-

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hencefoorth grutch not to give thy goods to thy needle neighbour, defraud not him of food and raiment, to whom thou oweft even thy life it selfe. tion; let him have a louing heart, a louing mind, and a louing affection; if he cannot doe well, let him with well vnto his neighbour : if he cannot gratifie him with any thing that hee hath, les him not enuie at any thing that the rich man bath for as the rich man shewes that he loues his neighbour, if he relieve his necessitie, fo the poore man sheweth that he loues his neighbour, if he grieue not at his prospernie. This therefore as a generall precept, binde hthe poore as well as the rich: it is a common yoke layd vpon the necke, and a common burthen layd vpon the backe of euery Christian, but yet it is an easie yoke, and a light burthen, Matth 11. because it is tone, which maketh all things to feeme delightfome. As there are fome that would be content to loue, if they might not give: fo there are some would be content to give if they were fure they should not want: therefore when it comes to giving, they post it over to their heires, or to their executors, or to their successors when they are dead; they are neuer liberal vntill they dye, and then they are liberall of that which is none of theirs. They think to be excused by the liberality of their heires, but they are bound to be liberall for themselves: therefore they must not lay the burthen vpon the, because enery man must beare his own burthen, Galath. 6. If they fay, I know not what neede I may have before I dye; let them remember, that what they give vato the poore they lend vato the Lord, & he is a fure pay mafter, he gives great viurie: and as David faid, I never faw the rigie. teous forfaken, nor his feede beg their bread : to they must needes confesse, if they will confesse the truth, that they never law the godly man that was liberal to the poore, by that means to come to mifery. By other means many men fal into extreme pouerty. Alea, Vina, Venus, Dice, Wine, and Women haue brought many to beggerie: but by beneficence and liberalitie to the poore, I neuer heard that any came to penurie. Such a foylon hath your almes, that by the bleffing of God which makes men rich, it increafethlike the widowes meale and oyle which the bestowed vponthe Propher, 1, King. 17. Therefore let no man diftruft.

Now we are come to the third thing, which she weth whom we are bound to loue: Thou shalt loue thy neighbour. He saith not, thou shalt loue the rich man, or thy kinsiman, or thy friend, or thy companion, but thy neighbour: vnder which word is compre-

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hended every man that is any way capable of thy love: yea, even thy enemie is included in this precept, Matth. 5. Rom. 12. As the lewes thought none to be their neighbours, but their owne nation, so some think none to be their neighbours but their equals: The rich man despise the poore man, and he again envieth the rich man, and every man, as the proverbe is, delighteth in those that are like himself. But here this law require that a whosoever is our neighbor, by any meanes he is to be loved. As our Saviour Christ had two kinds of kinssolk, Matth. 12. one by the sless, and another by the spirit; so we have two kindes of neighbours, one by nature, and another by grace: and as Christ preferred his spiritual kindred, before his carnall kindred; so wee must preferre our spiritual neighbours, before our carnal neighbours.

Therefore, although by this law we are bound to loue al men indifferently, yet because there are degrees of neighbours: therefore there must be degrees of lone; we must loue our parents and our kinsfolke, more then strangers, because they are bound voto vs by 1 straighter bond of nature, according to that of the Apositle, 1. Tim. 5. He that bath not a care of bis owne, specially them of his houshold, &c. So we must loue the faithfull more then the vosaithfull, because they are bound voto vs by a straighter bond of faith and religion as the same Apostle willethys, Gal. 6. While ye have time; doe good voto all, specially to them of the bousehold of faith: signifying, that as we are bound to loue all men with a generall loue, because they are althe offpring of Adamyer must we loue some with a more speciall loue, because they are the children of God.

Now followeth the measure of that loue which we owe vnto our neighbour, expressed in the last words; As thy selfe: Here is the rule whereby our loue must be squared, and a most exquisite example of singular loue, found in our selues for vs to imitate: He saith not, as he loueth thee, or as he is beloued of other; but as thy selfe.

Who knowes not how well he loues himefelfe, and therefore who can excuse himselfe? I say I know not how wel I should loue my neighbour but how doe wee loue our selues? fainedly? or coldly, or for an houre? I trow not, but truly and zealously, and e-uery houre; so we must loue out neighbour with a true, zealous

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and a constant love. We must not passe by as the Priest and the Leuite; but power our cyle into their wounds with the Samaritane, to helpe to relieve them, and comfort them. We saust love our neighbour, though he be envious, as David loved Saud, requiting good for evill; and as loseph loved Putiphar, not intiled to sinne against him. Love is the sulfilling of the law: it beginneth young with Moses, to resist the oppressor, and endeth not in old age, but desires to perish for the beloveds preservation; calleth infants in the streete with wisedome to learne; comfortest the imprisoned with Abacuck; burieth the dead with Tobie; visiteth the sicke and possesses, burieth the dead with Tobie; visiteth the sicke and possesses, and shall finde this last comfort, Come yee blessed: to whichioy he bring vs, that with his love from everlating death bath brought vs.

Here endeth the sceond Sermon

## THE CENSURE OF CHRIST VPON THE ANSWER.

Ow wee are come to the answer of Christ vnto the Lawyers question: The question was, What must be done to inherite eternall life? The answere is; Doe that which thou hast sayd: that is, Love God above all,

and thy neighbour as thy selfe; and thou shalt live, thou shalt inherit eternall life. Where first it is to bee observed, that though this Lawyer came with the mind to tempt Christ, yet because he hadtruly alleaged what was written in the law, Deu 6. Leu. 19. our Sauiour Christ approueth his answer, and commendeth him for it: whereby wee are taught to like and allow of those good things that we see in any, though they be our enemies.

Many there are, that if their enemie be indued with many excellet vertues, yet they wil not acknowledge it, nor give him his due comendation: but rather feeke by all meanes to difable him, and difgrace him, & disprasse him behind his back: If he be tempetate and sober, then they say as it was said of John Baptist, Hee hath adirell, If he be sociable and familiar, then they say as it was The Confure of Christ

580 faid of Christ: He is a glutton and a winebibber, Luke 7. Ifhe be learned , they fay as Feitus fayd of Paul , Acts 26. He is mad, Ifhe be a good house keeper, they call him a Papitt, Ifhe be religiou , they call him a Precifian. Yea, if he be a Prophet, yet if he cellthe trueth; they account him their enemie, Galath. 4. as Ahabtermed Elias, 1. Kings 2 1 . And as the fame Ahab cared notto heare Micheas, because he hated him , 1 . Kings 22 . fothey defpife the doctrine, and miilke the Sermon, because they hate the

man that preachethit.

These kind of people are like their father the diuell, who both by his name and nature is an accuser of the brethren , Reuel 12. He could not give lob a good word , though he were a inst man that feared God, Job.s. and no meruaile, for he could not speake well of God himselfe, Gen. 3. But Christ is of another minde, for though this Lawyer were his tempter yet doth he allow his Anfor er: fo though a man be thine enemie, yet let him have his duce If ne be learned, report no leffe of him: if he be an honeft ma, defame him not : if he be humble , fay not he is proud: if he be libed rall , fay not he is miferable: if he deale iuftly, fay not he is vnconscionable : and if he have anything in him that is praise worthy, ( as there is no man but hath lome good thing in him ) acknowledge it , report it , and commend him for it, though he be thine enemie. But here againe we fee , that though Chrift commend this Lawyer for his answer, yet doth he not commend him for 2ny thing els. to teach vs, that as we must give every man his due. fo we must give no man morethen his due, The Lawyer had anfwered directly to Christs demaund; therfore Christ commends his faying but the Lawyer had not done fo well as he had fooken; therefore Christ doth not commend his doing: fo the words of many are very commendable, but their work: are most detestable. If you come to their Sermons you shall heare them speak meruailous well: but if you looke into their lines , you shall find them farre differing from their profession. They are like our bels, which can cal the people together to the fernice of God, but canot performe any feruice voto God: fo thefe men can give good counsell vnto others, but they cannot follow it : they can reach the people to know the will & pleasure of God, but they go not about to do the wil of God, that the people might be moved by

their example to doe the fame. And if you feeme to millike their doings, then as Christfaid of the Scribes and Pharifies, Mat. 23. They fit in Mofes chaire, &c. fothey answer forthemselves; Doe as we lay, and not as we doe. A bad excuse, fit for so bad a cause. Asifthey should fay; We would have you to be godly, but wee will not be godly; we would have you to bee faued, but we out selves will not be faued. How can their doctrine doe any good, that live not according to their doctrine? or how can the people thinke that the doctrine is true, who they that preach it live not thereafter. Will not the people reason thus? If his doctrine were good, furely bee would follow it? If his life be good, furely hee would teach vsto live as he doth. Therefore what foeuer he faith. we will not beleeve him, but as he doth fo will we doe, and we hope to scape as well as he.

Thus with the one hand they build up the Church of God, and with the other hand they pull it downe: because they doe more hurt by their bad example then they can doe good with al their preaching. These are the yngodly, that the Lord by his Prophet reproueth, Plal. 50. Why doeft thou preach my lawes and take my words, & c. So long as Elay was a man of polluted lips, the office of preaching was not committed vnto him, but when his lippes were cleanfed, Efay, 6, then was he fit forthat office & function. Euen fo, as long as we delight in fin as much as any, wee are not meete to reproue the finnes of other: but when we behaue our selucs as it becommeth the ministers of the Gospell, then have we commission to preach the Gospell, and to reproue the finnes

ofthepeople, Thereforeso a good Churchman (as you vie to call vs) two things are necessarie: the first is, to teach well: the second is to liue wel. For as we are refembled to falt, because we must season the people with found and holesome doctrine: so are we referbled to the Sunne, because we must shine as lights in the world by our holy life . As John Baptift was the voice of a crier, to hee was a barning Lampe: as the Apostles were willed to eeach and baptize, so their lights were commanded to shine, that men see-

ing their good workes, might glorifie God.

Thirdly, we here may fee, that quith is truth, and to bee commended from whomfocuer is cometh: for though this Lawyer mixeth his answer, and commends him for it. Whereby we have to learne to embrace and receive the truth by who informed it is brought for as a lewell is to be effected though it be found in a stinking dunghill, so the truth is to be regarded, though it bee found in a wicked man.

And last of all, we here may see that to be verified which was spoken of Christ, Esay 42. Matth. 12. A brased reede shall be not breede, & chat is, he shall not discourage any in the way of goddines. Though this Lawyer were Christs enemy, yet when he answered discretly and directly out of the word of God. Christ approueth his answer, & exhorteth him to the practise of the same: wherby we have to learn to commend & encourage every man in his well doing, and by al meanes to surther them in their good beginnings. Praise and honour are spurres to vertue: therefore if a man have done well, commend him, and he will do better. But alas with vs it is farre otherwise: for if a man have done amisse, it shall be often cast in his teeth: but if he have done well, hee shall never heare of it.

Butles vs goe forward in the answer of Christ Is followeth, doe this. Having approved his faying, now he exhorter him ynto doing: for it is not enough to fay wel, or to know much, or to beleene aright; but we must doe this, that is, wee must love God and our neighbour if we defire to line, Heanen is not gotten with faire words, nor amorous lookes, nor gold, nor filter, nor gorgeous aray; but with the fruites of a linely faith; or (that I may vie the words of the Apofle, Galath, 9.6.) By faith working through done. God will not come to judge vs arthe laft day, whether wee were learned, or wife, or eloquent, or wealthy, or honorable; but whetherwe have done thole deeds of mercy to his needy members What shall it profit a manin the last houre of his death, to liane beene elociuent & excellent in all kind of learning that he shothipseached many notable and worthy Sermons, if he hade libredla terral and wickedlife, and carried a corrupt conference to - his grave? In that terrible day, when the bookes of almens confciences shall be opened, Apocal, 20, and every manslife shal be trietly examined; it shall goe better with vs. if wee liane ferued Gad with a good conscience; then if we have beene able to dif-

furnished

pute subtile questions: for at that day it shal be said to some that have preached in the name of Christ; Depart from me, I know ye not, Matth. 7.

Now, as we shal not be saued for our preaching, no more shall you be faued for your hearing: for God will have you to doe as you heare, as well as he will have vs to doe as we teach. If you looke into all the Scriptures, you shall find no promise made to hearers, norto fpeakers, norto readers; but to beleuers, or to doers. If ye aske God who shall dwell in his holy mountaine, he faith, Pfal. 15. The man that walketh uprightly. If you aske Christ who shall enterinto the kingdome of heaven, he faith, Matth, 7. Not they that crie Lord; Lord : but they that doe the will of my father. If you aske him, how you may come to heaven, hee faith, Marth. 19. Keepe the commandements . If you aske him who are bleffed, he faith, Luk. 11, Bleffed are they that beare the word of God and do it. If you aske an Angel who is bleffed, he faith Reue! 22. Bleffed are they which keep the words of this booke. If you aske David he faith, Pfal, 106. The man is bleffed which keepeth indgement and doth righteoufwelle. If you aske Salomon, he faith, Prouerb. 20. The man is bleffed which keepeth the law . If you aske Efay, he faith, Elay 50, He which doth this is bleffed, If you aske lames, he faith, lames 1. The doer of the word fall be bleffed in bis deede, And here; Do this and thou Shalt line, Here is nothing but doing to make vs bleffed: for as the workes that Chrift did, bare witnesse that he was Christ, John 10, so the workes that wee doe: mult beare witheffethat we are Christians,

But here some man may object and say: Is any man able to do this that God requireth; and is he be not, why then doth God commaund with a which we cannot performe? Herein almightie God dealeth with vs, as a father dealeth with his children: If a man have a sonce of seven yeares of age, here will surnish him with bow and arrowes, and leade him into the fieldes; sets him to shoote at a marke that is twelve score off, promising to give him some goodly thing, if he hit the marke: and though the father know that the child cannot shoote so farre, yet will he have him aime at a mark beyond his reach ther by to trie the strength and forwardnesse of his child, and though thee shoote short, yet the father will incourage him. Even so Almightie G.O.D. hath

fumilhed vs with judgement and reason, as it were with certaine artillerie, wherby we are able to diftinguish between good and evill, and fent vs into this world, as it were into the open fields. and fees his law before vs as a marke, as David speaketh, promifing to give vs the kingdome of heaven, if wee hit the fame; and albeit he knoweth that we cannot hit this marke, that is, keepe the law which hee hath fet before vs , yet for the exercise of our faith, and for the restifying of our dutie and obedience towards him, he will alwaies have vs bee ayming at it: and though wee come short of that dutie and obedience which hee requireth at our hands, yet doth hee accept and reward our good endeuour: but if we stubbornly refuse to frame our selves after his will, then may he inftly be angrie and displeased with vs. Therfore though thou can't not perfectly keepethe law of God:yet if thou endeyour thy felfe to the vimolt of thy power to observe the same, the Lord that worketh in vs both the will and the worke, wil accept the will for the worke : and that which is wanting in vs, he will fupplie with his owne righteousnesse.

It followeth; And than shalt line. Here is the promise, even life eternall. Among all earthly things, we count none so deare and precious as our life, insomuch as we can be content to forgo any thing before our life: our bloud and our limmes wee lose sometime for the saving of this temporall life, which is no life indeed, but rather a shadow, and the image of death. Now if we make so much, and suffer so many things for the life of the body which is so short and momentanie: how farre greater things should wee suffer for the saluation of our soule, and for the gayning of that glorious and happie life, which shal never end there Christ speaketh not of any comon life, but of life eternal, which

is the inheritance and feate of the bleffed.

For feeing Christ must answere to the Lawyers question, and his question was how hee might inherite eternall life; when the Lawyer had said what was written in the law, Christ answereth, Hoe fac & vines: as if he should say, Lone God and thy neighbour, and so thou shalt inherite eternall life; this is the assoyling of thy question. Goe to therefore deare brethren, and consider at how small a rate or price of loue, eternall life is to be purchased. If we take so great paines, and vadergo so many difficulties to pursue

this mortall life; what paines should we vndertake to enjoy that immortall life? If God should bid vs go into a hot fierie furnace, and cast our selves into the burning flames, we ought to doe it. that we might raigne with Christ: But our gracious louing Lord commandethno fuch thing, but only commendeth vnto ys lone, that wee may line. Our God is not as the gods of the Gentiles. which will have the parents flay their children, and offer them vp in fire for a burne facrifice. No,our God will not the death of a finner, but rather that he connert and line Ezech. 18.0 how gracious is the Lord vnto vs, which requireth no more of vs bue loue, and yet requireth vs with no leffe then life, and that a glorious and eternall life.

Thus I have at length explained The Lawyers Question, and the Answer of Christ unto the Question; wherein I have shewed you one way to come to heave, which is to keep the law of God, and this way we find most hard and difficult. Another way there is by the death of Christ, and this enery man thinks most easie to find. But this I affure you, that who focuer doth not indenour to walke in that old way, that is, to walke in the waies of the Lord, shall neuer come to heaven by the new and living way Christ

Iclus: because as Iohn saith, chap. 3.3. Whosever bath this hope in him, purgeth himfelfe: that is, who focuer hopeth to be faued by the death of Christ, hath a care to keep himfelfe from finne, and to walke in the commande-

ments of the Lord.

FINIS.

## THREE PRAYERS : ONE FOR THE MORNING, ANOTHER FOR THE

Euening, the third for a ficke man.

Whereunto is annexed a godly Letter to a ficke friend:

and a comfortable speech of a Preacher upon

bis death bed. Anno 1591.

## A Morning Prayer.

O Lord prepare our bearts to prayer.

Ternall God giver to them which want, coma forter to them which fuffer, and forgiver to them which repent: we have nothing to render thee but thine owne. If we could give thee our bodies and foules, they should be said used by it: but thou wert never the richer for them. All is our dutie, and all of vs cannot per-

forme ir therefore the some dyed and the spirit descended, and thy Angels guide, and thy Ministers teach, to helpe the weakneffe of men. All things call vpon vs, to call vppon thee, and we are proffrate before thee, before we know how to worthip thee: even fince wee role we have talted many ofthy bleffings, and thou hall begunto ferue vs, before wee begin to ferue thee. Why shouldest thou bestow thy health and wealth, and zelt, and libertie vpon vs more then other? we can give no reafon for it, but that thou art mercifull. And if thou shouldest draw all back again, we have nothing to fay, but that thou artiff. Our fins are fo grieuous and infinite, that we are faine to fay with Iudas, I have simed, and there stop, because we cannot reckou them, All things ferue thee, as they did at first, onely men are the finners in this world. Our hart is a root of corruption, our eyes are the eyes of vanitie, our cares are the cares of follie, our mouthes are the mouths of deceit, our hands are the hands of iniquitie, and every part doth dishonor thee, which would be glorified of thee. The understanding which was given vs to learne vertue, is apt now to apprehend nothing but finne: the will which was given vs to affect righteoulnes, is apt now to love nothing but wickednes.

The memorie which was given vs to remember good things, is apt now to keepe nothing but euill things. There is no difference betweene vs and the wicked, wee have done more against thee this weeke, then we have done for thee fince we were borne, & yet we have not refolued to amend: but this is the course of our wholelife, first we finne, and then we pray thee to forgiue it, and then to our finnes againe, as though we came to thee for leaue to offend thee. And that which should get pardon at thy handes for all the reft, that is ( our prayer ) is fo full of toyes and fancies, for want offaith and reuerence, that when we have prayed, we had neede to pray againe that thou wouldest forgive our prayers, because we thinke least of thee when we pray unto thee: What Father but thou, could fuffer this contempt, & be contemped (till? Yet when wee thinke youn thy sonne, all our feare is turned into ioy, because his righteousnes for vs, is more then our wickednes against our selves. Settle our faith in thy beloued, and it suffice h

for all our iniquities, necessities, and infirmities.

Now Lord wee goe forth to fight against the world, the flesh, and the divel, & the weakest of our enemies is thronger then we: therefore we come voto thee, for thy holy spirit to take our part, that is to change our minds & wils, & affections, which we have corrupted, to remooue all the hinderances which lets vs to ferue. thee; and to direct all our thoughts, speeches, and actions, to thy glorie, as thou hast directed thy glorie voto our faluation . Although we be sinners (OLord) yet we are thine, and therfore we befeech thee to separate our fins from vs, which would separate vs fro thee, that we may be ready to every good, as we are to evil. Teachysto remember our finnes, that thou mailt forger them, and let our forrowhere prevent the forrow to come. We were made like thee let not flesh and blood turne the image of GOD to the image of Satan:our foes are thy foes, let not thine enemies prevaile against thee to take vs from thee: but make thy worde vnto vs, like the starre whichled vnto Christ:make thy benefits like the pillar, which brought to the land of promile; make thy croffe like the meffenger which copelled gueffs vnto the banquet; that we may walke before men like examples, and alway looke vpon thy some how he would speake and do, before we Speake or doe anything annolyd: 01 20

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Keepe vs in that feare of thy Maieffie that we may make conscience of all that we doe, and that we may count no finne smal, but leave our lying, and swearing, and surfetting, and coueting, and boaffing, and flanting, and inordinate gaming, and wanton sporting, because they draws to other fins, and are forbidden as Ifraightly as other. Let not our hearts at any time be fo dazeled. but that in al temptations, we may discerne betweene good and euill, betweene right and wrong, betweene truth and error; and that we may judge of al things as they are, and not as they feeme to be? let our mindes be al waies fo occupied, that we may learne fome thing of enerie thing, and vie all those creatures as meanes and helps prepared for vs to ferue thee. Let our affections grow fo toward one another, that we may loue thee as much for the prosperitie of other, as if it were our owner let our faith, and loue, and praier be alway foready to go vnto thee for our help, that in ficknes we may find patience, in prison wee may find ioy, in pouestic we may find contentment, and in al troubles we may find hope. Turne all our ioyes to the joy of the holy Ghott, and all our peace to the peace of conscience, & all our feares to the feare of fin, that we may loue righteoufnes, with as great good wil as ever we loued wickednes: & go before other in thankfulnes towards: thee, as far as thou goeff in mercie towards vs before the taking al that thou sendest as a gift, & leaving our pleasures before they leque vs, that our time to come may be a repentance of the time past, thinking alway of the loyes of heaven, the paines of hell, our own death, & the death of thy fonne for vs. Yet Lord let vs fpeak once again like Abraha, one thing more we wil beg at thy hads, our resolutions are variable, & we cannot performe our promises to thee : therfore fettle vsin a conftant forme of obedience, that wee may ferue thee from this houre, with those duties which the world, the divell, &the flefh, would have vs defer vntill the point of death, Lord we are vnworthie to ask anything for our felues, ver thy fauour hath preferred vs to be petitioners for other. Therfore we befeech thee to heare vs for them, &them for vs, and thy sonne for all. Bleffethe vinuerfall Church with truth, with peace and thy holy discipline. Strengthen all them which suffer for thy cause, and let them see the spirit of comfort comming towards shem, as thy Angels came to thy fonne when he washungile.

Be mercifull vnto all those which lie in anguish of confcience, for remorfe of their finnes: as thou halt made them examples, to teach vs to take examples by them, that we may looke vponthy Gospell to keepe refrom despayre, and vponthy law, to keep vs from prefumption. Prosper the armies which fight thy battailes, and shew a difference betweene thy fernants and thy enemies, as thou didft betweene the Ifraelites & the Egiptians, that they which ferue thee not, may come to thy feruice, feing that no God doth bleffe befides thee. Make vs thankful for our peace, whom thou haft fet at libertie, while thou haft layd our dangers vpon others, which mightelt have laide their dangers vpon vs: And teach vs to build thy Church in our reft, as Salomon built thy Temple in his peace. Haue mercie vpon this finful land, which is ficke of long prosperitie: Let not thy bleffings rife vp against vs, but indue vs with grace as thou hast with riches, that we may go before other nations in religion, as we goe before them in plensie: give vs fuch hearts as thy fervants should have: that thy will may be our will: that thy law may be our law: and that we may feeke our kingdome in thy kingdome. Give voto our Prince a princely heart, vnto our Countellers, the spirit of counsell, vnto our Judges, the spirit of judgement, vnto our Ministers, the spirit of doctrine, vnto our people, the spirit of obedience: that we may all retaine that communion here, that we may enjoy the communion of Saints hereafter.

Bleffe this family with thy grace and peace, that the Rulers therof may gouerne according to thy word, that the feruants obey like the feruants of God, & that we may all be loued of thee. Now Lord we have commenced our fuite, our understanding is weake, and our memorie short, and we unworthie to pray unto thee, more unworthie to receive the things which we pray for. Therefore wee commend our prayers and our selves unto thy mercie in the name of thy beloued Sonne our louing Sauiour, whose righteousness pleadeth for our unrighteousnesse.

Our Father which art in heanen, &c.

OLord God, what shal we render voto thee for althy benefits? which hast given thy Son for a ransome, thy holy SpiGodly Prayers.

190 rit for apledge, thy worde for a guide and refemest a kingdome for our perpetuall inheritance: of whole goodnes wee are created of whose justice wee are corrected, of whose mercie we are faued: our finnes ftriue with thy benefits, which are moe : let vs count al creatures, and there be not fo many of any kinde, as thy gifts, except our offences which we returne vnto thee for them, Thou mightest have sayd before we were formed: let them bee monflers, or let them be infidels, or let them be beggers, or cripples, or bond-flaues folong as they line. But thou half made vs to the best likenes, and nursed in the best Religion, and placed ws in the best land, that thousands would thinke the selves happy if they had but a peece of our happines. Therefore why should any ferue thee more then wee, which want nothing but thankefulnes? Thou half given vs fo many things, that scarfe wee have any thing left to pray for but that thou woulded continue those benefits which thou halt bestowed alreadie; yet wee couet as though wee had nothing, and line as though we knew nothings when we were children, we deferred till we were men; now we are men, we defer vntil we be old men, & when we be old men, we will deferre yntill death. Thus we steale thy gifts, and do nothing for them, yet wee looke for as much at thy hands, as they which ferue thee all their lives. The least of thy bleffings is great ter then all the curtefies of men, and yet we are not fo thankfull to thee for all that we have, as wee are to a friend for one good turne: we are ashamed of many fins in other, and yet we are not ashamed to commit the same sins our selves, & worse then they: yea, we have finned fo long almost, that we can doe nothing elfe but fin, & make others fin too, which would not fin but for vs. If we doe any eail, we doe it cheerefully and quickly, & eafily; but if we doe any good, we do it faintly, and rudely, & flackly. When did we talke without vanitie? When did we give without hypocrifie? When did we bargaine without deceit? When did wee reprotte without enuie? When did we heare without wearines? When did we pray without tediousnes? Such is our corruption, as though wee were made to finne, in deede, or in word, or in thought, we have broken all thy Commaundements, that wee might fee what good is in cuill, which have left nothing but guilt, and fhame, & expectation of judgement, while we might

have had peace of conscience, joy of heart, and all the graces which come with the holy spirit. Some have been wonne by the word, but we would not suffer it to change versome have beene reformed by thy crosses, but we would not suffer it to purge versome have beene moved by thy benefits, but we would not suffer them to perswade versonay, wee have given consent to the divell, that we will abuse all thy gifts so fast as they come: & therefore thy blessings make veryoud, thy riches covetous, thy peace wanton, thy meates intemperate, thy mercie secure, and all thy benefits are weapons to rebell against thee, that if thou look into our hearts, thou maist say our Religion is hypocrisie, our zeale envise, our wisedome policie, our peace securitie, our life rebellion, our devotion ends with our prayers, and wee live as though we had no soules to save.

What shall wee-answere for that which our conscience condemnes? we are one day neerer to death fince we role, when we shal give account how enery day hath beene spent, and how we haue got those things which other will confume when wee are gone, And if thou frouldeft aske vs now, what lutt affwaged, what affection qualified, what passion expelled, what fin repented, what good performed, fince we bega to receive thy benefits this day, we must confesse against our selves, that alour workes, words & thoughts, have bin the fernice of the world, the fielh & the divell; we have offended thee, and condemned thee all the day, & at night we pray vnto thee: Father, for give vs al our fins, which have dishonored thee, while thou didt ferue vs:run from: thee while thou didit call vs: & forgotten thee whileft thou didit feede vs: fo thou sparett vs, fo we fleep, and to morrow we finne againe: this is the course of al our pilgrimage to leave that which thou commandest, and do that which thou forbiddest. Therefore thou mightest justly forfake vs, as we forfake thee, & condemne vs whole conscience condemnes our felues: but who can meafure thy goodnesse which givest all, & forgivest all? Though we are finfull, yet thou louest vs: though we knock not, yet thou openest; though we aske not, yet thou givest: what shuld we have if we did ferue thee, which haft done all thefe things for thine enemies? Therefore thou which half given vs all things for thy Cemice.

feruice, O Lord giue vs a heart to serve thee, and let this be the houre of our conversion, let not evill overcome good, let not thine enemie have his wil, but give vs strength to resist, patience

to endure, and conffancie to perfeuere vnto the end.

Instruct vs by thy word, guide vs by thy spirit, mollifie vs by thy grace, humble vs by thy corrections, win vs by thy benefits. reconcile our nature to thy will, and teach vs to make profit of eueriething, that we may fee thee in all things, and all things in thee; and because (O most merciful father) we walke betweene thy mercie and justice, through many temptations, gouerne our fleps with fuch discretion, that the hope of mercie may prevent despaire, and the feare of iustice may keepe vs from presumption: that in mirth we bee not vaine, in knowledge wee bee not proude, in zeale we be not bitter, but as the tree bringeth forth first leaves, then blossomes, and then fruite, so first we may bring forth good thoughts, then good speeches, and after a good life to the honour of thy name, the good of thy children, and the faluation of our foules, remembring the time when wee shall fleepe in the grave, and the day when wee shall awake to judgement. Now the time is come (O Lord) which thou haft appointed for reft. & without thee we can neither wake nor fleepe, which haft made the day and night, and ruleft both: therfore into thy hands we commend our foules and bodies that thou haft bought, that they may ferue thee: reftore them(O Lord)to their first image, and keepe them to thy fernice, and refigne vs not to our felues againe, but finish thy work, that we may every day come neerer and neerer to thy kingdome, till we hate the way to hel, as much as hell it felfe, and every cogitation, and speech, and action, be so many steps to heaven. For thy names fake, for thy promise fake, for thy fonnes fake O Lord, we lift up our harts, hands and voice vnto thee in his name, which fuffered for finne, and finned not.

Our Father which art, &c.

A Prayer for a ficke man.

A Lmightie God and all mercifull Father, which are the Phifition of our bodies and soules, in thy hands are life and death, thou bringest to the grave, and pullest backe againe: we

came into this world upon condition, to forfake it when foreuer thou wouldeff call vs, and now the furnners are come, the fersers hold me, and none can loofe me but he which bound mee. I am ficke in bodie and foule, but he hath flroken me, which in judgement sheweth mercie. I deserved to dye to some as I came to life : but thou haft preferued me till now, and fhall this mercie bein vaine, as though wee were preserved for nothing? Who can praise thee in the grave? I have done thee no fernice fince I was borne, but my goodneffe is to come, and Chall I die before I begin to line? But Lord thou knowett what is best of all, and if thou convert mee, I shall bee converted in an houre: and as thou accepted the will of Dauid as well as the act of Salomon: fo thou wilt accept my defire to ferue thee, as well as if I did live to glorifie thee . The fpirite is willing, but the flesh is fraile, and as I did live finfully, whenfoeuer thy spirit was from mee, fo I shall dye vnwillingly, vnleffe thy spirit prepare mee: therefore deare father, give mee that minde which a ficke man should have, and increase my patience with my paine, and call vnto my remembrance all which I have heard, or read, or felt, or meditated, to ftrengthen me in this houre of my triall, that I which neuertaught any good while I lived : may now teach other how to die, and to beare their ficknesse patiently:apply vnto mee all the mercies and merits of thy beloued fonne, as if hee had dyed for mee alone, Bee not from mee when the enemie comes; but when the tempter is bufieft, let thy fpirit bee bufieft too and ifit please thee to loofe mee out of this prilon, when I shall leave my earth to earth, let thine Angell carrie vp my foule to heaven, as they did Lazarus, & place me in one of those manfions which thy Sonne is gone to prepare for me. This is my meditatour which hath reconciled me and thee, when thou didn abhorre me from my finne, and thou didft fend him from beauen to vs, to shew that thou are bound to heare him for vs. Therefore in him I come vnto thee, in him I cal vpon thee. Omy redeemer, my preferuer, and my Sauior, to thee be all praife with thy father and the holy spirit for euer. Amen.

What Ball flay me from my Father, my brother, will and and my comforter?

Comfortable freech, taken frem a godly Prescher, lying words

out out foule, but he had fireken me, which in TOwe to God a death, as his fon died for me. Euer fince I was borne I have bin fayling to this haven, and gathering patience. to comfort this houre sherfore shal I be one of those guests now. that would not come to the banquet when they were inuited? What hurtis in going to paradife ? I shall lose nothing but the fence of euil & anon I shall hour greater ioyes the I feele paines? For my head is in heaven already, to affure me that my foule and bodie shall follow afeer. O death where is thy fling ? why should I feare that which I would not escape because my chiefelt happines is behind, and I cannot have it vales I goe vato it ? I would goe through hell co heaven, and therefore if Imarch but through death I suffer lesse then I would suffer for God. My paines doe not difmay me, because Itrauaile to bring forth eternall life; my finnes do not fright me, because I have Christ my redeemers the Judge worth not affonish me, because the Judges sonne is my adupcaterthe divell doth not amaze me, because the Angels pitch. about me; the grave dooth not grieve me, because it was my. Lords bed, Oh that Gods mercie to me, might mooue other to loue him/for the leffe I ca expresse it, the more it is. The Prophets & Apostles are my fore-nunners, every man's gone before me. or els he e will follow ofter me if it pleale God ro receive me into heaven before them which have ferued him better. I owe morethankfulnesvato him . And because I have deferred my repenrancetill shis houre, whereby my faluation is cut off, if I should dye fuddenly: Loe, how my God in his mercifull prouidence to menentary destruction calleth me by a lingering ficknes, which flayesh till I be readie and propareth me to my end, like a preachet, and makes me by holefome paines, wearie of this beloued world leaft I find depart virwillingly like them whose death is their damnation So he loveth me while he beateth mee, that his fripes are plasters to falue me, therefore who shall love him if I despise him This is my whole office now, to strengthe my body with my heart, and to be contented as God hath appointed, vntill I can glorifie him, or yntill he glorifie me. If Live, I live to facrifice:

facrifice; & if I die I die a facrifice, for his merele is aboue mineiniquitie. Therefore if I should feare death, it were a figne that I had not faith nor hope, as I professed, but that I doubted of Gods truth in his promise, whether he will forgive his penitent finner or no. It is my father, let him do what seemeth good in his sight: Come Lord less, for thy servant commeth, I am willing, helpe my vnwillingnes.

Thus the faithfull depart in another fort, with such peace and in round about them, that all which see them, wish that their soules may follow theirs.

A Letter written to ones friend in bis fickneffe.

D Eleued, Imaruaile not that you have paine, for you are ficks Dbut I maruaile that you couer it not for offence, because the wisedome of a man is to bite in his griefe, and alwaies to shew more comfort in God, then paine in fuffering. Now God, calleth to repetitions, to fee whether you have learned more conftancie then others:if ficknes bee sharpe, make it not sharper with frowardnes, but know this is a great fauour to vs when wee dye by ficknes, which maketh vs readie for him that calleth vs:now your have nothing to thinke you but God, and you cannot think ypon him without ioy : your griefe paffeth, but your ioy will neues paffe. Tell me (patient) how many ftripes is heaven worth? Is. my friend only fick in the world, or his faith weaker the others? You have alwaies praied, Thy will bee done, and now are you offended that Gods will is done? How hath the faithfull man forgotten that all things (even death) turne to the beil, to them that love God? Teach the happy (O Lord) to fee his happines throghtroubles. Euery paine is a prevention of the paines of hell, and euery ease in paine is a fore-taste of the ease, and peace, and ioyes in heaven. Therefore remember your owne comforts to others before, and bee not impatient, when there is most neede of patience, but as you have ever taught vs to live, fo now give vs and example to die, and deceive Saran as lob did.